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ODYSSEY XIII—XXIV

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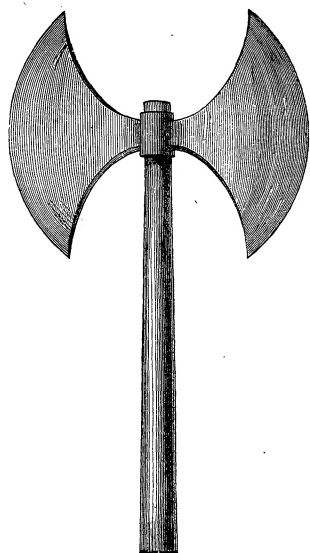


Fig. 1.

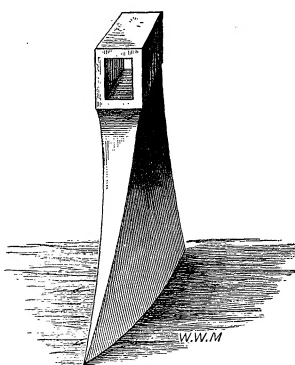


Fig. 2.

To illustrate Books 19. l. 573 foll. ; 21. l. 420 foll.

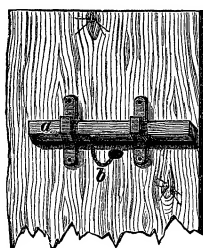


Fig. 3.

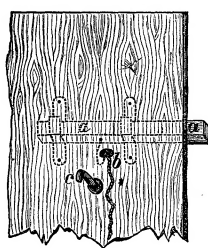


Fig. 4.

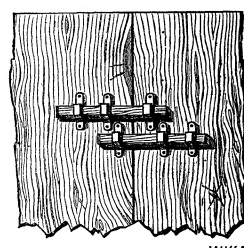


Fig. 5.

α. κληρίς. β. ἱμάς. γ. κορώνη. To illustrate Book 21. l. 47 foll.

Clarendon Press Series

HOMER
ODYSSEY, BOOKS XIII—XXIV

WITH INTRODUCTION, NOTES, ETC.

BY

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Third Edition

Oxford

AT THE CLARENDON PRESS

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PREFACE.

THE very favourable reception of my School Edition of the first half of the *Odyssey*, published in this Series, induces me to hope that the present volume may meet with as kindly a welcome.

The scenes in these later books, though not less interesting, are less familiar ; and the text has seemed to require somewhat more of explanation. I have tried to leave no difficulties unnoticed ; and I have thought it better to make the book, as far as possible, complete in itself, than to give references to notes in the former volume.

In the preparation of the notes I have been glad to make use of the commentaries of Ameis, Fäsi, and Crusius ; and the edition of M. Alexis Pierron (*Hachette*, 1875), which always does full justice to the opinions of the Alexandrine critics and the Scholia.

W. W. M.

Oxford, 1878.

CONTENTS.

	PAGE
Introduction	ix
ODYSSEY, Book XIII.	1
" XIV.	16
" XV.	34
" XVI.	53
" XVII.	69
" XVIII.	90
" XIX.	104
" XX.	125
" XXI.	139
" XXII.	156
" XXIII.	171
" XXIV.	184
Sketch of Principal Homeric Forms	203
Notes	213
Index	381

INTRODUCTION.

THE second half of the *Odyssey* opens with a very critical situation. ODYSSEUS has finished telling the story of his adventures to Alcinous and his nobles; and, after having been loaded with costly presents, he has been sent home in a Phaeacian ship, and landed, in a deep sleep, on the shores of Ithaca, his own home. He has come back to take vengeance on the band of insolent chieftains, who have long wasted his substance, and tried to win his wife. But it will be 'facing fearful odds'!

TELEMACHUS is still in Sparta, where he had gone to ask Menelaus for tidings of Odysseus. But Athena is just about to cut the visit short, and to bring the son home to meet his father. Meanwhile the Suitors have placed a ship, in the narrow channel near Ithaca, to intercept him on his return.

PENELOPE, year after year, has been resisting the importunity of her Suitors. She will not think of marriage (so she tells them) till she has finished weaving a winding-sheet for the aged Laertes—but the work of the day she unravels in the night. Her trick has been at last found out, and she has had to complete her weaving. There is no further pretext for delay. The last hope of the return of Odysseus is gone, and her last chance of resistance:—

'Dulichii Samique, et quos tulit alta Zacynthus,

Turba ruunt in me luxuriosa, proci . . .

Tres sumus imbelles numero; sine viribus uxor,

Laertesque senex, Telemachusque puer.'

Ov. Heroid. i. 87 foll.

At this anxious point in the history of three lives our volume begins. The following sketch is an attempt to give the general course of events.

The thirteenth book opens at the close of the long evening spent by the guests in the palace of Alcinous, listening to the recital by Odysseus of his dangers and his wanderings. Next day, the ship that is to take him home is laden with costly presents; and at evening the crew set sail. A single night is enough for the 'spectre-bark' of the Phaeacians to accomplish the long voyage to Ithaca, and at daybreak Odysseus is landed, fast asleep, at the harbour of Phorcys. This easy deliverance of Odysseus from the perils of the sea is a sore offence to Poseidon, who turns the adventurous ship into stone, as she nears the shore of Scheria, and sets her like a rock in the midst of the water, as a warning to those who would disregard his prerogative.

Odysseus wakes; but all the place looks strange in his eyes, till Athena, his old protectress, appears in the form of a shepherd, and shows him the familiar marks of his home. According to his wont, he answers her questions deceitfully, till she reveals herself to him, and promises him her aid in his threatened vengeance on the Suitors. But he must not trust himself within the doors of his own palace on the chance of being known; he must be changed for a time into the form of a beggar, and must find shelter in the hut of his loyal swineherd Eumaeus; and Telemachus shall be brought from Sparta, and shall join him there.

The beggar (B. XIV) is kindly welcomed by Eumaeus, to whom he tells a long story about himself, half truth and half falsehood; hinting that the long-absent master may perhaps not be very far away after all—that he has heard news of him from the Thesprotians.

Meanwhile (B. XV) Athena has gone to Sparta to urge Telemachus to return. He starts forthwith, and joins his impatient crew, whom he had left at Pylos. The ambushade of the Suitors fails; and on the third morning Telemachus lands safely in the harbour of Ithaca, and seeks the hut of Eumaeus. The Argive prophet Theoclymenus, who had met him and asked his protection as he embarked at Pylos, is consigned to the care of Peiraeus, a trusty friend. Telemachus (B. XVI) despatches Eumaeus to tell Penelope of his return; and thus, left alone with

his father, he recognises him (with the help of Athena), and joins in his plan for vengeance on the Suitors; which cannot now be long delayed, for, maddened at the failure of their ambuscade, they are beginning to discuss new means of destruction for Telemachus.

Next morning Telemachus himself visits his mother (B. XVII), to tell her of his journey; and the spark of hope which he raises in her breast is still further fanned by the interpretation of an omen which Theoclymenus had seen. Then Odysseus, still disguised and still unrecognised, is brought by Eumaeus to the palace; and, on his way thither, he is roughly treated and bitterly taunted by the savage goatherd Melanthius. As Odysseus passes through to the palace, his old dog Argus, lying uncared for in the court, is just able to give him one fond look of recognition, and then dies. But his master must dash away a tear, and enter the hall to beg of the Suitors (for he was still playing the beggar's part). They all give him a dole, except Antinous, who treats him with brutal scorn. Penelope wishes to question the traveller about news from abroad; but he will not tell her his story till the Suitors have withdrawn for the night.

As Odysseus is sitting in the porch (B. XVIII), up comes from the town a sturdy beggar, Irus (who had been used to go on errands for the Suitors). Jealous of a rival, he threatens to drive the new-comer from the hall. But Odysseus warns him to keep his hands off—there is room enough for both. The young nobles insist on setting these two champions to fight; and Odysseus, at one blow, breaks the jaw of Irus, and drags him into the courtyard. The spectators applaud, and Amphinomus (one of the Suitors), addressing Odysseus with gentle words, is warned by him of the terrible reversal that fate may have in store for him.

Then Penelope is seen standing at the door of the hall, radiant with such beauty that the Suitors, and notably Eurymachus, cannot but break out into loud expressions of admiration. But she taunts her Suitors for their lack of gallantry, till every man among them is ready to lavish upon her 'jewels of silver, and jewels of gold, and raiment,' which she carries back with her to

her bower. When Penelope withdraws, the insults of the Suitors begin anew, and deepen the desire for vengeance within the heart of Odysseus.

The same night (B. XIX) the father and son remove all the weapons from the hall; and Athena accompanies them, torch in hand, as they stow them away in an upper chamber. Then Penelope visits the hall again to question the stranger. In reply to her, he says that he is Aethon, brother of the Cretan Idomeneus, and that he once entertained Odysseus, whose dress he describes so minutely that Penelope is moved to tears. 'Nay more,' he says, 'Odysseus is even now on his way home, and will soon stand again in his own halls.' The old nurse Eurycleia, whom alone he will suffer to wash his feet, is startled into recognition of him by the sight of a well-remembered scar, where he had been gashed by the tusk of a boar, as he was hunting on Parnassus, with the sons of his grandsire Autolycus. Odysseus stifles the outcry she would have raised, and binds her—on pain of death—to keep his secret. But Penelope had noticed nothing of all this, nor had she heard when Eurycleia let her master's foot drop, and overset the bath. Her ears and her eyes were holden. But presently she tells the stranger of a dream she has had, which seems to portend the destruction of the Suitors, though she cannot believe it to be true. She means next day to try which is the bravest gallant among her Suitors, by the ordeal of the bow of Odysseus. The man who can string it, and can shoot an arrow between the horns of twelve double-bladed axes, shall be her husband.

Through the night Odysseus tosses uneasily on the rough couch that he had made for himself in the porch. He broods on schemes of vengeance (B. XX), but he thinks ruefully on the terrible odds against him; till Athena strengthens his heart, and he falls asleep. When he wakes, he prays to Zeus for a sign of deliverance, and the god answers him by a peal of thunder. The day is to be kept as a high festival of Apollo; and Eurycleia decks the house, while Eumaeus, Melanthius, and Philoetius appear, bringing their swine, goats, and oxen, for the feast. Philoetius loudly expresses in the presence of the stranger his loyal love for his master, and his desire to see the downfall of the Suitors, who are now plotting

new schemes against the life of Telemachus, and are only checked by a warning sign from Apollo. While they are sitting at the board, Ctesippus, as he hurls the foot of an ox at Odysseus, is sharply rebuked by Telemachus, whose courage now rises to something worthy of a hero. But an 'evil spirit' from Athena comes upon the Suitors. They break into peals of ghastly laughter; the meat, as they lift it to their lips, seems to drop blood; and Theoclymenus, starting up, cries that he sees a 'horror of thick darkness' gathering round every man, and a procession of ghosts passing down the hall, while strange cries of lamentation ring in his ears. It is the 'Vision of Judgment.' But they laugh at his foreboding and drive him from the hall. Then Penelope (B. XXI) unlocks her store chamber, and brings out her lord's bow, the gift of Iphitus, and challenges the Suitors to the ordeal of shooting through the row of axes.

The son must first try the father's bow; and he nearly succeeds in stringing it, but a look from Odysseus bids him desist. But none of the chieftains—not even Antinous or Eurymachus—can bend the unyielding bow, though they sought to make it supple at the fire. 'It is a profanation of the feast of the Archer-god,' Antinous cries, 'let us put the ordeal off till the morrow!' Meanwhile Odysseus has been discovering himself to the loyal Eumaeus and Philoetius, and the doors of the hall and of the court are now made fast. Then he prays that he too may hold the bow and may try to bend it; and, though the Suitors revile him for his insolence, Telemachus insists that the stranger shall have his way. He takes the bow, strings it without an effort, and, without rising from his seat, sends the arrow flying through the row of axes.

The great act of vengeance has begun.

Odysseus springs up (B. XXII), shoots down Antinous, and announces the return of the long-lost lord of the palace. It is no good to look round the walls for shield or spear; no good to try to flee: no good to speak fair now, like Eurymachus, and to make terms. One after another of the Suitors falls; and Telemachus brings weapons for himself, his father, and the faithful herdsmen to use, when the arrows shall be all spent. An attempt to steal weapons from the store chamber is boldly executed by

Melanthius; but, on his second visit, the herdsmen catch him at the chamber door, and leave him hanging helpless from the roof, reserved for more hideous tortures. Meanwhile Athena breathes new courage into Odysseus and his comrades, turns away the javelins of the Suitors, and scares them with the sight of her terrible Aegis. Only the herald Medon, and the minstrel Phemius, are spared from the wholesale slaughter. Among the hand-maidens of the palace, some had been guilty of disloyalty and unchastity, and these are forced to the horrible task of washing the blood-stained floor, and removing the corpses of men who had been their paramours. Then they are ignominiously put to death. The whole palace is afterwards cleansed with the fumes of sulphur.

Eurycleia comes hastening (B. XXIII), with triumphant laughter, to her mistress's room, to announce the return of Odysseus and the slaying of the Suitors. Penelope cannot believe it. 'It is not by the hand of Odysseus,' she thinks, 'that these worthless men have fallen; but by the immediate vengeance of heaven.' Yet she will go down and see the scene of slaughter. There she meets Odysseus: but she is unconvinced still: 'it cannot be he!' Odysseus can afford to wait. He knows that he holds the secret of recognition in his own hands; so, for the time, he passes to other things. The festival must be kept up; the sounds of music and dancing must hide from the people of the town the tragedy that has been enacted within. Yet even when Odysseus comes back from the bath, royally robed, his wife is still unbelieving. But she will put him to a final test. 'Bring out the bed,' she cries, 'from the bridal chamber;' knowing that no one could move the solid frame, that had been worked into the living trunk of an olive that grew through the floor, and round which the chamber had been built.

His answer to her bidding clears away her last doubt; and husband and wife are locked in one another's arms.

Athena made the night to tarry in its course for them; for they had much to tell each other—the story of Penelope's persecutions; the story of the husband's past adventures; and the trials and the wanderings that awaited him still.

Next morning, Odysseus, Telemachus and the two loyal herdsmen gird on their arms, and visit the farm of Laertes.

Book XXIV opens with an unexpected episode. Hermes is conducting to Hades the souls of the Suitors who have been slain; and there they meet with the departed heroes of the Trojan war. Conspicuous among these stand out Achilles and Agamemnon, who are represented as holding converse together: Agamemnon describing his own fate and the guilt of Clytaemnestra in such a way as to bring out in strong contrast the final happiness of Odysseus, and the virtue and chastity of Penelope.

[Those who are careful to maintain the Homeric authorship throughout the poem acknowledge 'that the last book of the *Odyssey*, while it carries a sufficiency of identifying marks, exhibits a manifest decline in force, as if the mind and hand of the master were conscious that their work was done, and coveted their rest' (Gladstone, *Hom. Primer*, p. 29). It is much simpler to accept the view of Aristarchus, and to regard the first part of B. XXIV as an early interpolation, probably from some existing poem on the fortunes of Agamemnon. The latter part of the book—the 'Truce' or 'Reconciliation'—is necessary to the story, and needs no apology.]

Odysseus then discovers himself to his father Laertes, by recounting many reminiscences of his boyhood: and the old man almost swoons with unexpected joy. It was like when 'Jacob's heart fainted' at the news of Joseph living as a prince in Egypt.

The last picture in the book is the gathering together of the kinsmen of the Suitors, to avenge their death upon Odysseus. But their ringleader Euphithes falls by the spear of Laertes; and Athena, assuming once more the form of Mentor, presses the assailants hard. But enough blood has been shed; and Zeus reminds Athena that it is time to stop, by casting a thunderbolt at her feet. Under his influence, angry passions subside and the scene closes with what we may call the first description of a political Amnesty.

The last twelve books embrace a period of eight days; the first twelve extending over a period of thirty-three; or, rather, the beginning of B. XIII falls in with the evening of the thirty-third day.

The events of the thirty-fourth day—namely the giving of the presents to Odysseus and his embarkation at sunset, are given in Book XIII, 18-92.

On the thirty-fifth day, Odysseus wakes in Ithaca, and visits Eumaeus, while Athena seeks Telemachus in Sparta, and sends him on his homeward journey as far as Pherae (B. XIII. 93—XV. 188).

The thirty-sixth day is occupied with the continuation of Telemachus' voyage and with the second day of Odysseus' sojourn with Eumaeus (B. XV. 189-494). Early in the morning of the thirty-seventh day Telemachus arrives in Ithaca, comes to the hut of Eumaeus and meets his father. (B. XV. 495—XVI. 481.)

The thirty-eighth day comprises the visit of Telemachus to the palace; the fight with Irus; and the recognition of Odysseus by Eurycleia (B. XVII. 1—XX. 90). The ordeal of the bow and the axes; the slaughter of the Suitors; and the recognition of Odysseus by Penelope are comprised in the thirty-ninth day (B. XX. 91—XXIII. 299); while the fortieth day includes the visit to Laertes and the establishment of peace between the combatants.

ΟΔΥΣΣΕΙΑΣ Ν.

Ὀδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις
εἰς Ἰθάκην.

The scene is laid in the court of Alcinoüs. Fresh presents
are bestowed upon Odysseus.

ἌΩς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τόν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
“ὦ Ὀδυσσεῦ, ἐπεὶ ἴκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ,
ὑψερεφές, τῷ σ' οὐ τι παλιμπλαγχθέντα γ' ὀίω 5
ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἐκάστω ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰδοῦ.
εἵματα μὲν δὴ ξείνῳ ἐνξέστη ἐνὶ χηλῷ 10
κείται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἐνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι.” 15
ἌΩς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ῆμος δ' ἠριγένεια φάγῃ ῥοδοδάκτυλος Ἥως,
νῆάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο, 20

αὐτὸς ἰὼν διὰ νηὸς ὑπὸ ζυγᾷ, μὴ τιν' ἐταίρων
βλάβπτοι ἐλαυνόντων, ὅποτε σπερχοίατ' ἐρετμοῖς·
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγνουν.

Τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελαυνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 25
μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοῖδός,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἥελιον κεφαλὴν τρέπε παμφανόωντα,
δῦναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι. 30
ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανήμαρ
νειδὼν ἀν' ἔλκετον βόε οἶνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυν φάος ἡελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὥς Ὀδυσσεὶ ἀσπαστὸν ἔδυν φάος ἡελίοιο. 35

He bids them farewell, and goes on shipboard.

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόφ δὲ μάλιστα πιφασκόμενος φάτο μῦθον·
“Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί·
ἤδη γὰρ τετέλεσται ἃ μοι φίλος ἦθελε θυμὸς, 40
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὀλβια ποιήσειαν. ἀμύμονα δ' οἴκοι ἄκοιτιν
νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὕμεῖς δ' αὖθι μένοντες ἐνφραίνετε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν 45
παντοίην, καὶ μὴ τι κακὸν μεταδήμιον εἶη.”
ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἡδ' ἐκέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπε.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
“Πουτόνοε, κρητῆρα κερασσάμενος μέθυ νείμω 50

πᾶσιν ἀνὰ μέγαρον, ὅφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξείνον πέμπωμεν ἔην ἐς πατρίδα γαίαν.”

ἌΩς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 55
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἵστατο δῖος Ὀδυσσεύς,
Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“Χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὃ κε γήρας
ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται. 60
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.”

ἌΩς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
τῷ δ' ἅμα κήρυκα προΐει μένος Ἀλκινόοιο,
ἡγείσθαι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης· 65
Ἀρήτη δ' ἄρα οἱ δμῶας ἅμ' ἔπεμπε γυναικας,
τὴν μὲν φᾶρος ἔχουσαν ἐνπλυνὲς ἡδὲ χιτῶνα,
τὴν δ' ἐτέρην χηλὸν πυκινὴν ἅμ' ὅπασσε κομίζειν·
ἡ δ' ἄλλη σῖτόν τ' ἔφερεν καὶ οἶνον ἐρυθρόν.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 70
αἶψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆς ἀγαυοὶ
δεξάμενοι κατέθεντο, πόσιν καὶ βρώσιν ἅπασαν·
καδ δ' ἄρ' Ὀδυσσῆι στόρεσαν ῥῆγός τε λίνον τε
νηὸς ἐπ' ἱκριόφιν γλαφυρῆς, ἵνα νήγρετον εὖδοι,
πρύμνης· ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο 75
σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
κόσμῳ, πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
ἔνθ' οἱ ἀνακλιθέντες ἀνερρίπτουν ἄλα πηδῶ,
καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε,
νήγρετος ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς. 80
ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι,
πάντες ἅμ' ὀρμηθέντες ὑπὸ πλεγγῆσιν ἱμάσθλης,

ὑψόσ' ἀειρόμενοι ῥίμῃ φα πρήσσουσι κέλευθον,
 ὥς ἄρα τῆς πρύμνῃ μὲν αἰρέετο, κῦμα δ' ὀπισθε
 πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης. 85
 ἦ δὲ μάλ' ἀσφαλῆως θέεν ἔμπεδον· οὐδέ κεν ἵρηξ
 κίρκος ὁμαρτήσειεν, ἔλαφρότατος πετεηνῶν.
 ὥς ἡ ῥίμῃ φα θέουσα θαλάσσης κύματ' ἔταμνεν,
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μῆδ' ἔχοντα,
 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὄν κατὰ θυμὸν, 90
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων,
 δὴ τότε γ' ἀτρέμας εὖδε, λελασμένος ὅσσ' ἐπεπόνθει.

He is landed, in a deep sleep, at the harbour of Phoreys,
 in Ithaca.

Εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα
 ἔρχεται ἀγγέλλων φάος Ἡοῦς ἠριγενείης,
 τῆμος δὴ νήσῳ προσεπύλατο ποντοπόρος νηὺς. 95
 Φόρκυνος δὲ τίς ἐστι λιμὴν, ἀλλόιο γέροντος,
 ἐν δὴμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ
 ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπητυῖαι,
 αἳ τ' ἀνέμων σκεπόωσι δυσασίων μέγα κῦμα
 ἔκτοθεν· ἔντοσθέν δέ τ' ἄνευ δεσμοῖο μένουσι 100
 νῆες εὖσσελμοι, ὅτ' ἂν ὄρμου μέτρον ἴκωνται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδὲς,
 ἱρὸν νυμφάων αἱ νηιάδες καλέονται.
 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορήες ἔασι 105
 λαίνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
 ἐν δ' ἴστοι λίθιοι περιμήκεες, ἔνθα τε νύμφαι
 φάρε' ὑφαίνουσιν, ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
 ἐν δ' ὕδατ' ἀενάοντα. δύο δὲ τέ οἱ θύραι εἰσὶν,
 αἱ μὲν πρὸς Βορέαιο καταιβαταὶ ἀνθρώποισιν, 110
 αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι· οὐδέ τι κείνη

ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἐστίν.

Ἐνθ' οἳ γ' εἰσέλασαν πρὶν εἰδότες. ἡ μὲν ἔπειτα
 ἠπεύρω ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμῖν πάσης,
 σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετῶν· 115
 οἳ δ' ἐκ νηὸς βάντες ἐνζύγου ἡπειρόνδε
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
 αὐτῷ σὺν τε λίνῳ καὶ ῥήγῃ σιγαλόεντι,
 καδ' δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,
 ἐκ δὲ κτήματ' ἄειραν, ἃ οἱ Φαίηκες ἀγανοὶ 120
 ὥπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
 καὶ τὰ μὲν οὖν παρὰ πύθμεν' ἐλαίης ἀθρόα θῆκαν
 ἐκτὸς ὁδοῦ, μή ποὺ τις ὁδιτῶν ἀνθρώπων,
 πρὶν γ' Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·

Poseidon, offended at the safe landing of Odysseus, appeals
 to Zeus,

αὐτοὶ δ' αὖτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων 125
 λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆι
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
 „Ζεῦ πάτερ, οὐκέτ' ἐγὼ γε μετ' ἀθανάτοισι θεοῖσι
 τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσιν,
 Φαίηκες, τοί περ τοι ἐμῆς ἕξ εἰσι γενέθλης. 130
 καὶ γὰρ ἔνυν Ὀδυσῆ' ἐφάμην κακὰ πολλὰ παθόντα
 οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπηύρων
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας.
 οἳ δ' εὖδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἀγλαὰ δῶρα, 135
 χαλκὸν τε χρυσὸν τε ἄλλας ἐσθῆτάς θ' ὑφαντὴν,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἴσαν.”

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενὲς, οἷον εἶπες. 140

οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἶη
 πρεσβύτατον καὶ ἄριστον ἀτιμίσιν ἰάλλειν.
 ἀνδρῶν δ' εἴ περ τίς σε βίῃ καὶ κάρτεϊ εἴκων
 οὐ τι τίει, σοὶ δ' ἐστὶ καὶ ἐξοπίσω τίσις αἰεὶ.
 ἔρξον ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ.” 145

who suffers him to turn to stone the homeward-bound
 Phaeacian ship.

Τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “ αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὥς ἀγορεύεις·
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἡδ' ἀλεείνω.
 νῦν αὖ Φαίηκων ἐθέλω περικαλλέα νῆα,
 ἐκ πομπῆς ἀνιοῦσαν, ἐν ἡεροειδέϊ πόντῳ 150
 ραῖσται, ἵν' ἥδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ὦ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
 ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται 155
 λαοὶ ἀπὸ πτόλιος, θείναι λίθον ἐγγύθι γαίης
 νηὶ θοῇ ἵκελον, ἵνα θανμάζωσιν ἅπαντες
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ρ' ἵμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν. 160
 ἔνθ' ἔμειν· ἡ δὲ μάλα σχεδὸν ἦλυθε ποντοπόρος νηὺς
 ῥίμφα διωκομένη· τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
 ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε
 χεῖρὶ καταπρηνεὶ ἐλάσας· ὁ δὲ νόσφι βεβήκει.

Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 165
 Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ

οἷκαδ' ἐλαυνομένην ; καὶ δὴ προῦφαίνετο πᾶσα.”

“Ὡς ἄρα τις εἶπεν· τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο. 170

The Phaeacians appease the god's anger with sacrifice.

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·

“ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει

πατὴρ δ' ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι

ἡμῖν, οὐνεκα πομπὴ ἀπήμονές εἰμεν ἀπάντων.

φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα, 175

ἐκ πομπῆς ἀνιούσαν, ἐν ἡεροιδίῃ πόντῳ

ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

ὥς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·

πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἴκηται 180

ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους

δώδεκα κεκριμένους ἱερεύσομεν, αἳ κ' ἐλεήσει,

μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψει.”

“Ὡς ἔφαθ' οἱ δ' ἔδδισαν, ἐτοίμασσάντο δὲ ταύρους.

ὥς οἱ μὲν ῥ' εὐχοντο Ποσειδάωνι ἀνακτι 185

δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

ἑσταότες περὶ βωμόν. ὁ δ' ἔγρετο διὸς Ὀδυσσεὺς

Odysseus wakes, but his eyes were holden, that he should
not know his native land.

εὐδὼν ἐν γαίῃ πατρίῃ, οὐδέ μιν ἔγνω,

ἦδη δὴν ἀπεών· περὶ γὰρ θεὸς ἥερα χεῖρε

Παλλὰς Ἀθηναίη, κούρη Διὸς, ὄφρα μιν αὐτὸν 190

ἄγνωστον τεύξειεν ἑκαστὰ τε μυθήσαιο,

μή μιν πρὶν ἄλοχος γνῶναι ἀστοί τε φίλοι τε,

πρὶν πᾶσαν μνηστήρας ὑπερβασίην ἀποτίσαι.

τοῦνεκ' ἄρ' ἀλλοῖδεα φαίνεσκετο πάντα ἀνακτι,

ἀτραπιτοὶ τε διηνεκές λιμένες τε πάνορμοι 195

πέτραι τ' ἡλίβατοι καὶ δένδρεα τηλεθόωντα.

στῇ δ' ἄρ' ἀναίξας καί ῥ' εἶσιδε πατρίδα γαῖαν·
 ὦμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρῷ
 χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἤυδα·
 “ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω ; 200
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδής ;
 πῇ δὴ χρήματα πολλὰ φέρω τάδε ; πῇ τε καὶ αὐτὸς
 πλάζομαι ; αἶθ' ὄφελον μέναι παρὰ Φαιήκεσσιν
 αὐτοῦ· ἐγὼ δέ κεν ἄλλον ὑπερμενέων βασιλῆων 205
 ἐξικόμην, ὅς κέν μ' ἐφίλει καὶ ἔπεμπε νέεσθαι.
 νῦν δ' οὐτ' ἄρ πη θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ
 καλλείψω, μή πῶς μοι ἔλωρ ἄλλοισι γένηται.
 ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι
 ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, 210
 οἷ μ' εἰς ἄλλην γαῖαν ἀπήγαγον, ἣ τέ μ' ἔφαντο
 ἄξειν εἰς Ἰθάκην εὐδεῖελλον, οὐδ' ἐτέλεσσαν·
 Ζεὺς σφεας τίσαιτο ἱκετήσιος, ὅς τε καὶ ἄλλους
 ἀνθρώπους ἐφορᾷ καὶ τίννται ὅς τις ἀμάρτη·
 ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι, 215
 μή τί μοι οἰχωνται κοίλης ἐπὶ νηὸς ἄγοντες.”
 Ὡς εἰπὼν τρίποδας περικαλλέας ἠδὲ λέβητας
 ἡρίθμει καὶ χρυσὸν ὑφαντά τε εἴματα καλά.
 τῶν μὲν ἄρ' οὐ τι πόθει· ὁ δ' ὀδύρετο πατρίδα γαῖαν
 ἐρπύζων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, 220

Athena appears to him in the form of a shepherd, and tells
 him that he is in Ithaca.

πόλλ' ὀλοφυρόμενος. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
 ἀνδρὶ δέμας εἰκνία νέφ, ἐπιβώτορι μῆλων,
 παναπάλφ, οἷοί τε ἀνάκτων παῖδες ἔασι,
 δίπτυχον ἀμφ' ὥμοισιν ἔχουσ' εὐεργέα λώπην·
 ποσσὶ δ' ὑπὸ λιπαροῖσι πέδιλ' ἔχε, χερσὶ δ' ἄκοντα. 225

τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ὦ φίλ', ἐπεὶ σε πρῶτα κιχάνω τῷδ' ἐνὶ χώρῳ,
χαῖρέ τε καὶ μή μοί τι κακῷ νόῳ ἀντιβολήσῃς,
ἀλλὰ σάω μὲν ταῦτα, σάω δ' ἐμέ· σοὶ γὰρ ἐγὼ γε 230
εὖχομαι ὥς τε θεῶ καὶ σευ φίλα γούναθ' ἱκάνω.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εἴ εἰδῶ·
τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάσιν;
ἦ πού τις νήσων εὐδείελος, ἥέ τις ἄκτῃ
κεῖθ' ἀλλ' κεκλιμένη ἐριβόλακος ἠπείροιο;” 235

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
εἰ δὴ τήνδε τε γαῖαν ἀνείρεαι. οὐδέ τι λήν
οὕτω νώνυμός ἐστιν· ἴσασι δέ μιν μάλα πολλοὶ,
ἡμὲν ὅσοι ναίουσι πρὸς ἡῶ τ' ἠέλιόν τε, 240
ἡδ' ὅσσοι μετόπισθε ποτὶ ζόφον ἡερόεντα.
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,
οὐδὲ λήν λυπρῇ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.
ἐν μὲν γάρ οἱ σίτος ἀθέσφατος, ἐν δέ τε οἶνος
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἐέρση· 245
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη
παντοίη, ἐν δ' ἀρδμοὶ ἐπηετανοὶ παρέασι.
τῷ τοι, ξεῖν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομα ἔκει,
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης.”

“Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς, 250
χαίρων ἣ γαίῃ πατρῴῃ, ὥς οἱ ἔειπε
Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο·

Odysseus answers deceitfully, pretending to be a
Cretan fugitive.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
οὐδ' ὅ γ' ἀληθέα εἶπε, πάλιν δ' ὅ γε λάζετο μῦθον,

αἰεὶ ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν· 255
 “ πυνθανόμην Ἰθάκης γε καὶ ἐν Κρήτῃ εὐρείῃ,
 τηλοῦ ὑπὲρ πόντου· νῦν δ' εἰλήλουθα καὶ αὐτὸς
 χρήμασι σὺν τοῖσδεσσι· λιπὼν δ' ἔτι παισὶ τοσαῦτα
 φεύγω, ἐπεὶ φίλον νῆα κατέκτανον Ἰδομενῆος,
 Ὀρσίλοχον πόδας ὠκύν, ὃς ἐν Κρήτῃ εὐρείῃ 260
 ἀνέρας ἀλφηστὰς νίκα ταχέεσσι πόδεσσιν,
 οὐνεκά με στερέσαι τῆς ληίδος ἤθελε πάσης
 Τρωιάδος, τῆς εἵνεκ' ἐγὼ πάθον ἄλγεα θυμῷ,
 ἀνδρῶν τε πτολέμους ἀλεγεινὰ τε κύματα πείρων,
 οὔνεκ' ἄρ' οὐχ ᾗ πατρὶ χαριζόμενος θεράπηνον 265
 δῆμῳ ἐνὶ Τρώων, ἀλλ' ἄλλων ἦρχον ἑταίρων.
 τὸν μὲν ἐγὼ κατιόντα βάλλον χαλκῆρεϊ δουρὶ
 ἀγρόθεν, ἐγγὺς ὁδοῖο λοχησάμενος σὺν ἑταίρῳ·
 νύξ δὲ μάλα δνοφερὴ κάτεχ' οὐρανὸν, οὐδέ τις ἡμέας
 ἀνθρώπων ἐνόησε, λάθον δέ ἐ θυμὸν ἀπούρας. 270
 αὐτὰρ ἐπειδὴ τὸν γε κατέκτανον ὀξείῃ χαλκῷ,
 αὐτίκ' ἐγὼν ἐπὶ νῆα κιῶν Φοῖνικας ἀγανοὺς
 ἐλλισάμην, καὶ σφιν μενοεικέα ληίδα δῶκα·
 τοὺς μ' ἐκέλευσα Πύλονδε καταστήσαι καὶ ἐφέσσαι
 ἢ εἰς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί. 275
 ἀλλ' ἢ τοι σφέας κείθεν ἀπώσατο ἱς ἀνέμοιο
 πόλλ' ἀεκαζόμενους, οὐδ' ἤθελον ἐξαπατήσθαι.
 κείθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.
 σπουδῇ δ' ἐς λιμένα προερέσσαμεν, οὐδέ τις ἡμῶν
 δόρπου μνηστὴς ἔην, μάλα περ χατέουσιν ἐλέσθαι, 280
 ἀλλ' αὐτῶς ἀποβάντες ἐκείμεθα νηὸς ἅπαντες.
 ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
 οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἐλόντες
 κάτθεσαν, ἐνθα περ αὐτὸς ἐπὶ ψαμάθοισιν ἐκείμην.
 οἱ δ' ἐς Σιδονίην εὐναιομένην ἀναβάντες 285
 ᾤχοντ'· αὐτὰρ ἐγὼ λιπόμεν ἀκαχήμενος ἦτορ.”

Athena laughingly discloses herself, and promises him her aid and counsel.

Ὡς φάτο, μείδῃσεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
 χειρὶ τέ μιν κατέρεξε· δέμας δ' ἦικτο γυναικὶ
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίη·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “κερδαλέος κ' εἴη καὶ ἐπὶ κλοπος ὅς σε παρέλθοι
 ἐν πάντεσσι δόλοισι, καὶ εἰ θεὸς ἀντιάσειε.
 σχέτλιε, ποικιλομήτα, δόλων αἶτ', οὐκ ἄρ' ἐμελλες,
 οὐδ' ἐν σῇ περ ἔων γαίῃ, λήξειν ἀπατάων
 μύθων τε κλοπίων, οἳ τοι πεδόθεν φίλοι εἰσὶν.
 ἀλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότες ἄμφω
 κέρδε', ἐπεὶ σὺ μὲν ἔσσι βροτῶν ὄχ' ἄριστος ἀπάντων
 βουλῇ καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοῖσι
 μήτι τε κλέομαι καὶ κέρδεσιν· οὐδὲ σύ γ' ἔγνωσ
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς, ἥ τέ τοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίσταμαι ἡδὲ φυλάσσω,
 καὶ δέ σε Φαίηκεςσι φίλον πάντεσσιν ἔθηκα.
 νῦν αὖ δεῦρ' ἰκόμην, ἵνα τοι σὺν μῆτιν ὑφῆνω
 χρήματά τε κρύψω, ὅσα τοι Φαίηκες ἀγανοὶ
 ὥπασαν οἴκαδ' ἰόντι ἐμῇ βουλῇ τε νόφ τε,
 εἴπω θ' ὅσσα τοι αἴσα δόμοις ἐνὶ ποιητοῖσι
 κήδε' ἀναπλήσai· σὺ δὲ τετλάμεναι καὶ ἀνάγκη,
 μηδέ τφ' ἐκφάσθαι μήτ' ἀνδρῶν μήτε γυναικῶν,
 πάντων, οὔνεκ' ἄρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ
 πᾶσχευ ἄλγεα πολλὰ, βίας ὑποδέγμενος ἀνδρῶν.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ἀργαλέον σε, θεᾶ, γνῶναι βροτῶ ἀντιάσαντι,
 καὶ μάλ' ἐπισταμένφ'· σὲ γὰρ αὐτὴν παντὶ εἰσκεις.
 τοῦτο δ' ἐγὼν εὖ οἶδ', ὅτι μοι πάρος ἠπίη ἦσθα,
 εἴως ἐν Τροίῃ πολεμίζομεν νῆες Ἀχαιῶν.

290

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αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 οὐ σέ γ' ἔπειτα ἴδον, κούρη Διὸς, οὐδ' ἐνόησα
 νηὸς ἐμῆς ἐπιβᾶσαν, ὅπως τί μοι ἄλγος ἀλάλκοις.
 [ἀλλ' αἰεὶ φρεσὶν ἵσιν ἔχων δεδαῖγμένον ἦτορ 320
 ἠλώμην, εἴως με θεοὶ κακότητος ἔλυσαν·
 πρὶν γ' ὅτε Φαιήκων ἀνδρῶν ἐν πτόνι δῆμῳ
 θάρσυνάς τ' ἐπέεσσι καὶ ἐς πόλιν ἡγάγεας αὐτή·]
 νῦν δέ σε πρὸς πατρός γονυάζομαι—οὐ γὰρ οἶω
 ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλὰ τιν' ἄλλην 325
 γαῖαν ἀναστρέφομαι· σέ δὲ κερτομέουσιν οἶω
 ταῦτ' ἀγορευέμεναι, ἦν' ἐμὰς φρένας ἡπεροπέυσης—
 εἰπέ μοι εἰ ἐτέον γε φίλην ἐς πατρίδ' ἱκάνω.”
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “αἰεὶ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα” 330
 τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστηνον ἔοντα,
 οὐνεκ' ἐπητής ἐσσι καὶ ἀγχίνοος καὶ ἐχέφρων.
 ἀσπασίως γάρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἐλθὼν
 ἔειτ' ἐνὶ μεγάροις ιδέειν παῖδας τ' ἄλοχόν τε·
 σοὶ δ' οὐ πῶ φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι, 335
 πρὶν γ' ἔτι σῆς ἀλόχου πειρήσῃαι, ἣ τε τοι αὐτῶς
 ἦσται ἐνὶ μεγάροισιν, διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέματα δάκρυ χεύουσα.
 αὐτὰρ ἐγὼ τὸ μὲν οὐ ποτ' ἀπίστεον, ἀλλ' ἐνὶ θυμῷ
 ἦδ' ὅ, ὃ νοστήσεις ὀλέσας ἄπο πάντας ἑταίρους· 340
 ἀλλὰ τοι οὐκ ἐθέλησα Ποσειδάωνι μάχεσθαι
 πατροκασιγνήτῳ, ὅς τοι κότον ἔνθετο θυμῷ,
 χωόμενος ὅτι οἱ νῖον φίλον ἐξαλάωσας.

He is convinced that he has reached his home, and he
 greets the nymphs.

ἀλλ' ἄγε τοι δείξω Ἰθάκης ἔδος, ὅφρα πεποιθήης.
 Φόρκυρος μὲν ὅδ' ἐστὶ λιμὴν, ἁλίοιο γέροντος, 345

ἦδε δ' ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη·
 [ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡρωειδῆς,
 ἱρὸν νυμφάων αἰ νηιάδες καλέονται·]
 τοῦτο δέ τοι σπέος ἐστὶ κατηρεφές, ἔνθα σὺ πολλὰς
 ἔρδεσκες νύμφησι τελέεσσας ἐκατόμβας· 350
 τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταειμένον ὕλη·"
 ὣς εἰποῦσα θεὰ σκέδασ' ἡέρα, εἴσατο δὲ χθών·
 γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεὺς
 χαίρων ἢ γαίῃ, κύσε δὲ ζεῖδωρον ἄρουραν.
 αὐτίκα δὲ νύμφης ἡρήσατο χεῖρας ἀνασχών· 355
 "νύμφαι νηιάδες, κοῦραι Διὸς, οὐ ποτ' ἐγὼ γε
 ὄψεσθ' ὕμν' ἐφάμην· νῦν δ' εὐχολῆς ἀγανῆσι
 χαίρετ'· ἀτὰρ καὶ δῶρα διδώσομεν, ὥς τὸ πάρος περ,
 αἶ κεν ἔῃ πρόφρων με Διὸς θυγάτηρ ἀγελείῃ
 αὐτόν τε ζῶειν καὶ μοι φίλον νῖον ἀέξῃ." 360

Athena helps him to hide his treasures, and counsels him
 how to destroy the suitors.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 "θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 ἀλλὰ χρήματα μὲν μυχῶ ἄντρον θεσπεσίῳ
 θείομεν αὐτίκα νῦν, ἵνα περ τάδε τοι σόα μίμνη·
 αὐτοὶ δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται." 365
 ὣς εἰποῦσα θεὰ δῶκε σπέος ἡρωειδῆς,
 μαιομένη κευθμώνας ἀνὰ σπέος· αὐτὰρ Ὀδυσσεὺς
 ἄσπον πάντ' ἐφόρει, χρυσὸν καὶ ἀπειρέα χαλκὸν
 εἵματά τ' εὐποίητα, τὰ οἱ Φαίηκες ἔδωκαν.
 καὶ τὰ μὲν εὖ κατέθηκε, λίθον δ' ἐπέθηκε θύρῃσι 370
 Παλλὰς Ἀθηναίῃ, κούρῃ Διὸς αἰγιόχοιο.

Τὼ δὲ καθεζομένῳ ἱερῆς παρὰ πυθμὲν' ἐλαίης
 φραζέσθην μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
 φράζεν ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις,
 οἳ δὴ τοι τρίετες μέγαρον κάτα κοιρανέουσι,
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες·
 ἡ δὲ σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμόν
 πάντας μὲν ῥ’ ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστω, 375
 ἀγγελίας προῖεῖσα, νόος δέ οἱ ἄλλα μενουῖ.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ πόποι, ἦ μάλα δὴ Ἀγαμέμνωνος Ἀτρεΐδαιο
 φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον,
 εἰ μὴ μοι σὺν ἔκαστα, θεὰ, κατὰ μοῖραν ἔειπες. 385
 ἀλλ’ ἄγε μῆτιν ὕφηνον, ὅπως ἀποτίσομαι αὐτούς·
 πὰρ δὲ μοι αὐτὴ στήθι, μένος πολυθαρσὺς ἐνείσα,
 οἶον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα.
 αἶ κέ μοι ὥς μεμαυῖα παρασταίης, γλαυκῶπι,
 καί κε τριηκοσίοισιν ἐγὼν ἄνδρεςσι μαχοίμην 390
 σὺν σοὶ, πότνα θεὰ, ὅτε μοι πρόφρασσ’ ἐπαρήγοις.”

She then changes him into the likeness of a beggar, while
 she goes to Sparta to fetch Telemachus.

Τὸν δ’ ἡμείβετ’ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 “καὶ λῆν τοι ἐγὼ γε παρέσσομαι, οὐδέ με λήσεις,
 ὁππότε κεν δὴ ταῦτα πενώμεθα· καί τιν’ οἶω
 αἵματί τ’ ἐγκεφάλῳ τε παλαξέμεν ἄσπετον οὐδας 395
 ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.
 ἀλλ’ ἄγε σ’ ἄγνωστον τεύξω πάντεσσι βροτοῖσι·
 κάρφω μὲν χροά καλὸν ἐνὶ γναμπτοῖσι μέλεσσι,
 ξανθὰς δ’ ἐκ κεφαλῆς ὀλέσω τρίχας, ἀμφὶ δὲ λαῖφος
 ἔσσω ὃ κε στυγέησιν ἰδὼν ἄνθρωπος ἔχοντα, 400
 κνυζώσω δέ τοι ὅσσε πάρος περικαλλέ’ ἐόντε,
 ὥς ἂν ἀεικέλιος πᾶσι μνηστῆρσι φανείης
 σῇ τ’ ἀλόχῳ καὶ παιδί, τὸν ἐν μεγάροισιν ἔλειπες.

αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,
 ὅς τοι ὕων ἐπίουρος, ὁμῶς δέ τοι ἥπια οἶδε, 405
 παῖδά τε σὸν φιλέει καὶ ἐχέφρονα Πηνελόπειαν.
 δῆεις τόν γε σύεσσι παρήμενον· αἱ δὲ νέμονται
 παρ Κόρακος πέτρῃ ἐπὶ τε κρήνῃ Ἀρεθούσῃ,
 ἔσθουσαι βάλανον μενοεικέα καὶ μέλαν ὕδωρ
 πίνουσai, τὰ θ' ὕεσσι τρέφει τεθαλυῖαν ἀλοιφήν. 410
 ἔνθα μένειν καὶ πάντα παρήμενος ἑξερέεσθαι,
 ὄφρ' ἂν ἐγὼν ἔλθω Σπάρτην ἐς καλλιγύναικα
 Τηλέμαχον καλέουσα, τεὸν φίλον υἱὸν, Ὀδυσσεῦ·
 ὅς τοι ἐς εὐρύχορον Λακεδαίμονα παρ Μενέλαον
 ὦχετο πευσόμενος μετὰ σὸν κλέος, ἣ που ἔτ' εἴης.” 415
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “τίπτε τ' ἄρ' οὐ οἱ ἔειπες, ἐνὶ φρεσὶ πάντα ἰδνύα;
 ἦ ἵνα που καὶ κείνος ἀλώμενος ἄλγεα πάσχη
 πόοντον ἐπ' ἀτρύγετον, βίοντον δέ οἱ ἄλλοι ἔδωσι.”
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 420
 “μὴ δὴ τοι κείνός γε λίην ἐνθύμιος ἔστω.
 αὐτὴ μιν πόμπευον, ἵνα κλέος ἐσθλὸν ἄροιτο
 κείσ' ἐλθών· ἀτὰρ οὐ τιν' ἔχει πόονον, ἀλλὰ ἔκηλος
 ἦσται ἐν Ἀτρεΐδαι δόμοις, παρὰ δ' ἄσπετα κείται.
 ἦ μὲν μιν λοχόωσι νέοι σὺν νηὶ μελαίνῃ, 425
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γοῖαν ἰκέσθαι·
 ἀλλὰ τὰ γ' οὐκ οἶω, πρὶν καὶ τινα γαῖα καθέξει
 [ἀνδρῶν μνηστήρων, οἳ τοι βίοντον κατέδουσιν].”
 Ὡς ἄρα μιν φαμένη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
 κάρψεν μὲν χροά καλὸν ἐνὶ γναμπτοῖσι μέλεσσι, 430
 ξανθὰς δ' ἐκ κεφαλῆς ὄλεσε τρίχας, ἀμφὶ δὲ δέρμα
 πάντεσσιν μελέεσσι παλαιοῦ θῆκε γέροντος,
 κνύζωσεν δέ οἱ ὅσσε πάρος περικαλλές' ἐόντε·
 ἀμφὶ δέ μιν ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα,
 ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ. 435

ἀμφὶ δέ μιν μέγα δέρμα ταχείης ἔσσ' ἐλάφοιο,
 ψιλόν· δῶκε δέ οἱ σκῆπτρον καὶ ἀεικέα πήρην,
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.

Τῷ γ' ὥς βουλευσάντε διέτμαγεν. ἡ μὲν ἔπειτα
 ἐς Λακεδαίμονα δῖαν ἔβη μετὰ παῖδ' Ὀδυσῆος.

440

Ξ.

Ὀδυσσεύς πρὸς Εὐμαῖον ὁμιλία.

Odysseus visits the hut of Eumaeus the swineherd.

Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν
 χῶρον ἂν' ὑλήεντα δι' ἄκριας, ἧ οἱ Ἀθήνη
 πέφραδε δῖον ὑφορβὸν, ὃ οἱ βιότοιο μάλιστα
 κήδετο οἰκῶν, οὗς κτήσατο δῖος Ὀδυσσεύς.

Τὸν δ' ἄρ' ἐνὶ προδύμφῳ εὖρ' ἤμενον, ἔνθα οἱ αὐλὴ 5
 ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
 καλὴ τε μεγάλη τε, περιδρομος· ἦν ῥα συμβώτης
 αὐτὸς δείμαθ' ὕεσσιν ἀποικομένοιο ἄνακτος,
 νόσφιν δεσποίνης καὶ Λαέρταο γέροντος,
 ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρδῳ. 10
 σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα,
 πυκνοὺς καὶ θαμέας, τὸ μέλαν δρυὸς ἀμφικεάσσας·
 ἔντοσθεν δ' αὐλῆς συμφεοὺς δυοκαίδεκα ποίει
 πλησίον ἀλλήλων, εὐνὰς συσίν· ἐν δὲ ἐκάστῳ
 πεντήκοντα σύες χαμαιευνάδες ἐρχατόωντο, 15
 θήλειαι τοκάδες· τοῖ δ' ἄρσενες ἐκτὸς ἵανον,
 πολλὸν παυρότεροι· τοὺς γὰρ μινύθεσκον ἔδοντες
 ἀντίθιοι μνηστήρες, ἐπεὶ προΐαλλε συμβώτης
 αἰεὶ ζατρεφῶν σιάλων τὸν ἄριστον ἀπάντων·
 οἱ δὲ τριηκόσιοί τε καὶ ἐξήκοντα πέλοντο. 20

παρ δὲ κύνες, θήρεσσιν ἐοικότες αἰὲν ἱανον
 τέσσαρες, οὓς ἔθρεψε συβώτης, ὄρχαμος ἀνδρῶν.
 αὐτὸς δ' ἀμφὶ πόδεσσιν ἐοῖς ἀράρισκε πέδιλα,
 τάμνων δέρμα βόειον ἐυχροές· οἱ δὲ δὴ ἄλλοι
 ὄχοντ' ἄλλυδις ἄλλος ἅμ' ἀγρομένοισι σύεσσιν, 25
 οἱ τρεῖς· τὸν δὲ τέταρτον ἀποπροέηκε πόλινδε
 σὺν ἀγέμεν μνηστήρσιν ὑπερφιάλοισιν ἀνάγκη,
 ὄφρ' ἱερεύσαντες κρειῶν κορεσαίατο θυμόν.

The dogs set upon him, but Eumaeus rescues him, leads
 him in and entertains him.

Ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι.
 οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς 30
 ἔξετο κερδοσύνη, σκήπτρον δέ οἱ ἔκπεσε χειρός.
 ἔνθα κεν ὦ παρ σταθμῷ ἀεικέλιον πάθεν ἄλγος·
 ἀλλὰ συβώτης ὦκα ποσὶ κραιπνοῖσι μετασπὼν
 ἔσσυτ' ἀνὰ πρόθυρον, σκῦτος δέ οἱ ἔκπεσε χειρός.
 τοὺς μὲν ὁμοκλήσας σεῦεν κύνας ἄλλυδις ἄλλον 35
 πυκνήσιν λιθάδεσσιν· ὁ δὲ προσέειπεν ἄνακτα·
 “ὦ γέρον, ἦ ὀλίγου σε κύνες διεδηλήσαντο
 ἔξαπίνης, καὶ κέν μοι ἐλεγχείην κατέχευας.
 καὶ δέ μοι ἄλλα θεοὶ δόσαν ἄλγέα τε στοναχάς τε·
 ἀντιθέου γὰρ ἄνακτος ὀδυρόμενος καὶ ἀχεύων 40
 ἦμαι, ἄλλοισιν δὲ σύας σιάλους ἀτιτάλλω
 ἔδμεναι· αὐτὰρ κείνος ἐελδόμενός πον ἐδωδῆς
 πλάζετ' ἐπ' ἄλλοθρόων ἀνδρῶν δῆμόν τε πόλιν τε,
 εἴ που ἔτι ζῶει καὶ ὄρῃ φάος ἡελίοιο.
 ἀλλ' ἔπεο, κλισίηνδ' ἵομεν, γέρον, ὄφρα καὶ αὐτὸς, 45
 σίτου καὶ οἴνου κορεσσάμενος κατὰ θυμόν,
 εἴπῃς ὅππότεν ἐσσι καὶ ὅππόσα κήδε' ἀνέτλης.”
 Ὡς εἰπὼν κλισίηνδ' ἡγήσατο δῖος ὑφορβός,
 εἶσεν δ' εἰσαγαγὼν, ῥώπας δ' ὑπέχευε δασείας,

ἐστόρεσεν δ' ἐπὶ δέρμα ἰονθάδος ἀγρίου αἰγός, 50
 αὐτοῦ ἐνεύναιον, μέγα καὶ δασύ. χαῖρε δ' Ὀδυσσεὺς
 ὅττι μιν ὥς ὑπέδεκτο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “Ζεὺς τοι δοίη, ξείνε, καὶ ἀθάνατοι θεοὶ ἄλλοι
 ὅττι μάλιστ' ἐθέλεις, ὅτι με πρόφρων ὑπέδεξο.”
 Τὸν δ' ἀπαμειβόμενος προσέφη, Εὖμαιε σὺ βῶτα 55
 “ξείν', οὐ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
 ξείνων ἀτιμῆσαι· πρὸς γὰρ Διὸς εἰσιν ἅπαντες
 ξείνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
 γίγνεται ἡμετέρῃ· ἥ γὰρ δμῶν δίκη ἐστὶν
 αἰεὶ δευδιότων, ὅτ' ἐπικρατέωσιν ἄνακτες 60
 οἱ νέοι. ἥ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν,
 ὅς κεν ἔμ' ἐνδυκέως ἐφίλει καὶ κτήσιν ὅπασσεν,
 οἶά τε ᾧ οἰκῇ ἄναξ εὐθυμος ἔδωκεν,
 οἰκόν τε κληρόν τε πολυμνήστην τε γυναῖκα,
 ὅς οἱ πολλὰ κάμησι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ, 65
 ὥς καὶ ἐμοὶ τόδε ἔργον ἀέξεται, ᾧ ἐπιμύμνω.
 τῷ κέ με πόλλ' ὤνησεν ἄναξ, εἰ αὐτόθ' ἐγήρα·
 ἀλλ' ὄλεθ'—ὥς ὦφελλ' Ἑλένης ἀπὸ φύλον δλέσθαι
 πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσεν·
 καὶ γὰρ κείνος ἔβη Ἀγαμέμνονος εἵνεκα τιμῆς 70
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μάχοιτο.”
 Ὡς εἰπὼν ζωστήρι θοῶς συνέργε χιτῶνα,
 βῆ δ' ἵμεν ἐς σὺνφεοὺς, ὅθι ἔθνεα ἔρχατο χοίρων.
 ἔνθεν ἔλων δ' ἔνεικε καὶ ἀμφοτέρους ἰέρευσεν,
 εὖσέ τε μίστυλλέν τε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν. 75
 ὀπτήσας δ' ἄρα πάντα φέρων παρέθηκ' Ὀδυσῆϊ
 θέρμ' αὐτοῖς ὀβελοῖσιν· ὁ δ' ἄλφιστα λευκὰ πάλυνεν·
 ἐν δ' ἄρα κισσυβίῳ κίρην μελιηδέα οἶνον,
 αὐτὸς δ' ἀντίον ἴξεν, ἐποτρύνων δὲ προσηΐδα·

He tells Odysseus of the reckless insolence of the suitors.

“ἔσθιε νῦν, ὦ ξείνε, τά τε δμῶεσσι πάρεστι, 80
 χοίρε’· ἀτὰρ σιάλους γε σύας μνηστῆρες ἔδουσιν,
 οὐκ ὅπιδα φρονέοντες ἐνὶ φρεσὶν οὐδ’ ἐλεητύν.
 οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
 ἀλλὰ δίκην τίουσιν καὶ αἴσιμα ἔργ’ ἀνθρώπων. 85
 καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ’ ἐπὶ γαίης
 ἀλλοτρίης βῶσιν καὶ σφί Ζεὺς ληίδα δώη.
 πλησάμενοι δέ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
 καὶ μὲν τοῖς ὀπίδος κρατερὸν δέος ἐν φρεσὶ πίπτει.
 οἶδε δὲ καὶ τι ἴσασι, θεοῦ δέ τιν’ ἔκλυον αὐδὴν, 90
 κείνου λυγρὸν ὄλεθρον, ὃ τ’ οὐκ ἐθέλουσι δικαίως
 μῦσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ’, ἀλλὰ ἔκηλοι
 κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ’ ἐπι φειδῶ.
 ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν,
 οὗ ποθ’ ἐν ἱεύουσ’ ἱερήιον, οὐδὲ δὴ οἶω· 95
 οἶνον δὲ φθινύθουσιν ὑπέρβιον ἐξαφύοντες.
 ἦ γάρ οἱ ζῳή γ’ ἦν ἄσπετος· οὗ τιμι τόσση
 ἀνδρῶν ἡρώων, οὗτ’ ἠπείροιο μελαίνης
 οὗτ’ αὐτῆς Ἰθάκης· οὐδὲ ξυνεείκοσι φωτῶν
 ἔστ’ ἄφενος τοσσοῦτον· ἐγὼ δέ κέ τοι καταλέξω.
 δώδεκ’ ἐν ἠπείρῳ ἀγέλαι· τόσα πῶεα οἶων, 100
 τόσσα συνῶν συβόσια, τόσ’ αἰπόλια πλατέ’ αἰγῶν
 βόσκουσι ξεινοί τε καὶ αὐτοῦ βώτορες ἄνδρες.
 ἐνθάδε δ’ αἰπόλια πλατέ’ αἰγῶν ἔνδεκα πάντα
 ἐσχατιῇ βόσκοντ’, ἐπὶ δ’ ἄνδρες ἐσθλοὶ ὄρονται.
 τῶν αἰεὶ σφιν ἕκαστος ἐπ’ ἥματι μῆλον ἀγινεῖ, 105
 ζατρεφέων αἰγῶν ὅς τις φαίνεται ἄριστος.
 αὐτὰρ ἐγὼ σὺς τάσδε φυλάσσω τε ῥύομαί τε,
 καὶ σφί συνῶν τὸν ἄριστον ἐν κρίνας ἀποπέμπω.”
 “Ὡς φάθ’, ὃ δ’ ἐνδυκέως κρέα τ’ ἥσθιε πῶνέ τε οἶνον

ἄρπαλέως ἀκέων, κακὰ δὲ μνηστῆρσι φύτευεν. 110
 αὐτὰρ ἐπεὶ δειπνησε καὶ ἥραρε θυμὸν ἐδωδῇ,
 καὶ οἱ πλησάμενος δῶκε σκύφον, ᾧ περ ἔπινεν,
 οἶνον ἐνίπλειον· ὃ δ' ἐδέξατο, χαίρει δὲ θυμῷ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Odysseus hints that the master may still be alive, but
 Eumaeus is hopeless.

“ὦ φίλε, τίς γάρ σε πρίατο κτεάτεσσιν ἐοῖσιν, 115
 ὧδε μάλ' ἀφνειὸς καὶ καρτερὸς ὥς ἀγορεύεις;
 φῆς δ' αὐτὸν φθίσθαι Ἀγαμέμνονος εἵνεκα τιμῆς.
 εἰπέ μοι, αἶ κέ ποθι γνῶω τοιοῦτον ἐόντα.
 Ζεὺς γάρ που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 εἴ κέ μιν ἀγγείλαιμι ἰδών· ἐπὶ πολλὰ δ' ἀλήθην.” 120
 Τὸν δ' ἡμείβετ' ἔπειτα συβώτης, ὄρχαμος ἀνδρῶν·
 “ὦ γέρον, οὗ τις κείνον ἀνὴρ ἀλαλήμενος ἐλθὼν
 ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱὸν,
 ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλήται
 ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι. 125
 ὃς δέ κ' ἀλητεύων Ἰθάκης ἐς δῆμον ἵκηται,
 ἐλθὼν ἐς δέσποιναν ἐμὴν ἀπατήλια βάζει·
 ἢ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ,
 καὶ οἱ ὀδυρομένη βλεφάρων ἄπο δάκρυα πίπτει,
 ἢ θέμις ἐστὶ γυναικὸς, ἐπὶν πόσις ἄλλοθ' ὀληται. 130
 αἰψά κε καὶ σὺν, γεραιέ, ἔπος παρατεκτῆναιο,
 εἴ τίς τοι χλαῖνάν τε χιτῶνά τε εἴματα δοίῃ.
 τοῦ δ' ἤδη μέλλουσι κύνες ταχέες τ' οἰωνοὶ
 ῥυδὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχὴ δὲ λέλοιπεν·
 ἢ τὸν γ' ἐν πόντῳ φάγον ἰχθύες, ὅστέα δ' αὐτοῦ 135
 κείται ἐπ' ἡπείρου ψαμάθῳ εἰλυμένα πολλῇ.
 ὥς ὁ μὲν ἔνθ' ἀπόλωλε, φίλοισι δὲ κήδ' ὀπίσσω
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται· οὐ γὰρ ἔτ' ἄλλον

ἦπιον ὦδε ἄνακτα κιχήσομαι, ὅππός' ἐπέλθω,
οὐδ' εἴ κεν πατὴρ καὶ μητέρος αὐτὶς ἴκωμαι 140
οἶκον, ὅθι πρῶτον γενόμεν καὶ μ' ἔτρεφον αὐτοί.
οὐδέ νυ τῶν ἔτι τόσσον δδύρομαι, ἰέμενός περ
ὀφθαλμοῖσιν ιδέσθαι ἐὼν ἐν πατρίδι γαίῃ·
ἀλλὰ μ' Ὀδυσσεύς πόθος αἰνυται οἰχομένοιο.
τὸν μὲν ἐγὼν, ὦ ξεῖνε, καὶ οὐ παρεόντ' ὀνομάζειν 145
αἰδέομαι· πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ·
ἀλλὰ μιν ἡθεῖον καλέω καὶ νόσφιν ἐόντα.”

Odysseus re-iterates his belief with an oath.

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
“ὦ φίλ', ἐπεὶ δὴ πάμπαν ἀναίνεαι, οὐδ' ἔτι φῆσθα
κείνων ἐλεύσεσθαι, θυμὸς δέ τοι αἰὲν ἄπιστος· 150
ἀλλ' ἐγὼ οὐκ αὐτῶς μυθήσομαι, ἀλλὰ σὺν ὄρκῳ,
ὥς νεύεται Ὀδυσσεύς· εὐαγγέλιον δέ μοι ἔστω
αὐτίκ', ἐπεὶ κεν κείνος ἴδῃ τὰ δ' δώμαθ' ἴκηται·
[ἔσσαι με χλαῖνάν τε χιτῶνά τε, εἵματα καλά·]
πρὶν δέ κε, καὶ μάλα περ κεχρημένος, οὗ τι δεχοίμην. 155
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἰδῖο πύλῃσι
γίγνεται, δὲ πενήτη εἴκων ἀπατήλια βάζει.
ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα,
ἴστω τ' Ὀδυσσεύς ἀμύμονος, ἣν ἀφικάνω·
ἦ μὲν τοι τάδε πάντα τελεῖται ὥς ἀγορεύω. 160
τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς.
[τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἵσταμένοιο,
οἴκαδε νοστήσει, καὶ τίσεται ὅς τις ἐκείνου
ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαίδιμον υἱόν.]”

But Eumaeus despairs of his master's fate, and fears for
the safety of Telemachus.

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαῖε συβῶτα· 165
“ὦ γέρον, οὐτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσσω,

οὔτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται· ἀλλὰ ἔκκηλος
 πῖνε, καὶ ἄλλα παρὲξ μεμνώμεθα, μηδὲ με τούτων
 μίμνησκ'· ἦ γὰρ θυμὸς ἐνὶ στήθεσσιν ἐμοῖσιν
 ἄχνηται, ὅπποτε τις μνήσῃ κεδνοῖο ἄνακτος. 170
 ἀλλ' ἦ τοι ὄρκον μὲν ἐάσομεν, αὐτὰρ Ὀδυσσεὺς
 ἔλθοι ὅπως μιν ἐγὼ γ' ἐθέλω καὶ Πηνελόπεια
 Λαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδής.
 νῦν αὖ παιδὸς ἄλαστον ὀδύρομαι, ὃν τέκ' Ὀδυσσεὺς,
 Τηλεμάχον· τὸν ἐπεὶ θρέψαν θεοὶ ἔρνει ἴσον, 175
 καὶ μιν ἔφην ἔσσεσθαι ἐν ἀνδράσιν οὐ τι χέρηα
 πατρὸς ἐοῖο φίλοιο, δέμας καὶ εἶδος ἀγητὸν,
 τοῦ δέ τις ἀθανάτων βλάβῃ φρένας ἔνδον ἐίσας
 ἢ τις ἀνθρώπων· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν
 ἐς Πύλον ἡγαθέην· τὸν δὲ μνηστῆρες ἀγανοὶ 180
 οἴκαδ' ἰόντα λοχῶσιν, ὅπως ἀπὸ φῦλον ὀληται
 ῥώνυμον ἐξ Ἰθάκης Ἀρκεισίου ἀντιθέοιο.
 ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἦ κεν ἀλώῃ
 ἦ κε φύγοι καὶ κέν οἱ ὑπέρσχοι χεῖρα Κρονίων.
 ἀλλ' ἄγε μοι σὺν, γεραιέ, τὰ σ' αὐτοῦ κήδ' ἐνίσπες, 185
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ·
 τίς πόθεν εἷς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν οἴομαι ἐνθάδ' ἰκέσθαι." 190

Questioned by his host, Odysseus tells a story of himself
 and his wanderings.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἔδωδῃ
 ἡδὲ μέθυ γλυκερὸν κλισίης ἔντοσθεν ἐοῦσι,
 δαίνυσθαι ἀκέοντ', ἄλλοι δ' ἐπὶ ἔργον ἔποιεν” 195

ρηιδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα
οὗ τι διαπρήξαιμι λέγων ἐμὰ κήδεα θυμοῦ,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.

“I am a Cretan, Castor’s son, devoted to the arts of war.”

ἐκ μὲν Κρητῶν γένος εὖχομαι εὐρειάων,
ἀνέρος ἀφνειοῦ πάϊς· πολλοὶ δὲ καὶ ἄλλοι 200
υἱέες ἐν μεγάρῳ ἡμὲν τράφεν ἡδ’ ἐγένοντο
γνήσιοι ἐξ ἀλόχων· ἐμὲ δ’ ὦνητὴ τέκε μήτηρ
παλλακὶς, ἀλλὰ με ἴσον ἰθαιγενέεσσιν ἐτίμα
Κάστωρ Ἰλακίδης, τοῦ ἐγὼ γένος εὖχομαι εἶναι·
ὅς τ’ ἐνὶ Κρήτεσσι θεὸς ὥς τίετο δῆμῳ 205
ὄλβῳ τε πλούτῳ τε καὶ υἰάσι κυδαλίμοισιν.
ἀλλ’ ἦ τοι τὸν κῆρες ἔβαν θανάτοιο φέρουσai
εἰς Ἀῖδαο δόμους· τοὶ δὲ ζῶν ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
αὐτὰρ ἐμοὶ μάλα παῦρα δόσαν καὶ οἰκί’ ἔνειμαν. 210
ἡγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων
εἵνεκ’ ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφώλιος ἦα
οὐδὲ φυγοπτόλεμος· νῦν δ’ ἤδη πάντα λέλοιπεν·
ἀλλ’ ἔμπης καλάμην γέ σ’ οἴομαι εἰσορόωντα
γινώσκειν· ἦ γάρ με δύη ἔχει ἥλιθα πολλή. 215
ἦ μὲν δὴ θάρσος μοι Ἄρης τ’ ἔδοσαν καὶ Ἀθήνη
καὶ ῥήξηνορίην· ὅποτε κρίνοιμι λόχονδε
ἄνδρας ἀριστήας, κακὰ δυσμενέεσσι φυτεύων,
οὗ ποτέ μοι θάνατον προτιόσσετο θυμὸς ἀγῆνων,
ἀλλὰ πολὺ πρῶτιστος ἐπάλμενος ἔγχει ἔλεσκον 220
ἀνδρῶν δυσμενέων ὃ τέ μοι εἴξειε πόδεσσι.
τοῖος ἔα ἐν πολέμῳ· ἔργον δέ μοι οὐ φίλον ἔσκειν
οὐδ’ οἰκωφελή, ἣ τέ τρέφει ἀγλαὰ τέκνα,
ἀλλὰ μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
καὶ πόλεμοι καὶ ἄκοντες ἐύξεστοι καὶ οἰστοί, 225

λυγρὰ, τὰ τ' ἄλλοισίν γε καταριγῆλὰ πέλονται.
 αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ που θεὸς ἐν φρεσὶ θῆκεν·
 ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις.
 πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι νῆας Ἀχαιῶν
 εἰνάκις ἀνδράσιν ἦρξα καὶ ὠκυνόροισι νέεσσιν 230
 ἀνδρας ἐς ἄλλοδαπούς, καί μοι μάλα τύχχανε πολλά.
 τῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὀπίσσω
 λάγχανον· αἶψα δὲ οἶκος ὀφέλλετο, καὶ ῥα ἔπειτα
 δεινός τ' αἰδοῖός τε μετὰ Κρήτεσσι τετύγμην.

“I joined in the Trojan war, and afterwards made a
 voyage to Egypt.”

ἀλλ' ὅτε δὴ τήν γε στυγερὴν ὁδὸν εὐρύοπα Ζεὺς 235
 ἐφράσαθ', ἣ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
 δὴ τότ' ἐμ' ἥνωγον καὶ ἀγακλυτὸν Ἰδομενῆα
 νήεσσ' ἡγήσασθαι ἐς Ἴλιον· οὐδέ τι μῆχος
 ἦεν ἀνήνασθαι, χαλεπὴ δ' ἔχε δῆμον φῆμις.
 ἔνθα μὲν εἰνάετες πολεμίζομεν νῆες Ἀχαιῶν, 240
 τῷ δεκάτῳ δὲ πόλιν Πριάμουν πέρσαντες ἔβημεν
 οἴκαδε σὺν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς.
 αὐτὰρ ἐμοὶ δειλῷ κακὰ μῆδετο μητίετα Ζεὺς·
 μῆνα γὰρ οἶον ἔμεινα τεταρπόμενος τεκέεσσι
 κουριδίῃ τ' ἀλόχῳ καὶ κτήμασιν· αὐτὰρ ἔπειτα 245
 Αἴγυπτόνδε με θυμὸς ἀνώγει ναυτίλλεσθαι,
 νῆας ἐν στείλαντα σὺν ἀντιθέοις ἐτάροισιν.
 ἐννέα νῆας στείλα, θοῶς δ' ἐσαγείρατο λαός.
 ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι
 δαίνυντ'· αὐτὰρ ἐγὼν ἱερήια πολλὰ παρέιχον 250
 θεοῖσιν τε ῥέξειν αὐτοῖσιν τε δαῖτα πένεσθαι.
 ἐβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης
 ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραίῃ καλῷ
 ῥηιδίως, ὥς εἴ τε κατὰ ῥόον· οὐδέ τις οὖν μοι

14. ΟΔΥΣΣΕΙΑΣ Ξ.

25

νηῶν πημάνθη, ἀλλ' ἀσκηθέες καὶ ἄνουσοι 255
 ἤμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
 πεμπταῖοι δ' Αἰγυπτον ἐυρρείτην ἰκόμεσθα,
 στήσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
 ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι, 260
 ὀπτῆρας δὲ κατὰ σκοπιᾶς ὥτρυνα νέεσθαι·

“My comrades fell in a foray, and I threw myself on the
 mercy of the King.”

οἱ δ' ὕβρει εἷζαντες, ἐπισπόμενοι μένεϊ σφῶ,
 αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροῦς
 πόρθεον, ἐκ δὲ γυναικας ἄγον καὶ νήπια τέκνα,
 αὐτοὺς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' αὐτή. 265
 οἱ δὲ βοῆς αἰόντες ἅμ' ἡοὶ φαινομένηφιν
 ἦλθον· πλήτο δὲ πᾶν πεδῖον πεζῶν τε καὶ ἵππων
 χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέραυνος
 φύζαν ἐμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
 μέναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη. 270
 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξείῃ χαλκῷ,
 τοὺς δ' ἄναγον ζωοὺς, σφίσιν ἐργάζεσθαι ἀνάγκη.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶν ὤδε νόημα
 ποίησ'—ὥς ὄφελον θανέειν καὶ πότμον ἐπισπείν
 αὐτοῦ ἐν Αἰγύπτῳ· ἔτι γὰρ νύ με πῆμ' ὑπέδεκτο— 275
 αὐτὶκ' ἀπὸ κρατὸς κυνέην εὐτυκτον ἔθηκα
 καὶ σάκος ὥμοιιν, δόρυ δ' ἐκβαλον ἔκτοσε χειρός·
 αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἦλθον ἵππων
 καὶ κύσα γούναθ' ἐλών· ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν,
 ἐς δίφρον δέ μ' ἔσας ἄγεν οἴκαδε δάκρυ χέοντα. 280
 ἦ μὲν μοι μάλα πολλοὶ ἐπήισσον μελήησιν,
 ἰέμενοι κτεῖναι—δὴ γὰρ κεχολώατο λῆην—
 ἀλλ' ἀπὸ κείνος ἔρυκε, Διὸς δ' ὠπίζετο μῆτιν
 ξεινίου, ὅς τε μάλιστα νεμεσσᾶται κακὰ ἔργα.

ἔνθα μὲν ἐπτάετες μένον αὐτόθι, πολλὰ δ' ἄγαιρα 285
 χρήματ' ἂν Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἅπαντες.

“ But I was tempted away from Egypt by a designing
 Phœnician trader.”

ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 δὴ τότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπατήλια εἰδὼς,
 τρώκτης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει·
 ὅς μ' ἄγε παρπεπιθὼν ᾗσι φρεσὶν, ὅφρ' ἰκόμεσθα 290
 Φοινίκην, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.
 ἔνθα παρ' αὐτῷ μείνα τελεσφόρον εἰς ἐνιαυτόν.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο
 ἅψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,
 ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο 295
 ψεύδεια βουλεύσας, ἵνα οἱ σὺν φόρτον ἄγοιμι,
 κεῖθι δέ μ' ὥς περάσειε καὶ ἄσπετον ὄνον ἔλοιτο.
 τῷ ἐπόμεν ἐπὶ νηὸς, οἰόμενός περ, ἀνάγκη.
 ἦ δ' ἔθεεν Βορέη ἀνέμῳ ἀκραίῃ καλῷ,
 μέσσον ὑπὲρ Κρήτης· Ζεὺς δέ σφισι μήδετ' ὄλεθρον. 300
 ἀλλ' ὅτε δὴ Κρήτην μὲν ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνετο γαίᾳ, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
 νηὸς ὑπὲρ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
 Ζεὺς δ' ἄμυνδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 305
 ἦ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,
 ἐν δὲ θεοῖο πληῆτο· πέσον δ' ἐκ νηὸς ἅπαντες.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς, ἔχοντί περ ἄλγεα θυμῷ, 310
 ἱστὸν ἀμαιμάκετον νηὸς κυανοπρώροιο
 ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
 τῷ ῥά περιπλεχθεὶς φερόμην ὀλοοῖς ἀνέμοισιν.

“Wrecked upon the Thesprotian coast I heard that Odysseus
had lately been there, and had left his treasures with
the King, while he went to Dodona.”

ἐννήμορ φερόμην, δεκάτῃ δέ με νυκτὶ μελαίνῃ
γαίῃ Θεσπρωτῶν πέλασεν μέγα κῦμα κυλίνδον. 315
ἐνθα με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φείδων
ἥρως ἀπριάτην· τοῦ γὰρ φίλος υἱὸς ἐπελθὼν
αἶθρῳ καὶ καμάτῳ δεδμημένον ἦγεν ἐς οἶκον,
χειρὸς ἀναστήσας, ὅφρ' ἔκετο δώματα πατρός·
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν. 320
ἔνθ' Ὀδυσῆος ἐγὼ πυθόμην· κείνος γὰρ ἔφασκε
ξενίῃσαι ἦδ' ἐφιῆσαι ἰόντ' ἐς πατρίδα γαῖαν,
καί μοι κτήματ' ἔδειξεν ὅσα ξυναγείρατ' Ὀδυσσεύς,
χαλκόν τε χρυσόν τε πολύκμητόν τε σίδηρον.
καί νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι· 325
τόσσα οἱ ἐν μεγάροις κειμήλια κείτο ἄνακτος.
τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὅφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσῃ Ἰθάκης ἐς πῖονα δῆμον
ἦδη δὴν ἀπεῶν, ἣ ἀμφαδὸν ἠὲ κρυφιδόν. 330
ᾧμοσε δὲ πρὸς ἔμ' αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους,
οἳ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.
ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηὺς
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον. 335

“As I sailed thence, the crew would have sold me for a slave,
but when their ship touched at Ithaca, I escaped,
as you see.”

ἔνθ' ὃ γε μ' ἠνώγει πέμψαι βασιλῆϊ Ἀκάστῳ
ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἦνδανε βουλὴ
ἀμφ' ἐμοῖ, ὅφρ' ἔτι πάγχυ δύης ἐπὶ πῆμα γενοίμην.
ἀλλ' ὅτε γαίης πολλὸν ἀπέπλω ποντοπόρος νηὺς,

αὐτίκα δούλιον ἦμαρ ἐμοὶ περιμηχανόωντο. 340
 ἐκ μὲν με χλαῖνάν τε χιτῶνά τε εἵματ' ἔδυσαν,
 ἀμφὶ δέ μοι ῥάκος ἄλλο κακὸν βάλλον ἠδὲ χιτῶνα,
 ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖσιν ὄρηαι·
 ἐσπέριοι δ' Ἰθάκης εὐδαιέλου ἔργ' ἀφίκοντο.
 ἔνθ' ἐμὲ μὲν κατέδησαν ἐυσσέλμῳ ἐνὶ νηὶ 345
 ὄπλῳ ἐυστρεφεί στερεῶς, αὐτοὶ δ' ἀποβάαντες
 ἐσσυμένως παρὰ θίνα θαλάσσης δόρπον ἔλοντο.
 αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ
 ῥηιδίως· κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας,
 ξεστὸν ἐφόλκαιον καταβάς ἐπέλασσα θαλάσση 350
 στῆθος, ἔπειτα δὲ χερσὶ διήρεσσ' ἀμφοτέρησι
 νηχόμενος, μάλα δ' ὦκα θύρηθ' ἔα ἀμφὶς ἐκείνων.
 ἔνθ' ἀναβάς, ὅθι τε ὀρίος ἦν πολυανθέος ὕλης,
 κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες
 φοίτων· ἀλλ' οὐ γάρ σφιν ἐφάνετο κέρδιον εἶναι 355
 μαλεσθαι προτέρω, τοὶ μὲν πάλιν αὖτις ἔβαινον
 νηὸς ἐπὶ γλαφυρῆς· ἐμὲ δ' ἔκρυψαν θεοὶ αὐτοὶ
 ῥηιδίως, καί με σταθμῷ ἐπέλασσαν ἄγοντες
 ἀνδρὸς ἐπισταμένον· ἔτι γάρ νύ μοι αἶσα βιδῶναι.”

Eumaeus disbelieves him, having been misled by such
 stories before.

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὐμαίε συβῶτα· 360
 “ ἂ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας
 ταῦτα ἔκαστα λέγων, ὅσα δὴ πάθες ἠδ' ὅσ' ἀλήθης.
 ἀλλὰ τὰ γ' οὐ κατὰ κόσμον οἴομαι, οὐδέ με πείσεις
 εἰπὼν ἀμφ' Ὀδυσῆι· τί σε χρὴ τοῖον εἶναι
 μαψιδίως ψεύδεσθαι ; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς 365
 νόστον ἐμοῖο ἄνακτος, ὃ τ' ἤχθετο πᾶσι θεοῖσι
 πάγχυ μάλ', ὅττι μιν οὗ τι μετὰ Τρώεσσι δάμασσαν
 ἠὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπενσε.

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἥδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 370
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο.
 αὐτὰρ ἐγὼ παρ' ὕεσσιν ἀπότροπος· οὐδὲ πόλινδε
 ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια
 ἐλθέμεν ὀτρύνησιν, ὅτ' ἀγγελίη ποθὲν ἔλθῃ.
 ἀλλ' οἱ μὲν τὰ ἔκαστα παρήμενοι ἐξερέουσιν, 375
 ἡμὲν οἳ ἄχυνται δὴν οἰχομένοιο ἀνακτος,
 ἦδ' οἳ χαίρουσιν βίοτον νήπιον ἔδοντες·
 ἀλλ' ἐμοὶ οὐ φίλον ἐστὶ μεταλλῆσαι καὶ ἐρέσθαι,
 ἐξ οὗ δή μ' Αἰτωλὸς ἀνὴρ ἐξήπαφε μύθῳ,
 ὅς ῥ' ἀνδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἀληθεῖς, 380
 ἦλυθ' ἐμὸν πρὸς σταθμόν· ἐγὼ δέ μιν ἀμφαγάπαζον.
 φῆ δέ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆι ἰδέσθαι
 νῆας ἀκείόμενον, τὰς οἱ ξυνέαξαν ἄελλαι·
 καὶ φάτ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην,
 πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέοις ἐτάροισι. 385
 καὶ σὺν, γέρον πολυπενθὲς, ἐπεὶ σέ μοι ἦγαγε δαίμων,
 μήτε τί μοι ψεύδεσσι χαρίζεο μήτε τι θέλγῃ·
 οὐ γὰρ τοῦνεκ' ἐγὼ σ' αἰδέσσομαι οὐδὲ φιλήσω,
 ἀλλὰ Δία ξένιον δείσας αὐτόν τ' ἐλεαίρων."

Odysseus will stake his life on the truth of his words; but
 Eumaeus refuses to listen, and bids him to supper.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 390
 “ἦ μάλα τίς τοι θυμὸς ἐνὶ στήθεσσι νῆπιος,
 οἷόν σ' οὐδ' ὁμόσας περ ἐπήγαγον οὐδέ σε πείθω.
 ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ'· αὐτὰρ ὕπερθε
 μάρτυροι ἀμφοτέρωσι θεοὶ, τοὶ Ὀλυμπον ἔχουσιν.
 εἰ μὲν κεν νοστήσῃ ἄναξ τεὸς ἐς τόδε δῶμα, 395
 ἔσσας με χλαῖνάν τε χιτῶνά τε εἴματα πέμψαι
 Δουλίχιόνδ' ἰέναι, ὅθι μοι φίλον ἔπλετο θυμῷ·

εἰ δέ κε μὴ ἔλθῃσιν ἄναξ τεὸς ὥς ἀγορεύω,
 δμῶας ἐπισσεύας βαλέειν μεγάλης κατὰ πέτρης,
 ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἡπεροπέειν.” 400

Τὸν δ' ἀπαμειβόμενος προσεφώνεε διὸς ὑφορβός·
 “ξείν’, οὐτῷ γάρ κέν μοι ἐνκλείη τ’ ἀρετὴ τε
 εἴη ἐπ’ ἀνθρώπους ἅμα τ’ αὐτίκα καὶ μετέπειτα,
 ὅς σ’ ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα,
 αὖτις δὲ κτείναιμι φίλον τ’ ἀπὸ θυμὸν ἐλοίμην· 405
 πρόφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην.
 νῦν δ’ ὥρη δόρποιο· τάχιστα μοι ἔνδον ἐταῖροι·
 εἶεν, ἴν’ ἐν κλισίῃ λαρὸν τετυκοίμεθα δόρπον.”

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἀγχίμολον δὲ σύες τε καὶ ἀνέρες ἦλθον ὑφορβοί· 410
 τὰς μὲν ἄρα ἔρξαν κατὰ ἥθεα κοιμηθῆναι,
 κλαγγὴ δ’ ἄσπετος ὦρτο συνὼν αὐλιζομένων·
 αὐτὰρ ὁ οἷς ἐτάροισιν ἐκέκλετο διὸς ὑφορβός·
 “ἄξεθ’ ὑῶν τὸν ἄριστον, ἴνα ξείνῳ ἱερεύσω
 τηλεδαπῶ· πρὸς δ’ αὐτοὶ δυνεσόμεθ’, οἳ περ οἷζυν 415
 δὴν ἔχομεν πάσχοντες ὑῶν ἕνεκ’ ἀργιοδόντων·
 ἄλλοι δ’ ἡμέτερον κάματον νήπουνον ἔδουσιν.”

*Ὡς ἄρα φωνήσας κέασε ξύλα νηλεί χαλκῷ,
 οἱ δ’ ἔνν εἰσῆγον μάλα πύονα πενταέτηρον.
 τὸν μὲν ἔπειτ’ ἔστησαν ἐπ’ ἐσχάρῃ· οὐδὲ συμβώτης 420
 λήθετ’ ἄρ’ ἀθανάτων· φρεσὶ γὰρ κέχρητ’ ἀγαθήσιν·
 ἀλλ’ ὃ γ’ ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλεν
 ἀργιόδοντος ὑὸς, καὶ ἐπεύχετο πᾶσι θεοῖσι
 νοστήσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
 κόψε δ’ ἀνασχόμενος σχίζῃ δρυὸς, ἣν λίπε κείων· 425
 τὸν δ’ ἔλιπε ψυχή· τοὶ δ’ ἔσφαζάν τε καὶ εὔσαν·
 αἶψα δέ μιν διέχευαν· ὁ δ’ ὠμοθετείτο συμβώτης,
 πάντων ἀρχόμενος μελέων, ἐς πύονα δημόν.
 καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλύνας ἀλφίτου ἀκτῆ,

μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 430
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα,
 βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συμβώτης
 ἴστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ἦδη.
 καὶ τὰ μὲν ἔπταχα πάντα διεμοιράτο δαίζων·
 τὴν μὲν ἴαν νύμφησι καὶ Ἑρμῇ, Μαιάδος νιέϊ, 435
 θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστω·
 νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν
 ἀργιόδοντος ὕδς, κύδαινε δὲ θυμὸν ἄνακτος·
 καὶ μιν φωνήσας προσέφη πολύμητις Ὀδυσσεύς·
 “αἴθ' οὕτως, Εὖμαιε, φίλος Διὶ πατρὶ γένοιο 440
 ὥς ἐμοὶ, ὅττι με τοῖον ἐόντ' ἀγαθοῖσι γεραίρεις.”
 Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συμβῶτα·
 “ἔσθιε, δαιμόνιε ξείνων, καὶ τέρπεο τοῖσδε,
 οἷα πάρεστι· θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἑάσει,
 ὅττι κεν ᾧ θυμῷ ἐθέλῃ· δύναται γὰρ ἅπαντα.” 445
 Ἦ ῥα καὶ ἄργματα θῦσε θεοῖς αἰειγενέτησι,
 σπείσας δ' αἶθοπα οἶνον Ὀδυσσῆι πτολιπόρθῳ
 ἐν χεῖρεσσιν ἔθηκεν· ὁ δ' ἔζητο ἥ παρὰ μοῖρῃ.
 σῖτον δὲ σφιν ἔνειμε Μεσαύλιος, ὅν ῥα συμβώτης
 αὐτὸς κτήσατο οἶος ἀποιοχόμενιο ἄνακτος, 450
 νόσφιν δεσποίνης καὶ Λαέρταο γέροντος·
 πὰρ δ' ἄρα μιν Ταφίων πρίατο κτεάτεσσιν ἐοῖσιν.
 οἳ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 σῖτον μὲν σφιν ἀφείλε Μεσαύλιος, οἳ δ' ἐπὶ κοῖτον 455
 σίτου καὶ κρειῶν κεκορημένοι ἐσσεύοντο.

Odysseus, by telling a story, gives a broad hint that he would
 like a warm wrap.

Νῦν δ' ἄρ' ἐπῆλθε κακὴ σκοτομήμιος, νῦν δ' ἄρα Ζεὺς
 πάννυχος, αὐτὰρ ἄη Ζέφυρος μέγας αἶεν ἐφνῶρος.

τοῖς δ' Ὀδυσσεὺς μετέειπε, συμβώτεω πειρητίζων,
 εἴ πώς οἱ ἐκδὺς χλαῖναν πόροι, ἢ τιν' ἐταίρων 460
 ἄλλον ἐποτρύνειεν, ἐπεὶ ἐο κήδετο λῆην·
 “ κέκλυθι νῦν, Εὖμαιε καὶ ἄλλοι πάντες ἐταῖροι,
 εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει
 ἡλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ' αἰεῖσαι
 καί θ' ἀπαλὸν γελάσαι, καί τ' ὀρχήσασθαι ἀνῆκε, 465
 καί τι ἔπος προέηκεν ὃ πέρ τ' ἄρρητον ἄμεινον.
 ἀλλ' ἐπεὶ οὖν τὸ πρῶτον, ἀνέκραγον, οὐκ ἐπικεύσω.
 εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,
 ὥς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.
 ἡγείσθην δ' Ὀδυσσεύς τε καὶ Ἀτρεΐδης Μενέλαος, 470
 τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
 ἀλλ' ὅτε δὴ ῥ' ἰκόμεσθα ποτὶ πτόλιν αἰπύ τε τείχος,
 ἡμεῖς μὲν περὶ ἄστνυ κατὰ ῥωπήϊα πυκνὰ,
 ἂν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηῶτες
 κείμεθα, νύξ δ' ἄρ' ἐπῆλθε κακῇ Βορέας πεσόντος, 475
 πηγυλὶς· αὐτὰρ ὑπερθε χιῶν γένετ' ἥνυτε πᾶχνη,
 ψυχρὴ, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
 ἐνθ' ἄλλοι πάντες χλαῖνας ἔχον ἡδὲ χιτῶνας,
 εὖδον δ' εὐκηλοὶ, σάκεσιν εἰλυμένοι ὦμους·
 αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἐτάροισιν ἔλειπον 480
 ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ριγασέμεν ἔμπης,
 ἀλλ' ἐπόμην σάκος οἶον ἔχων καὶ ζῶμα φαεινόν.
 ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
 καὶ τότε ἐγὼν Ὀδυσῆα προσηύδων ἐγγυὺς ἐόντα
 ἀγκῶνι νύξας· ὃ δ' ἄρ' ἐμμαπέως ὑπάκουσε· 485
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὗ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλὰ με χεῖμα
 δάμναται· οὐ γὰρ ἔχω χλαῖναν· παρά μ' ἥπαφε δαίμων
 οἰσχίτων' ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.
 ὥς ἐφάμην, ὃ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ, 490

οἷος ἐκεῖνος ἔην βουλευέμεν ἢ δὲ μάχεσθαι·
 φθεγξάμενος δ' ὀλίγη ὀπί με πρὸς μῦθον ἔειπε·
 ‘σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.’
 ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴνσχέθεν εἶπέ τε μῦθον·
 ‘κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος. 495
 λίην γὰρ νηῶν ἐκὰς ἦλθομεν· ἀλλὰ τις εἴη
 εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.’
 ὥς ἔφατ', ὦρτο δ' ἔπειτα Θόας, Ἀνδραίμονος υἱός,
 καρπαλίμως, ἀπὸ δὲ χλαῖναν θέτο φοινικέεσσαν, 500
 βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ' ἐνὶ εἵματι κείνου
 κείμεν Ἀσπασίως, φάε δὲ χρυσόθρονος Ἡώς.
 ὥς νῦν ἡβώοιμι βίῃ τέ μοι ἔμπεδος εἴη·
 [δοίη κέν τις χλαῖναν ἐνὶ σταθμοῖσι συφορβῶν,
 ἀμφότερον, φιλότῃ καὶ αἰδοῖ φωτὸς ἐῆος· 505
 νῦν δέ μ' ἀτιμάζουσι κακὰ χροῖ εἵματ' ἔχοντα.]”
 Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα·
 “ὦ γέρον, αἶνος μὲν τοι ἀμύμων, ὃν κατέλεξας,
 οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες·
 τῷ οὔτ' ἐσθήτος δευήσσαι οὔτε τευ ἄλλου, 510
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα,
 νῦν· ἀτὰρ ἡῶθέν γε τὰ σὰ ράκεα δνοπαλίζεις.
 οὐ γὰρ πολλαὶ χλαῖναι ἐπημοιβοί τε χιτῶνες
 ἐνθάδε ἔννυσθαι, μία δ' οἷη φωτὶ ἐκάστω.
 [αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσῆος φίλος υἱός, 515
 αὐτός τοι χλαῖνάν τε χιτῶνά τε εἵματα δώσει,
 πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει.]”
 ὣς εἰπὼν ἀνόρουσε, τίθει δ' ἄρα οἱ πυρὸς ἐγγὺς
 εὐνῇν, ἐν δ' οἷον τε καὶ αἰγῶν δέρματ' ἔβαλλεν.
 ἐνθ' Ὀδυσσεὺς κατέλεκτ'· ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ 520
 πυκνὴν καὶ μεγάλην, ἣ οἱ παρεκέσκειτ' ἀμοιβὰς,
 ἔννυσθαι ὅτε τις χειμῶν ἔκπαγλος ὄροιτο.

ἄΩς ὁ μὲν ἔνθ' Ὀδυσσεὺς κοιμήσατο, τοὶ δὲ παρ' αὐτὸν
 ἄνδρες κοιμήσαντο νεηνίαι· οὐδὲ συμβώτη
 ἤνδανεν αὐτόθι κοῖτος, ὧν ἄπο κοιμηθῆναι, 525
 ἀλλ' ὅ γ' ἄρ' ἔξω ἰὼν ὠπλίζετο· χαῖρε δ' Ὀδυσσεὺς,
 ὅττι ῥά οἱ βιότον περικήδετο νόσφιν ἐόντος.
 πρῶτον μὲν ξίφος ὁξὺ περὶ στιβαροῖς βάλετ' ὤμοις,
 ἀμφὶ δὲ χαλῶν ἐέσσατ' ἀλεξάνεμον, μάλα πυκνήν,
 ἂν δὲ νάκην ἔλετ' αἰγὸς ἐντρεφέος μεγάλιοι, 530
 εἴλετο δ' ὁξὺν ἄκοντα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν.
 βῆ δ' ἔμμεναι κείων ὅθι περ σύες ἀργιόδοντες
 πέτρῃ ὑπο γλαφυρῇ εὗδον, Βορέω ὑπ' ἰωγῇ.

Ο.

Τηλεμάχου πρὸς Εὐμαιον ἄφιξις.

Athena visits Telemachus in Sparta, and urges him
 to return home,

Ἥ δ' εἰς εὐρύχορον Λακεδαίμονα Παλλὰς Ἀθήνη
 ᾗχετ', Ὀδυσσῆος μεγαθύμου φαίδιμον νῖδον
 νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι.
 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν νῖδον
 εὗδοντ' ἐν προδόμφῳ Μενελάου κυδαλίμοιο, 5
 ἧ τοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ·
 Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῷ
 νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “Τηλέμαχ', οὐκέτι καλὰ δόμων ἄπο τῆλ' ἀλάλησαι, 10
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὔτῳ ὑπερφιάλους· μῆ τοι κατὰ πάντα φάγωσι
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην δδὼν ἔλθῃς.

ἀλλ' ὅτρυνε τάχιστα βοὴν ἀγαθὸν Μενέλαον
 πεμπέμεν, ὅφρ' ἔτι οἴκοι ἀμύμονα μητέρα τέτμης. 15
 ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται
 Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἅπαντας
 μνηστήρας δώροισι καὶ ἐξώφειλλεν ἔεδνα·
 μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτήμα φέρηται.
 οἶσθα γὰρ οἶος θυμὸς ἐνὶ στήθεσσι γυναικὸς· 20
 κείνου βούλεται οἶκον ὀφέλλειν ὅς κεν ὀπνίῃ,
 παίδων δὲ προτέρων καὶ κουριδίῳ φίλοιῳ
 οὐκέτι μέμνηται τεθνηότος οὐδὲ μεταλλῆ.
 ἀλλὰ σύ γ' ἔλθῶν αὐτὸς ἐπιτρέψειας ἕκαστα
 δμῳάων ἧ τίς τοι ἀρίστη φαίνεται εἶναι, 25
 εἰς ὃ κε τοι φήνωσι θεοὶ κυδρὴν παράκοιτιν.

and shows him how to avoid the ambushade of the suitors.

ἄλλο δέ τοί τι ἔπος ἐρέω, σὺ δὲ σύνθεο θυμῷ.
 μνηστήρων σ' ἐπιτηδὲς ἀριστήες λοχόωσιν
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι. 30
 ἀλλὰ τά γ' οὐκ οἶω· πρὶν καὶ τινα γαῖα καθέξει
 ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.
 ἀλλὰ ἐκὰς νήσων ἀπέχειν εὐεργέα νῆα,
 νυκτὶ δ' ὁμῶς πλείειν· πέμψει δέ τοι οὔρον ὅπισθεν
 ἀθανάτων ὅς τις σε φυλάσσει τε ρύεταί τε. 35
 αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκηαι,
 νῆα μὲν ἐς πόλιν ὀτρύναι καὶ πάντας ἐταίρους,
 αὐτὸς δὲ πρῶτιστα συβώτην εἰσαφικέσθαι,
 ὅς τοι ὕων ἐπίουρος, ὁμῶς δέ τοι ἥπια οἶδεν.
 ἐνθα δὲ νύκτ' ἀέσαι· τὸν δ' ὀτρύναι πόλιν εἴσω 40
 ἀγγελίην ἐρέοντα περίφρονι Πηνελοπείῃ,
 οὐνεκά οἱ σῶς ἐσσι καὶ ἐκ Πύλου εἰλήλουθας."

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,

αὐτὰρ ὁ Νεστορίδην ἐξ ἡδέος ὕπνου ἔγειρε
[λὰξ ποδὶ κινήσας, καὶ μιν πρὸς μῦθον ἔειπεν·] 45

“ἔγρεο, Νεστορίδη Πεισίστρατε, μώνυχας ἵππους
ζεύξον ὑφ’ ἄρματ’ ἄγων, ὅφρα πρήσσωμεν ὁδοῖο.”

Τὸν δ’ αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα·

“Τηλέμαχ’, οὗ πῶς ἔστιν ἐπειγομένους περ ὁδοῖο
νύκτα διὰ δνοφερὴν ἐλάαν· τάχα δ’ ἔσσεται ἡώς. 50

ἀλλὰ μέν’ εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θεῇ
ἦρως Ἀτρείδης, δουρικλειτὸς Μενέλαος,
καὶ μύθοις ἀγανοῖσι παραυδήσας ἀποπέμψῃ.
τοῦ γάρ τε ξείνος μιμνήσκεται ἤματα πάντα
ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότῃτα παράσχη.” 55

“Ὡς ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥώς.

ἀγχίμολον δέ σφ’ ἦλθε βοὴν ἀγαθὸς Μενέλαος,
ἀνστὰς ἐξ εὐνῆς, Ἑλένης πάρα καλλικόμοιο.
τὸν δ’ ὥς οὖν ἐνόησεν Ὀδυσσεύς φίλος υἱός,
σπερχόμενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα 60
δύνειν, καὶ μέγα φᾶρος ἐπὶ στιβαροῖς βάλετ’ ὦμοις
ἦρως, βῆ δὲ θύραζε, παριστάμενος δὲ προσηύδα
[Τηλέμαχος, φίλος υἱὸς Ὀδυσσεύς θεόιο].

He bids farewell to Menelaus, who speeds the parting guest
with kind words and rich presents.

“Ἀτρείδην Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἦδην νῦν μ’ ἀπόπεμπε φίλῃν ἐς πατρίδα γαίαν· 65
ἦδην γάρ μοι θυμὸς ἐέλδεται οἴκαδ’ ἰκέσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα βοὴν ἀγαθὸς Μενέλαος·

“Τηλέμαχ’, οὗ τί σ’ ἐγὼ γε πολὺν χρόνον ἐνθάδ’ ἐρύξω
ἰέμενον νόστοιο· νεμεσσῶμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὅς κ’ ἔξοχα μὲν φιλέησιν, 70
ἔξοχα δ’ ἐχθαίρῃσιν· ἀμείνω δ’ αἷσιμα πάντα.
ἴσόν τοι κακὸν ἔσθ’, ὅς τ’ οὐκ ἐθέλοντα νέεσθαι
ξείνων ἐποτρύνει καὶ ὅς ἐσσύμενον κατερύκει.

[Χρὴ ξείνων παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν.]
 ἀλλὰ μὲν' εἰς ὃ κε δῶρα φέρων ἐπιδίφρια θείω 75
 καλὰ, σὺ δ' ὀφθαλμοῖσιν ἴδῃς, εἴπω δὲ γυναιξὶ
 δειπνον ἐνὶ μεγάροις τετυκεῖν ἄλλῃς ἔνδον ἐόντων.
 ἀμφότερον, κῶδός τε καὶ ἀγλαΐη καὶ ὄνειρα,
 δειπνήσαντας ἔμεν πολλὴν ἐπ' ἀπείρονα γαῖαν.
 εἰ δ' ἐθέλεις τραφῆναι ἀν' Ἑλλάδα καὶ μέσον Ἄργος, 80
 ὅφρα τοι αὐτὸς ἔπωμαι, ὑποζεύξω δέ τοι ἵππους,
 ἄσπεα δ' ἀνθρώπων ἡγήσομαι· οὐδέ τις ἡμέας
 αὐτῶς ἀππέμψει, δώσει δέ τι ἔν γε φέρεσθαι,
 ἢ τέ τινα τριπόδων εὐχάλκων ἢ ἐλεβήτων,
 ἢ δὲ δῦ' ἡμιόνους ἢ χρύσειον ἄλειςον.” 85

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·
 “Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,
 βούλομαι ἤδη νεῖσθαι ἐφ' ἡμέτερ'· οὐ γὰρ ὀπισθεν
 οὔρον ἰὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοῖσιν·
 μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὀλωμαι, 90
 ἢ τί μοι ἐκ μεγάρων κειμήλιον ἐσθλὸν ὀληται.”

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε βοῇν ἀγαθὸς Μενέλαος,
 αὐτὶκ' ἄρ' ἦ ἀλόχῳ ἠδὲ δμῳῇσι κέλευσε
 δειπνον ἐνὶ μεγάροις τετυκεῖν ἄλλῃς ἔνδον ἐόντων.
 ἀγχίμολον δέ οἱ ἦλθε Βοηθοίδης Ἑτεωνεὺς, 95
 ἀνστὰς ἐξ εὐνῆς, ἐπεὶ οὐ πολὺ νάειν ἀπ' αὐτοῦ·
 τὸν πῦρ κῆαι ἄνωγε βοῇν ἀγαθὸς Μενέλαος
 ὀπτήσαί τε κρεῶν· ὃ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐς θάλαμον κατεβήσETO κηφέντα,
 οὐκ οἶος, ἅμα τῷ γ' Ἑλένη κίε καὶ Μεγαπένθης. 100
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι κειμήλια κείτο,
 Ἀτρεΐδης μὲν ἔπειτα δέπας λάβεν ἀμφικύπελλον,
 υἱὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἄνωγεν
 ἀργύρεον· Ἑλένη δὲ παρίστατο φωριαμοῖσιν,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, οὓς κάμεν αὐτή. 105

τῶν ἔν' ἀειραμένη Ἑλένη φέρε, διὰ γυναικῶν,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὧς ἀπέλαμπεν· ἔκειτο δὲ νεύατος ἄλλων.
 βᾶν δ' ἰέναι προτέρω διὰ δώματα, εἶος ἵκοντο
 Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος· 110
 “Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσὶ σῇσι μενοινᾷς,
 ὥς τοι Ζεὺς τελέσειεν, ἐρίγδοντος πόσις Ἥρης.
 δώρων δ', ὅσσ' ἐν ἑμῷ οἴκῳ κειμήλια κείται,
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 115
 ἐστὶν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράνται,
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαῖδιμος ἦρως,
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε
 κείσθ' με νοστήσαντα· τὲν δ' ἐθέλω τόδ' ὀπάσσαι.”
 ὧς εἰπὼν ἐν χειρὶ τίθει δέπας ἀμφικύπελλον 120
 ἦρως Ἀτρεΐδης· ὃ δ' ἄρα κρητῆρα φαεινὸν
 θῆκ' αὐτοῦ προπάρειθε φέρων κρατερὸς Μεγαπένθης,
 ἀργύρεον· Ἑλένη δὲ παρίστατο καλλιπάρης
 πέπλον ἔχουσ' ἐν χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δῶρόν τοι καὶ ἐγὼ, τέκνον φίλε, τοῦτο δίδωμι, 125
 μνήμ' Ἑλένης χειρῶν, πολυηράτου ἐς γάμου ὥρην,
 σῇ ἀλόχῳ φορέειν· τείως δὲ φίλῃ παρὰ μητρὶ
 κείσθω ἐνὶ μεγάρῳ. σὺ δέ μοι χαίρων ἀφίκοιο
 οἶκον ἐνκτίμενον καὶ σῆν ἐς πατρίδα γαίαν.”
 ὧς εἰποῦσ' ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων. 130
 καὶ τὰ μὲν ἐς πείρωθα τίθει Πεισίστρατος ἦρως
 δεξάμενος, καὶ πάντα ἐῷ θηήσατο θυμῷ·
 τοὺς δ' ἦγε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.
 ἐξέσθην δ' ἄρ' ἔπειτα κατὰ κλισμούς τε θρόνους τε.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα 135
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα·
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·
 παρ δὲ Βοηθοίδης κρέα δαίετο καὶ νέμε μοίρας· 140
 οἶνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς υἱὸς
 ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον, 145
 ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.
 τοὺς δὲ μετ' Ἀτρεΐδης ἔκιε ξανθὸς Μενέλαος,
 οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιτερῇφιν,
 ἐν δέπαϊ χρυσέῳ, ὄφρα λείψαντε κιοίτην.
 στή δ' ἵππων προπάροιθε, δεδισκόμενος δὲ προσηύδα· 150
 “χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν
 εἰπέειν· ἦ γὰρ ἐμοί γε πατήρ ὥς ἦπιος ἦεν,
 εἶως ἐν Τροίῃ πολεμίζομεν υἴες Ἀχαιῶν.”
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·
 “καὶ λίην κείνῳ γε, διοτρεφεῖς, ὥς ἀγορεύεις, 155
 πάντα τάδ' ἐλθόντες καταλέξομεν· αἱ γὰρ ἐγὼν ὥς
 νοστήσας Ἰθάκηνδε, κιχὼν Ὀδυσῆ' ἐνὶ οἴκῳ,
 εἵποιμ' ὥς παρὰ σεῖο τυχὼν φιλότῃτος ἀπάσης
 ἔρχομαι, αὐτὰρ ἄγω κειμήλια πολλὰ καὶ ἐσθλά.”

As they start, an omen presents itself to them, which
 Helen interprets.

Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 160
 αἰετὸς ἀργὴν χήνα φέρων ὀνύχεσσι πέλωρον,
 ἡμέρον ἐξ αὐλῆς· οἱ δ' ἰύζοντες ἔποντο
 ἀνέρες ἠδὲ γυναῖκες· ὁ δὲ σφισιν ἐγγύθεν ἐλθὼν
 δεξιὸς ἦιξε πρόσθ' ἵππων· οἱ δὲ ἰδόντες
 γήθησαν, καὶ πᾶσι ἐνὶ φρεσὶ θυμὸς ἰάνθη. 165
 τοῖσι δὲ Νεστορίδης Πεισίστρατος ἤρχετο μύθων·
 “φράζεο δὴ, Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,

ἡ νῶϊν τόδ' ἔφηνε θεὸς τέρας ἦε σοὶ αὐτῷ.”

ᾧ Ως φάτο, μερμήριξε δ' ἀρηίφιλος Μενέλαος,
ὅπως οἱ κατὰ μοῖραν ὑποκρίναιτο νοήσας. 170

τὸν δ' Ἑλένη τανύπεπλος ὑποφθαμένη φάτο μῦθον·

“ κλυτὲ μέν· αὐτὰρ ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω.

ὥς ὅδε χῆν' ἦρπαξ' ἀτιταλλομένην ἐνὶ οἴκῳ
ἐλθὼν ἐξ ὄρεος, ὅθι οἱ γενεή τε τόκος τε, 175

ὥς Ὀδυσσεὺς κακὰ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὺς
οἴκαδ' ἐνοστήσει καὶ τίσεται· ἦε καὶ ἤδη

οἴκοι, ἀτὰρ μνηστήηρσι κακὸν πάντεσσι φυτεύει.”

Τῇν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·

“ οὔτω νῦν Ζεὺς θέλῃ, ἐρίγδουπος πόσις Ἕρως· 180
τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοφύμην.”

Telemachus and Peisistratus reach Pherae that same evening, and Pylos on the morrow.

Ἥ καὶ ἐφ' ἵππου μάστιν βάλεν· οἱ δὲ μάλ' ὦκα
ἦξαν πεδίοιενδ' ἐπὶ πόλιν μεμαῶτες.

οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιδόντ' οἱ πᾶσαι ἀγνυαί· 185

ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,

υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ' ξείνια θῆκεν.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,

ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον, 190

ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπων·

μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκουτε πετέσθην.

αἶψα δ' ἔπειθ' ἵκοντο Πύλου αἰπὸν πτολίεθρον·

καὶ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν·

There Telemachus parts from Peisistratus, and joins his comrades at the ship.

“ Νέστορίδῃ, πῶς κέν μοι ὑποσχόμενος τελέσειας 195

μῦθον ἐμόν; ξείνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι
 ἐκ πατέρων φιλόπητος, ἀτὰρ καὶ ὁμήλικές εἰμεν·
 ἦδε δ' ὁδὸς καὶ μᾶλλον ὁμοφροσύνησιν ἐνήσει.
 μή με παρὲξ ἄγε νῆα, διοτρεφὲς, ἀλλὰ λίπ' αὐτοῦ,
 μή μ' ὁ γέρων ἀέκουτα κατάσχη ᾧ ἐνὶ οἴκῳ 200
 ἰέμενος φιλέειν· ἐμὲ δὲ χρεὼ θάσσον ἰκέσθαι.”

ἌΩς φάτο, Νεστορίδης δ' ἄρ' ἐῷ συμφράσσατο θυμῷ,
 ὅπως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
 στρέψ' ἵππους ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης, 205
 νηὶ δ' ἐνὶ πρύμνῃ ἐξαίνυντο κάλλιμα δῶρα,
 ἐσθῆτα χρυσόν τε, τά οἱ Μενέλαος ἔδωκε·
 καὶ μιν ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “σπουδῇ νῦν ἀνάβαινε κέλευέ τε πάντας ἑταίρους,
 πρὶν ἐμὲ οἴκαδ' ἰκέσθαι ἀπαγγεῖλαι τε γέροντι. 210
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὗ σε μεθήσει,
 ἀλλ' αὐτὸς καλέων δεῦρ' εἴσεται, οὐδέ ἔφημι
 ἄψ' ἵνα κενεόν· μάλα γὰρ κεχολώσεται ἔμπη.”

ἌΩς ἄρα φωνήσας ἔλασεν καλλιτρίχας ἵππους 215
 ἄψ' Πυλίων εἰς ἄστνυ, θοῶς δ' ἄρα δώμαθ' ἵκανε.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνων ἐκέλευσεν·
 “ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ,
 αὐτοὶ τ' ἀμβαίνωμεν, ἵνα πρήσσωμεν ὁδοῖο.”
 ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο, 220
 αἰψα δ' ἄρ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον.

At this moment comes the seer Theoclymenus, praying to
 be taken on board.

ἦ τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο, θῦε δ' Ἀθήνη
 νηὶ πάρα πρύμνῃ· σχεδόθεν δέ οἱ ἦλυθεν ἀνὴρ
 τηλεδαπὸς, φεύγων ἐξ Ἀργεὸς ἄνδρα κατακτὰς,

μάντις· ἀτὰρ γενεήν γε Μελάμποδος ἔκγονος ἦεν, 225
 ὃς πρὶν μὲν ποτ' ἔναιε Πύλῳ ἐνι, μητέρι μήλων,
 ἀφνειὸς Πυλίοισι μέγ' ἔξοχα δώματα ναίων·
 δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων
 Νηλέα τε μεγάθυμον, ἀγανότατον ζώοντων,
 ὅς οἱ χρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν 230
 εἶχε βίῃ. ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο
 δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἄλγεα πάσχων
 εἵνεκα Νηλῆος κούρης ἄτης τε βαρείης,
 τήν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασπλήτις Ἑρινύς.
 ἀλλ' ὁ μὲν ἔκφυγε κῆρα καὶ ἤλασε βοῦς ἐριμύκους 235
 ἐς Πύλον ἐκ Φυλάκης καὶ ἐτίσατο ἔργον ἀεικές
 ἀντίθεον Νηλῆα, κασιγνήτῳ δὲ γυναῖκα
 ἠγάγετο πρὸς δώμαθ'. ὁ δ' ἄλλων ἔκετο δῆμον,
 Ἄργος ἐς ἱππόβοτον· τόθι γάρ νύ οἱ αἴσιμον ἦεν
 ναιέμεναι πολλοῖσιν ἀνάσσοντ' Ἀργείοισιν. 240
 ἐνθα δ' ἔγρημε γυναῖκα καὶ ὑψερεφές θέτο δῶμα,
 γείνατο δ' Ἀντιφάτην καὶ Μάντιον, νῆε κραταιῷ.
 Ἀντιφάτης μὲν ἔτικτεν Ὀικλῆα μεγάθυμον,
 αὐτὰρ Ὀικλείης λαοσσόον Ἀμφιάραον,
 ὃν περὶ κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων 245
 παντοῖην φιλότῃ· οὐδ' ἔκετο γήραος οὐδὸν,
 ἀλλ' ὄλετ' ἐν Θήβησι γυναίων εἵνεκα δώρων.
 τοῦ δ' υἱεὶς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχός τε.
 Μάντιος αὖ τέκετο Πολυφειδέα τε Κλεῖτόν τε·
 ἀλλ' ἦ τοι Κλεῖτον χρυσόθρονος ἤρπασεν Ἥως 250
 κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείῃ·
 αὐτὰρ ὑπέρθυμον Πολυφειδέα μάντιν Ἀπόλλων
 θῆκε βροτῶν ὄχ' ἄριστον, ἐπεὶ θάνεν Ἀμφιάραος·
 ὅς ῥ' Ὑπερησίνδ' ἀπενάσσατο πατρὶ χολωθείς,
 ἐνθ' ὃ γε ναιετάων μαντεύετο πᾶσι βροτοῖσι. 255
 Τοῦ μὲν ἄρ' υἱὸς ἐπῆλθε, Θεοκλύμενος δ' ὄνομα ἦεν,

ὅς τότε Τηλεμάχου πέλας ἴστατο· τὸν δ' ἐκίχανε
 σπένδοντ' εὐχόμενόν τε θοῇ παρὰ νηὶ μελαίνῃ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ φίλ', ἐπεὶ σε θύοντα κιχάνω τῷδ' ἐνὶ χώρῳ, 260
 λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἔπειτα
 σῆς τ' αὐτοῦ κεφαλῆς καὶ ἑταίρων, οἳ τοι ἔπονται,
 εἰπέ μοι εἰρομένῳ νημερτέα μῆδ' ἐπικεύσης·
 τίς πόθεν εἷς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 265
 “τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἔξ' Ἰθάκης γένος εἰμὶ, πατὴρ δέ μοί ἐστιν Ὀδυσσεύς,
 εἴ ποτ' ἔην· νῦν δ' ἤδη ἀπέφθιτο λυγρῷ ὀλέθρῳ.
 τοῦνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν
 ἦλθον πευσόμενος πατρὸς δὴν οἰχομένοιο.” 270

Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
 “οὔτω τοι καὶ ἐγὼν ἔκ πατρίδος, ἄνδρα κατακτὰς
 ἔμφυλον· πολλοὶ δὲ κασίγνητοί τε ἔται τε
 Ἄργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
 τῶν ὑπαλευόμενος θάνατον καὶ κῆρα μέλαιναν 275
 φεύγω, ἐπεὶ νῦ μοι αἶσα κατ' ἀνθρώπους ἀλάλησθαι.
 ἀλλὰ με νηὸς ἔφρессαι, ἐπεὶ σε φυγὼν ἰκέτευσα,
 μή με κατακτείνωσι· διωκόμεναι γὰρ ὀίω.”

Telemachus takes him on board and they sail home, avoiding
 the ambushade of the suitors.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 “οὐ μὲν δὴ σ' ἐθέλοντά γ' ἀπώσω νηὸς εἰσης, 280
 ἀλλ' ἔπεν· αὐτὰρ κείθι φιλήσεται, οἷά κ' ἔχωμεν.”
 Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος,
 καὶ τό γ' ἐπ' ἱκρίοφιν τάνυσεν νεὸς ἀμφιελίσσης·
 ἀν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντοπόροιο.
 ἐν πρύμνῃ δ' ἄρ' ἔπειτα καθέζετο, παρ δὲ οἳ αὐτῷ 285
 εἶσε Θεοκλύμενον· τοὶ δὲ πρυμνήσι' ἔλυσαν.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν
 ὅπλων ἄπτεσθαι· τοὶ δ' ἐσσυμένως ἐπίθοντο.
 ἱστὸν δ' εἰλάτινον κοίλης ἐντοσθε μεσόδμης
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 290
 ἔλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσι.
 τοῖσιν δ' ἔκμενον οὔρον ἵει γλαυκῶπις Ἀθήνη,
 λάβρον ἐπαιγίζοντα δι' αἰθέρος, ὄφρα τάχιστα
 νηὺς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδωρ.
 [βᾶν δὲ παρὰ Κροννοὺς καὶ Χαλκίδα καλλιρέεθρον.] 295
 Δύσετό τ' ἥελιος σκιῶντό τε πᾶσαι ἀγνυαί·
 ἣ δὲ Φεᾶς ἐπέβαλλεν ἐπειγομένη Διὸς οὔρῳ,
 ἣ δὲ παρ' Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἑπειοί.
 ἔνθεν δ' αὖ νήσοισιν ἐπιπροέηκε θοῇσιν,
 ὁρμαίνων ἣ κεν θάνατον φύγοι ἣ κεν ἀλώῃ. 300

Odysseus is unwilling to tax the hospitality of Eumaeus any further; but his host bids him stay.

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσσεὺς καὶ δῖος ὕφορβος
 δορπείτην· παρὰ δέ σφιν ἐδόρπεον ἀνέρες ἄλλοι.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο,
 τοῖς δ' Ὀδυσσεὺς μετέειπε, συβώτῳ πειρητίζων,
 ἣ μιν ἔτ' ἐνδυκῶς φιλέοι μείναι τε κελεύοι 305
 αὐτοῦ ἐνὶ σταθμῷ, ἣ δτρύνειε πόλινδε·
 “ κέκλυθι νῦν, Εὐμαιε, καὶ ἄλλοι πάντες ἐταῖροι·
 ἧώθεν προτὶ ἄστυ λιλαίομαι ἀπονέεσθαι.
 πτωχεύσων, ἵνα μὴ σε κατατρύχω καὶ ἐταῖρους.
 ἀλλὰ μοι εὖ θ' ὑπόθεν καὶ ἄμ' ἡγεμόν' ἐσθλὸν ὅπασσον, 310
 ὅς κέ με κείσ' ἀγάγῃ· κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη
 πλάγξομαι, αἷ κέν τις κοτύλην καὶ πύρνον ὀρέξῃ.
 καί κ' ἐλθὼν πρὸς δώματ' Ὀδυσσεύος θείοιο
 ἀγγελίην εἴποιμι περίφρονι Πηνελοπέῃ,
 καὶ κε μνηστήρεσσιν ὑπερφιάλοισι μιγείην, 315

εἴ μοι δεῖπνον δοῖεν δνεῖατὰ μυρὶ' ἔχοντες.
 αἰψά κεν εὖ δρώοιμι μετὰ σφίσιν ὅττι θέλοιν.
 ἐκ γάρ τοι ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον·
 Ἑρμείας ἐκητι διακτόρου, ὅς ρά τε πάντων
 ἀνθρώπων ἔργοισι χάριν καὶ κῆδος ὀπάξει, 320
 δρηστοσύνη οὐκ ἂν μοι ἐρίσσειε βροτὸς ἄλλος,
 πῦρ τ' εὖ νηῆσαι διὰ τε ξύλα δανὰ κεάσσαι,
 δαιτρεῦσαί τε καὶ ὀπτῆσαι καὶ οἶνοχοῆσαι,
 οἷά τε τοῖς ἀγαθοῖσι παραδρώσι χέρηες."
 Τὸν δὲ μέγ' ὀχθήσας προσέφη, Εὐμαίε συβῶτα· 325
 "ὦ μοι, ξεῖνε, τίη τοι ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; ἢ σὺ γε πάγχυ λιλαίεαι αὐτόθ' ὀλέσθαι,
 εἰ δὴ μνηστήρων ἐθέλεις καταδῦναι ὄμιλον,
 τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει.
 οὐ τοι τοιοῖδ' εἰσὶν ὑποδρηστήρες ἐκείνων, 330
 ἀλλὰ νέοι, χλαῖνας εὖ εἰμένονι ἡδὲ χιτῶνας,
 αἰεὶ δὲ λιπαροὶ κεφαλὰς καὶ καλὰ πρόσωπα,
 οἳ σφιν ὑποδρώσιν· ἐύξεστοι δὲ τράπεζαι
 σίτου καὶ κρειῶν ἡδ' οἶνου βεβρίθασιν.
 ἀλλὰ μέν· οὐ γάρ τίς τοι ἀνιάται παρεόντι, 335
 οὔτ' ἐγὼ οὔτε τις ἄλλος ἐταίρων, οἳ μοι ἔασιν.
 αὐτὰρ ἐπὴν ἔλθῃσιν Ὀδυσσεύος φίλος νῆος,
 κείνός σε χλαῖνάν τε χιτῶνά τε εἴματα ἔσσει,
 πέμψει δ' ὅππῃ σε κραδίη θυμός τε κελεύει."

Odysseus asks about Laertes and Anticleia, and learns from
 Eumaeus of the sad changes in the household.

Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 340
 "αἶθ' οὕτως, Εὐμαίε, φίλος Διὶ πατρὶ γένοιο
 ὥς ἐμοί, ὅττι μ' ἔπανσας ἄλης καὶ οἰζύος αἰνῆς.
 πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον ἄλλο βροτοῖσιν·
 ἀλλ' ἔνεκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν

ἄνδρες, ὃν κεν ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος. 345
 νῦν δ' ἐπεὶ ἰσχανάας μείναι τέ με κείνων ἄνωγας,
 εἴπ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείοιο
 πατρός θ', ὃν κατέλειπεν ἰὼν ἐπὶ γήραος οὐδῶ,
 ἣ που ἔτι ζώουσιν ὑπ' αὐγὰς ἡελίοιο,
 ἣ ἤδη τεθνῶσι καὶ εἰν Ἀΐδαο δόμοισι." 350
 Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν
 " τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 Λαέρτης μὲν ἔτι ζῶει, Διὶ δ' εὐχεται αἰεὶ
 θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάρουσιν·
 ἐκπάγλως γὰρ παιδὸς οὔρεται οἰχομένοιο 355
 κουριδῆς τ' ἀλόχοιο-δαΐφρονος, ἣ ἔ μάλιστα
 ἦκαχ' ἀποφθιμένη καὶ ἐν ὤμῳ γήραϊ θῆκεν.
 ἣ δ' ἄχεϊ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο,
 λευγαλέῳ θανάτῳ, ὥς μὴ θάνοι ὅς τις ἐμοί γε
 ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι. 360
 ὄφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμψης,
 τόφρα τί μοι φίλον ἔσκε μεταλλῆσαι καὶ ἐρέσθαι,
 οὐνεκά μ' αὐτὴ θρέψεν ἅμα Κτιμένη ταυνπέπλῳ,
 θυγατέρ' ἰφθίμῃ, τὴν ὀπλοτάτην τέκε παίδων·
 τῇ ὁμοῦ ἐτρεφόμεν, ὀλίγον δέ τί μ' ἦσσαν ἐτίμα. 365
 αὐτὰρ ἐπεὶ ῥ' ἦβην πολυήρατον ἰκόμεθ' ἄμφω,
 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν καὶ μυρὶ ἔλοντο,
 αὐτὰρ ἐμὲ χλαῖνάν τε χιτῶνά τε εἵματ' ἐκείνη
 καλὰ μάλ' ἀμφιέσασα, ποσὶν δ' ὑποδήματα δοῦσα
 ἀγρόνδε προΐαλλε· φίλει δέ με κηρόθι μάλλον. 370
 νῦν δ' ἤδη τούτων ἐπιδεύομαι· ἀλλὰ μοι αὐτῷ
 ἔργον ἀέξουσιν μάκαρες θεοὶ ὧς ἐπιμύμνω·
 τῶν ἔφαγόν τ' ἐπιόν τε καὶ αἰδοίοισιν ἔδωκα.
 ἐκ δ' ἄρα δεσποίνης οὐ μέλιχον ἔστιν ἀκοῦσαι
 οὗτ' ἔπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἴκῳ, 375
 ἄνδρες ὑπεοφίαλοι· μέγα δὲ δμῶες χατέουσιν

ἀντία δεσποίνης φάσθαι καὶ ἕκαστα πυθέσθαι
καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καί τι φέρεσθαι
ἀγρόνδ', οἷά τε θυμὸν αἰεὶ δμώεσσιν ἰαίνει."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 380
"ὦ πόποι, ὥς ἄρα τυτθὸς ἐὼν, Εὔμαιε συβῶτα,
πολλὸν ἀπεπλάγχθης σῆς πατρίδος ἠδὲ τοκῆων.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ δὲ διεπράθετο πτόλις ἀνδρῶν εὐρυάγνια,
ἦ ἔνι ναιετάασκε πατὴρ καὶ πότνια μήτηρ, 385
ἦ σέ γε μουνωθέντα παρ' οἴεσιν ἦ παρὰ βουσὶν
ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ' ἐπέρασσαν
τοῦδ' ἀνδρὸς πρὸς δώμαθ', ὃ δ' ἄξιον ὦνον ἔδωκε."

Εὔμαιος tells his own story, how he came to be sold
as a slave:

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
"ξείν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρρει ἠδὲ μεταλλᾶς, 390
σιγῇ νῦν ξυνίει καὶ τέρπεο, πῶνέ τε οἶνον
ἤμενος. αἶδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὐδειν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρὴ,
πρὶν ὥρη, καταλέχθαι· ἀνίη καὶ πολὺς ὕπνος.
τῶν δ' ἄλλων ὅτινα κραδίη καὶ θυμὸς ἀνώγει, 395
εὐδέτῳ ἐξελθῶν· ἅμα δ' ἡοῖ φαινομένηφι
δαιπνήσας ἅμ' ὕεσσιν ἀνακτορήσιν ἐπέσθω.
νῶϊ δ' ἐνὶ κλισίῃ πίνοντέ τε δαιτυμένῳ τε
κῆδεσιν ἀλλήλων τερπώμεθα λευγαλέοισι,
μνωμένῳ· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, 400
ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῇ.
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρρει ἠδὲ μεταλλᾶς.

Νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις,
'Ὀρτυγίης καθύπερθεν, ὅθι τροπαὶ ἡελίοιο,
οὐ τι περιπληθὴς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, 405

εὐβοτος εὐμηλος, οἶνοπληθής, πολύπυρος.
 πείνη δ' οὐ ποτε δῆμον ἐσέρχεται, οὐδέ τις ἄλλη
 νοῦσος ἐπὶ στυγερῇ πέλεται δειλοῖσι βροτοῖσιν·
 ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἀνθρώπων,
 ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξύν 410
 οἷς ἀγανοῖς βελέεσσιν ἐποικόμενος κατέπεφνεν.
 ἔνθα δὴ δύο πόλιες, δίχα δέ σφισι πάντα δέδασται·
 τῆσιν δ' ἀμφοτέρησι πατὴρ ἐμὸς ἐμβασίλευε,
 Κτήσιος Ὀρμενίδης, ἐπιείκελος ἀθανάτοισιν.

how his nurse, tempted by traders from her own home,
 carried him off.

Ἔνθα δὲ Φοῖνικες νανσίκλυτοι ἦλυνθον ἄνδρες, 415
 τρώκται, μυρὶ' ἄγοντες ἀθύρματα νηὶ μελαίνῃ.
 ἔσκε δὲ πατὴρ ἐμοῖο γυνὴ Φοίνισσ' ἐνὶ οἴκῳ,
 καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
 τὴν δ' ἄρα Φοῖνικες πολυπαίπαλοι ἡπερόπουν.
 πλυνούσῃ τις πρῶτα μίγῃ κοίλῃ παρὰ νηὶ 420
 εὐνῇ καὶ φιλότῃ, τὰ τε φρένας ἡπεροπέυει
 θηλυτέρῃσι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔησιν.
 εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι·
 ἥ δὲ μάλ' αὐτίκα πατὴρ ἐπέφραδεν ὑψερεφὲς δῶ·
 'ἐκ μὲν Σιδῶνος πολυχάλκου εὐχομαι εἶναι, 425
 κούρη δ' εἴμ' Ἀρύβαντος ἐγὼ ῥυδὸν ἀφνειοῖο·
 ἀλλὰ μὲν ἀνῆρπαξαν Τάφιοι ληίστορες ἄνδρες
 ἀγρόθεν ἐρχομένην, πέρασαν δέ τε δεῦρ' ἀγαγόντες
 τοῦδ' ἀνδρὸς πρὸς δώμαθ'· ὁ δ' ἄξιον ὦνον ἔδωκε.'
 Τὴν δ' αὖτε προσέειπεν ἀνὴρ, ὃς ἐμίσγετο λάθρῃ· 430
 'ἦ ῥά κε νῦν πάλιν αὖτις ἔμ' ἡμῖν οἴκαδ' ἔποιο,
 ὄφρα ἴδῃ πατὴρ καὶ μητέρος ὑψερεφὲς δῶ
 αὐτούς τ' ; ἦ γὰρ ἔτ' εἰσὶ καὶ ἀφνειοὶ καλέονται.'
 Τὸν δ' αὖτε προσέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
 'εἴη κεν καὶ τοῦτ', εἴ μοι ἐθέλοιτέ γε, ναῦται, 435

ὄρκῳ πιστωθῆναι ἀπήμονά μ' οἴκαδ' ἀπάξειν.
 ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἐπώμνουν ὥς ἔκέλευεν.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 τοῖς δ' αὖτις μετέειπε γυνὴ καὶ ἀμείβετο μύθῳ·
 'σιγῇ νῦν, μή τίς με προσανδάτω ἐπέεσσιν 440
 ὑμετέρων ἐτάρων, ξυμβλήμενος ἢ ἐν ἀγνυῇ,
 ἢ που ἐπὶ κρήνῃ· μή τις ποτὶ δῶμα γέροντι
 ἐλθὼν ἐξείπη, ὃ δ' οἰσάμενος καταδήσῃ
 δεσμῷ ἐν ἀργαλέῳ, ὑμῖν δ' ἐπιφράσσειτ' ὀλεθρον.
 ἀλλ' ἔχετ' ἐν φρεσὶ μῦθον, ἐπείγετε δ' ὄνον ὀδαίων. 445
 ἀλλ' ὅτε κεν δὴ νηὺς πλείη βιότοιο γένηται,
 ἀγγελίη μοι ἔπειτα θοῶς ἐς δῶμαθ' ἰκέσθω·
 οἶσω γὰρ καὶ χρυσὸν, ὅτις χ' ὑποχείριος ἔλθῃ·
 καὶ δέ κεν ἄλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοίην.
 παῖδα γὰρ ἀνδρὸς ἐῆος ἐνὶ μεγάροις ἀτιτάλλω, 450
 κερδαλέον δὴ τοῖον, ἅμα τροχόωντα θύραζε·
 τὸν κεν ἄγοιμ' ἐπὶ νηὸς, ὃ δ' ὑμῖν μυρίον ὄνον
 ἄλφοι, ὅπη περάσσητε κατ' ἀλλοθρόους ἀνθρώπους.
 'Ὡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πρὸς δῶματα καλὰ,
 οἱ δ' ἐνιαντὸν ἅπαντα παρ' ἡμῖν αὔθι μένοντες 455
 ἐν νηὶ γλαφυρῇ βίοτον πολλὸν ἐμπολόωντο.
 ἀλλ' ὅτε δὴ κοίλῃ νηὺς ἤχθετο τοῖσι νέεσθαι,
 καὶ τότε ἄρ' ἄγγελον ἦκαν, ὃς ἀγγείλειε γυναικί.
 ἦλυθ' ἀνὴρ πολυίδρις ἐμοῦ πρὸς δῶματα πατρὸς
 χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔερτο. 460
 τὸν μὲν ἄρ' ἐν μεγάρῳ δμῳαὶ καὶ πότνια μήτηρ
 χερσίν τ' ἀμφαφόμεντο καὶ ὀφθαλμοῖσιν ὄρωντο,
 ὄνον ἐπισχόμεναι· ὃ δὲ τῇ κατένευσε σιωπῇ.
 ἦ τοι ὃ καννέυσας κοίλῃν ἐπὶ νῆα βεβήκει,
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα δόμων ἐξήγε θύραζε. 465
 εὗρε δ' ἐνὶ προδόμῳ ἡμὲν δέπα ἠδὲ τραπέζας
 ἀνδρῶν δαιτυμόνων, οἳ μιν πατέρ' ἀμφεπέποντο.

οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δῆμοιό τε φῆμιν,
 ἢ δ' αἶψα τρί' ἄλεια κατακρύψας' ὑπὸ κόλπῳ
 ἔκφερεν· αὐτὰρ ἐγὼν ἐπόμεν ἄσιφροσύνησι. 470
 δύσετό τ' ἥελιος σκιδώοντό τε πᾶσαι ἀγνιά·
 ἡμεῖς δ' ἐς λιμένα κλυτὸν ἦλθομεν ὧκα κiónτες·
 ἔνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος νηὺς.
 οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 νῶ ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὖρον ἱάλλεν. 475
 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 τὴν μὲν ἔπειτα γυναιῖκα βάλλ' Ἄρτεμις ἰοχέαιρα,
 ἄντλῳ δ' ἐνδοῦπησε πεσοῦσ' ὥς εἰναλίη κήξ.
 καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύρμα γενέσθαι 480
 ἔκβαλον· αὐτὰρ ἐγὼ λιπόμεν ἀκαχήμενος ἦτορ·
 τοὺς δ' Ἰθάκη ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ,
 ἔνθα με Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν.
 οὔτω τήνδε γε γαῖαν ἐγὼν ἴδον ὀφθαλμοῖσι.”
 Τὸν δ' αὖ διογενὴς Ὀδυσσεὺς ἡμείβετο μύθῳ· 485
 “Εὖμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρωας
 ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἄλγεα θυμῷ.
 ἀλλ' ἦ τοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε
 Ζεὺς, ἐπεὶ ἀνδρὸς δώμοσ' ἀφίκεο πολλὰ μογήσας
 ἠπίου, ὃς δὴ τοι παρέχει βρώσιν τε πόσιν τε 490
 ἐνδυκέως, ζώεις δ' ἀγαθὸν βίον· αὐτὰρ ἐγὼ γε
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἱκάνω.”

Arrival of Telemachus in Ithaca.

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόνον, ἀλλὰ μίνυνθα·
 αἶψα γὰρ Ἡὼς ἦλθεν εὐθρονος. οἱ δ' ἐπὶ χέρσου 495
 Τηλεμάχου ἕταροι λύνον ἱστία, καδ δ' ἔλον ἱστὸν
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 δειπνόν τ' ἐντύνοντο κερῶντό τε αἶθοπα οἶνον. 500
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχετο μύθων·
 “ὕμεις μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν,
 αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἢ δὲ βοτῆρας·
 ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι. 505
 ἡῶθεν δέ κεν ὕμιν ὁδοπόριον παραθείμην,
 δαῖτ' ἀγαθὴν κρειῶν τε καὶ οἶνον ἡδυπότιο.”
 Τὸν δ' αὖτε προσέειπε Θεοκλύμενος θεοειδής·
 “πῇ γὰρ ἐγὼ, φίλε τέκνον, ἴω; τεῦ δώμαθ' ἵκωμαι
 ἀνδρῶν οἳ κραναὴν Ἰθάκην κάτα κοιρανέουσιν;
 ἦ ἰθὺς σῆς μητρὸς ἴω καὶ σοὶο δόμοιο;” 510
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα·
 “ἄλλως μὲν σ' ἂν ἐγὼ γε καὶ ἡμέτερόνδε κελοίμην
 ἔρχεσθ'· οὐ γάρ τι ξενίων ποθή· ἀλλὰ σοὶ αὐτῷ
 χεῖρον, ἐπεὶ τοι ἐγὼ μὲν ἀπέσσομαι, οὐδέ σε μήτηρ 515
 ὄψεται· οὐ μὲν γάρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ
 φαίνεται, ἀλλ' ἀπο τῶν ὑπερώϊω ἱστὸν ὑφαίνει.
 ἀλλὰ τοι ἄλλον φῶτα πιφαύσκομαι ὃν κεν ἵκοιο,
 Εὐρύμαχον, Πολύβοιο δαΐφρονος ἀγλαὸν υἱόν,
 τὸν νῦν ἴσα θεῶ Ἰθακήσιοι εἰσορόωσι· 520
 καὶ γὰρ πολλὸν ἄριστος ἀνὴρ μέμονέν τε μάλιστα
 μητέρ' ἐμὴν γαμέειν· καὶ Ὀδυσσεύς γέρας ἔξειν.
 ἀλλὰ τά γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναίων,
 εἴ κέ σφι πρὸ γάμοιο τελευτήσῃ κακὸν ἡμᾶρ.”

A favourable omen greets him, which is interpreted
 by Theoclymenus.

* Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις, 525
 κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
 τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῖεν ἔραζε

μεσσηγὺς νηὸς τε καὶ αὐτοῦ Τηλεμάχοιο.
 τὸν δὲ Θεοκλύμενος ἐτάρων ἀπονόσφι καλέσσας
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 530
 “Τηλέμαχ', οὐ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις·
 ἔγνω γάρ μιν ἐσάντα ἰδὼν οἰωνὸν ἐόντα.
 ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο
 ἐν δῆμῳ Ἰθάκης, ἀλλ' ὑμεῖς καρτεροὶ αἰεὶ.”
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα· 535
 “αἰ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
 τῷ κε τάχα γνώης φιλότῃτά τε πολλὰ τε δῶρα
 ἐξ ἐμεῦ, ὥς ἂν τίς σε συναντόμενος μακαρίζοι.”
 Ἦ καὶ Πείραιον προσεφώνεε, πιστὸν ἐταῖρον·
 “Πείραιε Κλυτίδῃ, σὺ δέ μοι τά περ ἄλλα μάλιστα 540
 πείθῃ ἐμῶν ἐτάρων, οἳ μοι Πύλον εἰς ἄμ' ἔποντο·
 καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοῖσιν
 ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὃ κεν ἔλθω.”
 Τὸν δ' αὖ Πείραιος δουρικλυτὸς ἀντίον ἤῤα·
 “Τηλέμαχ', εἰ γάρ κεν σὺ πολὺν χρόνον ἐνθάδε μίμνῃς, 545
 τόνδε τ' ἐγὼ κομῶ, ξενίων δέ οἱ οὐ ποθὴ ἔσται.”
 Ὡς εἰπὼν ἐπὶ νηὸς ἔβη, ἐκέλευσε δ' ἐταίρους
 αὐτοὺς τ' ἀμβάλλειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 Τηλέμαχος δ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, 550
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 νηὸς ἀπ' ἱκριόφιν· τοὶ δὲ πρυμνήσι' ἔλυσαν.
 οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὥς ἐκέλευσε
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο·
 τὸν δ' ὦκα προβιβάντα πόδες φέρον, ὅφρ' ἵκετ' αὐλήν, 555
 ἔνθα οἱ ἦσαν ὕες μάλα μυρίαί, ἦσι συμβώτης
 ἐσθλὸς ἔων ἐνίαιεν, ἀνάκτεσιν ἦπια εἰδώς.

Π.

Τηλεμάχου ἀναγνωρισμός Ὀδυσσεώς.

Telemachus is lovingly welcomed by Eumaeus. He asks
who the stranger is;

Τὼ δ' αὖτ' ἐν κλισίῃ Ὀδυσσεὺς καὶ δῖος ὕφορβος
ἐντύνοντο ἄριστον ἅμ' ἡοῖ, κηαμένω πῦρ,
ἔκπεμψάν τε νομῆας ἅμ' ἀγρομένοισι σύεσσι·
Τηλέμαχον δὲ περισσαινὸν κύνας ὕλακόμωροι,
οὐδ' ὕλαον προσιόντα. νόησε δὲ δῖος Ὀδυσσεὺς 5
σαίνοντάς τε κύνας, περὶ τε κτύπος ἦλθε ποδοῖν.
αἶψα δ' ἄρ' Εὖμαιον ἔπεα πτερόεντα προσηύδα·
“ Εὖμαι', ἦ μάλα τίς τοι ἐλεύσεται ἐνθάδ' ἐταῖρος
ἦ καὶ γνώριμος ἄλλος, ἐπεὶ κύνας οὐχ ὕλαουσιν,
ἀλλὰ περισσαίνουσι· ποδῶν δ' ὑπὸ δοῦπον ἀκούω.” 10
Οὗ πω πᾶν εἴρητο ἔπος, ὅτε οἱ φίλος υἱὸς
ἔστη ἐνὶ προθύροισι. ταφῶν δ' ἀνόρουσε συβώτης,
ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγγεα, τοῖς ἐπονείτο,
κρινὰς αἶθοπα οἶνον. ὁ δ' ἀντίος ἦλθεν ἀνακτος,
κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλὰ 15
χείρας τ' ἀμφοτέρας· θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
ὥς δὲ πατὴρ ὃν παῖδα φίλα φρονέων ἀγαπάζει
ἐλθόντ' ἐξ ἀπείης γαίης δεκάτῳ ἐνιαυτῷ,
μοῦνον τηλύγετον, τῷ ἔπ' ἄλγεα πολλὰ μογήσῃ,
ὥς τότε Τηλέμαχον θεοειδέα δῖος ὕφορβος 20
πάντα κύσειν περιφύς, ὥς ἐκ θανάτοιο φηγόντα·
καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
“ ἦλθες, Τηλέμαχε, γλυκερὸν φάος· οὐ σ' ἔτ' ἐγώ γε
ὄψεσθαι ἐφάμην, ἐπεὶ ᾗχεο νηὶ Πύλονδε.
ἀλλ' ἄγε νῦν εἴσελθε, φίλον τέκος, ὅφρα σε θυμῷ 25
τέρψομαι εἰσορόων νέον ἄλλοθεν ἔνδον ἐόντα.

οὐ μὲν γάρ τι θάμ' ἀγρὸν ἐπέρχεται οὐδὲ νομῆας,
ἀλλ' ἐπιδημεύεις· ὥς γάρ νύ τοι εὔαδε θυμῷ,
ἀνδρῶν μνηστήρων ἐσορᾶν αἰδέηλον ὄμιλον.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 30
“ ἔσσεται οὕτως, ἄττα· σέθεν δ' ἐνεκ' ἐνθάδ' ἱκάνω,
ὄφρα σέ τ' ὀφθαλμοῖσιν ἴδω καὶ μῆθον ἀκούσω,
εἴ μοι ἔτ' ἐν μεγάροις μήτηρ μένει, ἥέ τις ἦδη
ἀνδρῶν ἄλλος ἐγγιμειν, Ὀδυσσεύς δέ που εὐνὴ
χήτει ἐνευναίων κάκ' ἀράχρια κείται ἔχουσα.” 35

Τὸν δ' αὖτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν·
“ καὶ λίην κείνη γε μένει τετληότι θυμῷ
σὺσις ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἡμέραι δάκρυ χεύουσι.”

ἌΩς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος· 40
αὐτὰρ ὃ γ' εἶσω ἔην καὶ ὑπέρβη λάϊνον οὐδόν.
τῷ δ' ἔδρης ἐπιόντι πατὴρ ὑπόειξεν Ὀδυσσεύς·

Τηλέμαχος δ' ἐτέρωθεν ἐρήτυε φώνησέν τε·
“ ἦσ', ὦ ξεῖν· ἡμεῖς δὲ καὶ ἄλλοθι δῆομεν ἔδρην
σταθμῷ ἐν ἡμετέρῳ· παρὰ δ' ἀνὴρ ὅς καταθήσει.” 45

ἌΩς φάθ', ὃ δ' αὖτις ἰὼν κατ' ἄρ' ἔξετο· τῷ δὲ συβώτης
χεῖνεν ὑπο χλωρὰς ῥώπας καὶ κῶας ὑπερθεῖν·
ἔνθα καθέζετ' ἔπειτα Ὀδυσσεύς φίλος υἱός.
τοῖσιν δ' αὖ κρειῶν πίνακας παρέθηκε συβώτης
ὀπταλέων, ἃ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες, 50
σίτον δ' ἐσσυμένως παρενήνεον ἐν κανέοισιν,
ἐν δ' ἄρα κισσυβίῳ κίρην μελιηδέα οἶνον·
αὐτὸς δ' ἀντίον ἔζεν Ὀδυσσεύς θείοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 55
δὴ τότε Τηλέμαχος προσεφώνεε δῖον ὑφορβόν·
“ ἄττα, πόθεν τοι ξείνος ὅδ' ἔκετο; πῶς δέ ἐ νᾶται
ἡγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί ἐ πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι."

Τὸν δ' ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα· 60
 "τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἔκ μὲν Κρητῶν γένος εὖχεται εὐρείων,
 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι
 πλαζόμενος· ὥς γάρ οἱ ἐπέκλωσεν τά γε δαίμων.
 νῦν αὖ Θεσπρωτῶν ἀνδρῶν ἐκ νηὸς ἀποδρᾶς 65
 ἦλυθ'· ἑὸν πρὸς σταθμόν, ἐγὼ δέ τοι ἐγγυαλίζω·
 ἔρξον ὅπως ἐθέλεις· ἰκέτης δέ τοι εὖχεται εἶναι."

and regrets that he can not take him to the palace because
 of the violence of the suitors,

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὄδα·
 "Εὖμαι', ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·
 πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἴκῳ ; 70
 αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πῶ χερσὶ πέποιθα
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ·
 μητρὶ δ' ἐμῇ δίχα θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
 ἢ αὐτοῦ παρ' ἐμοί τε μένῃ καὶ δῶμα κομίζῃ,
 εὐνήν τ' αἰδομένη πόσιος δῆμοιό τε φῆμιν, 75
 ἢ ἥδη ἅμ' ἐπῆται Ἀχαιῶν ὅς τις ἄριστος
 μνᾶται ἐνὶ μεγάροισιν ἀνὴρ καὶ πλείστα πόρῃσιν.
 ἀλλ' ἦ τοι τὸν ξείνον, ἐπεὶ τεὸν ἵκετο δῶμα,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλὰ,
 δώσω δὲ ξίφος ἄμφηκες καὶ ποσσὶ πέδιλα, 80
 πέμψω δ' ὅππῃ μιν κραδίη θυμὸς τε κελεύει.
 εἰ δ' ἐθέλεις, σὺ κόμισσον ἐνὶ σταθμοῖσιν ἐρύξας·
 εἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σῖτον ἅπαντα
 ἔδμεναι, ὥς ἂν μὴ σε κατατρύχῃ καὶ ἐταίρους.
 κείσε δ' ἂν οὐ μιν ἐγὼ γε μετὰ μνηστῆρας ἐῷμι 85
 ἔρχεσθαι· λίην γὰρ ἀτάσθαλον ὕβριν ἔχουσι·
 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν.

πρήξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἔοντα
ἄνδρα καὶ ἵφθιμον, ἐπεὶ ἦ πολὺν φέρτεροί εἰσι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 90
“ὦ φίλ', ἐπεὶ θήν μοι καὶ ἀμείψασθαι θέμις ἐστίν,
ἦ μάλα μεν καταδάπτειτ' ἀκούοντος φίλον ἦτορ,
οἶά φατε μνηστῆρας ἀτάσθαλα μηχανάσθαι
ἐν μεγάροις, ἀέκητι σέθεν τοιούτου ἔοντος.
εἰπέ μοι ἥε ἕκων ὑποδάμνασαι, ἦ σέ γε λαοὶ 95
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ,
ἦ τι κασιγνήτοις ἐπιμέμφεαι, οἷσί περ ἀνὴρ
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νείκος ὄρηται.
αἶ γὰρ ἐγὼν οὕτω νέος εἶην τῷδ' ἐπὶ θυμῷ,
ἦ παῖς ἐξ Ὀδυσῆος ἀμύμονος ἥε καὶ αὐτὸς 100
[ἔλθοι ἀλγυτεύων· ἔτι γὰρ καὶ ἐλπίδος αἶσα].
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
εἰ μὴ ἐγὼ κείνοισι κακὸν πάντεσσι γενοίμην
[ἔλθων ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος].
εἰ δ' αὖ με πληθὺ δαμασαίατο μοῦνον ἔοντα, 105
βουλοίμην κ' ἐν ἑμοῖσι κατακτάμενος μεγάροισι
τεθνάμεν ἢ τάδε γ' αἶεν ἀεικέα ἔργ' ὀρᾶσθαι,
ξείνους τε στυφελιζομένους δμῳάς τε γυναικας
ῥυστάζοντας ἀεικελίως κατὰ δώματα καλὰ,
καὶ οἶνον διαφυσσόμενον, καὶ σῖτον ἔδοντας 110
μὰ ψ αὐτῶς, ἀτέλεστον, ἀνηνύστῳ ἐπὶ ἔργῳ.”

and he answers Odysseus' expression of indignation, by
showing how helpless he is.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·
“τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτοις ἐπιμέμφομαι, οἷσί περ ἀνὴρ 115
μαρναμένοισι πέποιθε, καὶ εἰ μέγα νείκος ὄρηται.

ᾧδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων·
 μῶνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε,
 μῶνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς
 μῶνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν οὐδ' ἀπόνητο. 120
 τῷ νῦν δυσμενέες μάλα μυρίοι εἴσ' ἐνὶ οἴκῳ.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον. 125
 ἦ δ' οὕτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
 οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείμε·

Eumaeus is to carry to Penelope the news of her
 son's arrival.

ἄττα, σὺ δ' ἔρχεο θᾶσσον, ἐχέφρονι Πηνελοπείῃ 130
 εἶφ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα.
 αὐτὰρ ἐγὼν αὐτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
 οἷη ἀπαγγείλας· τῶν δ' ἄλλων μὴ τις Ἀχαιῶν
 πευθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανώονται.”
 Τὸν δ' ἀπαμειβόμενος προσέφησ', Εὐμαιε συβῶτα· 135
 “γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἦ καὶ Λαέρτη αὐτὴν ὁδὸν ἄγγελος ἔλθω
 δυσμόρῳ, ὃς τείως μὲν Ὀδυσσῆος μέγ' ἀχεύων
 ἔργα τ' ἐποπτεύεσκε μετὰ δμῶων τ' ἐνὶ οἴκῳ 140
 πῖνε καὶ ἦσθ', ὅτε θυμὸς ἐνὶ στήθεσσι ἀνώγοι·
 αὐτὰρ νῦν, ἐξ οὗ σύ γε ᾤχεο νηὶ Πύλουδε,
 οὗ πώ μιν φασιν φαγέμεν καὶ πιέμεν αὐτῶς,
 οὐδ' ἐπὶ ἔργα ἰδεῖν, ἀλλὰ στοναχῇ τε γόῳ τε
 ἦσται ὀδυρόμενος, φθινύθει δ' ἀμφ' ὀστεόφι χρώς.” 145

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “ ἄλγιον, ἀλλ' ἔμπης μιν ἐάσομεν, ἀχνύμενοί περ·
 εἰ γάρ πως εἶη αὐτάγρετα πάντα βροτοῖσι,
 πρῶτόν κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἦμαρ.
 ἀλλὰ σύ γ' ἀγγείλας ὀπίσω κίε, μηδὲ κατ' ἀγροῦς 150
 πλάζεσθαι μετ' ἐκείνων· ἀτὰρ πρὸς μητέρα εἰπεῖν
 ἀμφίπολον ταμῖν δτρυνέμεν ὅττι τάχιστα
 κρύβδην· κείνη γάρ κεν ἀπαγγείλειε γέροντι.”

Athena appears, touches Odysseus with her wand, and
 transforms him from a beggar to a prince.

Ἦ ῥα καὶ ὤρσε συφορβόν· ὁ δ' εἴλετο χερσὶ πέδιλα,
 δησάμενος δ' ὑπὸ ποσσὶ πόλινδ' ἔεν. οὐδ' ἄρ' Ἀθήνην 155
 λήθεν ἀπὸ σταθμοῖο κιῶν Εὖμαιος ὑφορβὸς,
 ἀλλ' ἦ γε σχεδὸν ἦλθε· δέμας δ' ἦικτο γυναικὶ
 καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίη.
 στή δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆι φανείσα·
 οὐδ' ἄρα Τηλέμαχος ἶδεν ἀντίον οὐδ' ἐνόησεν— 160
 οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς—
 ἀλλ' Ὀδυσσεύς τε κύνες τε ἴδον, καὶ ῥ' οὐχ ὑλάοντο,
 κυνζηθμῷ δ' ἐτέρωσε διὰ σταθμοῖο φόβηθεν.
 ἦ δ' ἄρ' ἐπ' ὀφρύσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς,
 ἐκ δ' ἦλθεν μεγάροιο παρὲκ μέγα τειχίον αὐλῆς, 165
 στή δὲ πάροιθ' αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη·
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἦδη νῦν σὺ παιδὶ ἔπος φάο μῆδ' ἐπὶ κευθε,
 ὥς ἂν μνηστῆρσιν θάνατον καὶ κῆρ' ἀραρόντε
 ἔρχησθον προτὶ ἄστυ περικλυτόν· οὐδ' ἐγὼ αὐτῇ 170
 δηρὸν ἀπὸ σφῶιν ἔσομαι μεμανῖα μάχεσθαι.”

Ἦ καὶ χρυσεῖη ῥάβδῳ ἐπεμάσσατ' Ἀθήνη.
 φᾶρος μὲν οἱ πρῶτον ἐυπλυνὲς ἠδὲ χιτῶνα
 θῆκ' ἀμφὶ στήθεσσι, δέμας δ' ὤφελλε καὶ ἦβην.

ἄψ δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ τάνυσθεν,
 175 κυάναει δ' ἐγένοντο γενειάδες ἀμφὶ γένειον.
 ἦ μὲν ἄρ' ὥς ἔρξασα πάλιν κλέν· αὐτὰρ Ὀδυσσεὺς
 ἦεν ἐς κλισίην· θάμβησε δέ μιν φίλος υἱός,
 ταρβήσας δ' ἐτέρωσε βάλ' ὄμματα, μὴ θεὸς εἴη,
 180 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ ἄλλοιός μοι, ξεῖνε, φάνης νέον ἢ ἐπάροιθεν,
 ἄλλα δὲ εἶματ' ἔχεις, καὶ τοι χρῶς οὐκέθ' ὁμοῖος.
 ἦ μάλα τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
 ἀλλ' ἔλθθ', ἵνα τοι κεχαρισμένα δώωμεν ἱρὰ
 185 ἥδ' ἐκ χρύσεα δῶρα, τετυγμένα· φείδεο δ' ἡμέων.”
 Τὸν δ' ἡμείβετ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς
 “ οὐ τίς τοι θεὸς εἰμι· τί μ' ἀθανάτοισιν εἰσκέεις;
 ἀλλὰ πατὴρ τεός εἰμι, τοῦ εἵνεκα σὺ στεναχίζων
 πάσχεις ἄλγεα πολλὰ, βίας ὑποδέγμενος ἀνδρῶν.”

Telemachus, after a moment of amaze and doubt, recognises
 his father.

ἌΩς ἄρα φωνήσας υἱὸν κύσε, καὶ δὲ παρειῶν
 190 δάκρυον ἦκε χαμᾶζε· πάρος δ' ἔχε νωλεμεῖς αἰεῖ.
 Τηλέμαχος δ'—οὐ γάρ πω ἐπείθετο ὃν πατέρ' εἶναι—
 ἐξαυτὶς μιν ἔπεσιν ἀμειβόμενος προσέειπεν·
 “ οὐ σύ γ' Ὀδυσσεύς ἐσσι, πατὴρ ἐμὸς, ἀλλὰ με δαίμων
 195 θέλγει, ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.
 οὐ γάρ πως ἂν θνητὸς ἀνὴρ τάδε μηχανόφτο
 φ' αὐτοῦ γε νόφ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
 ῥηιδίως ἐθέλων θέϊν νέον ἢ γέροντα.
 ἦ γάρ τοι νέον ἦσθα γέρων καὶ ἀεικέα ἔσσο·
 200 νῦν δὲ θεοῖσιν ἔοικας, οἳ οὐρανὸν εὐρὺν ἔχουσι.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ Τηλέμαχ', οὐ σε ἔοικε φίλον πατέρ' ἐνδον ἐόντα

οὔτε τι θανμάξειν περιώσιον οὔτ' ἀγάσθαι·
 οὐ μὲν γάρ τοι ἔτ' ἄλλος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς,
 ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακὰ, πολλὰ δ' ἀληθείς, 205
 ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
 αὐτὰρ τοι τόδε ἔργον Ἀθηναίης ἀγελείης,
 ἣ τέ με τοῖον ἔθηκεν, ὅπως ἐθέλει· δύναται γάρ·
 ἄλλοτε μὲν πτωχῷ ἐναλίγκιον, ἄλλοτε δ' αὔτε
 ἀνδρὶ νέῳ καὶ καλὰ περὶ χροὶ εἴματ' ἔχοντι. 210
 ῥηίδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 ἡμὲν κυδῆναι θνητὸν βροτὸν ἢ δὲ κακῶσαι.”
 “Ὡς ἄρα φωνήσας κατ' ἄρ' ἔξετο, Τηλέμαχος δὲ
 ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων.
 ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἡμερος ὦρτο γόοιο· 215
 κλαῖον δὲ λιγέως, ἄδινώτερον ἢ τ' οἶωνοι,
 φῆναι ἢ αἰγυπιοὶ γαμφώνυχες, οἷσί τε τέκνα
 ἀγρόται ἐξείλοντο πάρος πετεηνὰ γενέσθαι·
 ὥς ἄρα τοί γ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβον.
 καὶ νύ κ' ὀδυρομένοισιν ἔδῃ φάος ἡελίοιο, 220
 εἰ μὴ Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα·
 “ποίη γὰρ νῦν δεῦρο, πάτερ φίλε, νηὶ σε ναῦται
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν δίομαι ἐνθάδ' ἰκέσθαι.”
 Τὸν δ' αὔτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 225
 “τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω.
 Φαίηκές μ' ἄγαγον νανσίκλυτοι, οἳ τε καὶ ἄλλους
 ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται·
 καὶ μ' εὐδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
 κάτθεσαν εἰς Ἰθάκην, ἔπορον δέ μοι ἀγλαὰ δῶρα, 230
 χαλκὸν τε χρυσόν τε ἄλις ἐσθῆτά θ' ὑφαντήν.
 καὶ τὰ μὲν ἐν σπήεσσι θεῶν ἰότητι κέονται·
 νῦν αὖ δεῦρ' ἰκόμην ὑποθημοσύνησιν Ἀθήνης,
 ὄφρα κε δυσμενέεσσι φόνου πέρι βουλευσώμεν.

Father and son consult together as to the best means of
taking vengeance on the suitors.

ἀλλ' ἄγε μοι μνηστῆρας ἀριθμήσας κατάλεξον, 235
ὄφρ' εἰδέω ὅσσοι τε καὶ οἵ τινες ἀνέρες εἰσὶ·
καὶ κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίζας
φράσσομαι, ἢ κεν νῶϊ δυνησόμεθ' ἀντιφέρεσθαι
μούνῳ ἀνευθ' ἄλλων, ἢ καὶ διζήσόμεθ' ἄλλους.”
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δ’α· 240
“ὦ πάτερ, ἦ τοι σείο μέγα κλέος αἰὲν ἄκουον,
χείρας τ' αἰχμητὴν ἔμεναι καὶ ἐπίφρονα βουλήν·
ἀλλὰ λίην μέγα εἶπες· ἄγῃ μ' ἔχει· οὐδέ κεν εἴη
ἄνδρε δύω πολλοῖσι καὶ ἰφθίμοισι μάχεσθαι.
μνηστήρων δ' οὔτ' ἄρ' δεκάς ἀτρεκές οὔτε δύ' οἶαι, 245
ἀλλὰ πολὺ πλέονες· τάχα δ' εἴσεται ἐνθάδ' ἀριθμόν.
ἐκ μὲν Δουλιχίου δύω καὶ πεντήκοντα
κοῦροι κεκριμένοι, ἕξ δὲ δρηστήρες ἔπονται·
ἐκ δὲ Σάμης πέντε τε καὶ εἴκοσι φῶτες ἔασιν,
ἐκ δὲ Ζακύνθου ἔασιν ἐείκοσι κοῦροι Ἀχαιῶν, 250
ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,
καὶ σφιν ἅμ' ἐστὶ Μένειος κῆρυξ καὶ θεῖος αἰοιδὸς
καὶ δοιὼ θεράποντες, δαήμονε δαιτροσυνάων.
τῶν εἴ κεν πάντων ἀντήσομεν ἔνδον ἐόντων,
μὴ πολὺπικρα καὶ αἰνὰ βίας ἀποτίσσει ἐλθῶν. 255
ἀλλὰ σύ γ', εἰ δύνασαι τιν' ἀμύντορα μερμηρίζαι,
φράξεν, ὅ κέν τις νῶϊν ἀμύνοι πρόφρονι θυμῷ.”
Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
“τοιγὰρ ἐγὼν ἔρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον· 260
καὶ φράσαι εἴ κεν νῶϊν Ἀθήνη σὺν Διὶ πατρὶ
ἀρκέσει, ἢέ τιν' ἄλλον ἀμύντορα μερμηρίξω.”
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δ’α·
“ἐσθλὸς τοι τούτῳ γ' ἐπαμύντορε, τοὺς ἀγορεύεις,

ὕψι περ ἐν νεφέεσσι καθημένω· ὦ τε καὶ ἄλλοις
 ἀνδράσι τε κρατέουσ· καὶ ἀθανάτοισι θεοῖσι.” 265
 Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “οὐ μὲν τοι κείνω γε πολλὸν χρόνον ἀμφὶς ἔσεσθον
 φυλόπιδος κρατερῆς, ὅποτε μνηστῆρσι καὶ ἡμῖν
 ἐν μεγάροισιν ἐμοῖσι μένος κρίνηται” Ἀρης.
 ἀλλὰ σὺ μὲν νῦν ἔρχευ ἄμ’ ἡοῖ φαινομένηφιν 270
 οἴκαδε, καὶ μνηστῆρσιν ὑπερφιάλοισιν ὀμίλει·
 αὐτὰρ ἐμὲ προτὶ ἄστυ συμβώτης ὕστερον ἄξει,
 πτωχῷ λευγαλέῳ ἐναλίγκιον ἠδὲ γέροντι.
 εἰ δέ μ’ ἀτιμήσουσι δόμον κάτα, σὸν δὲ φίλον κῆρ
 τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο, 275
 ἦν περ καὶ διὰ δῶμα ποδῶν ἔλκωσι θύραζε
 ἢ βέλεσιν βάλλωσι· σὺ δ’ εἰσορόων ἀνέχεσθαι.
 ἀλλ’ ἦ τοι παύεσθαι ἀνωγέμεν ἀφροσυνάων,
 μειλιχίοις ἐπέεσσι παρανδῶν· οἱ δέ τοι οὗ τι
 πείσονται· δὴ γάρ σφι παρίσταται αἴσιμον ἦμαρ. 280
 [ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὁππότε κεν πολύβουλος ἐνὶ φρεσὶ θήσῃ· Ἀθήνη,
 νεύσω μὲν τοι ἐγὼ κεφαλῇ, σὺ δ’ ἔπειτα νοήσας
 ὅσσα τοι ἐν μεγάροισιν ἀρήια τεύχεα κεῖται
 ἐς μυχὸν ὑψηλοῦ θαλάμου καταθεῖναι ἀείρας 285
 πάντα μάλ’· αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι
 παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
 ‘ἐκ καπνοῦ κατέθηκ’, ἐπεὶ οὐκέτι τοῖσιν ἐφίκει
 οἶά ποτε Τροίηνδε κιῶν κατέλειπεν Ὀδυσσεύς,
 ἀλλὰ κατήκισται, ὅσσον πυρὸς ἔκετ’ αὐτμή· 290
 πρὸς δ’ ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶ θήκε Κρονίων,
 μή πως οἶνωθέντες, ἔριν στήσαντες ἐν ὕμιν,
 ἀλλήλους τρώσῃε καταισχύνῃτε τε δαῖτα
 καὶ μνηστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος·
 νῶιν δ’ οἴοισιν δύο φάσγανα καὶ δύο δοῦρε 295

καλλιπέειν καὶ δοιὰ βοάγρια χερσὶν ἐλέσθαι,
 ὥς ἂν ἐπιθύσαντες ἐλοίμεθα· τοὺς δέ κ' ἔπειτα
 Παλλὰς Ἀθηναίη θέλξει καὶ μητίετα Ζεὺς.]
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 εἰ ἐτεόν γ' ἐμός ἐσσι καὶ αἵματος ἡμετέροιο, 300
 μή τις ἔπειτ' Ὀδυσῆος ἀκούσάτω ἔνδον ἐόντος,
 μήτ' οὖν Λαέρτης ἴστω τό γε μήτε συμβώτης
 μήτε τις οἰκίων μήτ' αὐτὴ Πηνελόπεια,
 ἀλλ' οἷοι σύ τ' ἐγώ τε γυναικῶν γνώμεν ἰθύν·
 καὶ κέ τεο δμῶν ἀνδρῶν ἔτι πειρηθεῖμεν, 305
 ἡμὲν ὅπου τις νῶϊ τίει καὶ δαΐδιε θυμῷ,
 ἦδ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμῶ τοῖον ἐόντα.”
 Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαίδιμος υἱός·
 “ὦ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἔπειτά γ', οἶω,
 γνῶσθαι· οὐ μὲν γάρ τι χαλιφροσύναι γέ μ' ἔχουσιν· 310
 ἀλλ' οὗ τοι τόδε κέρδος ἐγὼν ἔσσεσθαι οἶω
 ἡμῶν ἀμφοτέροισι· σὲ δὲ φράζεσθαι ἄνωγα.
 δηθὰ γὰρ αὐτῶς εἴσῃ ἐκάστου πειρητίζων,
 ἔργα μετερχόμενος· τοὶ δ' ἐν μεγάροισιν ἔκηλοι
 χρήματα δαρδάπτουσιν ὑπέρβιον οὐδ' ἐπι φειδώ. 315
 ἀλλ' ἦ τοί σε γυναικας ἐγὼ δεδάσθαι ἄνωγα,
 αἵ τέ σ' ἀτιμάζουσι καὶ αἱ νηλείτιδες εἰσιν·
 ἀνδρῶν δ' οὐκ ἂν ἐγώ γε κατὰ σταθμοὺς ἐθέλοιμι
 ἡμέας πειράζειν, ἀλλ' ὕστερα ταῦτα πένεσθαι,
 εἰ ἐτεόν γέ τι οἴσθα Διὸς τέρας αἰγιόχοιο.” 320

A herald, coming from the ship to announce the arrival of
 Telemachus, meets Eumaeus, and they deliver their
 message together.

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἦ δ' ἄρ' ἔπειτ' Ἰθάκηνδε κατήγετο νηὺς εὐεργής,
 ἣ φέρε Τηλέμαχον Πύλοθεν καὶ πάντας ἐταίρους.

οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν, 325
 τεύχεα δέ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες,
 αὐτίκα δ' ἐς Κλυτίοιο φέρον περικαλλέα δῶρα.
 αὐτὰρ κήρυκα πρόεσαν δόμον εἰς Ὀδυσῆος,
 ἀγγελίην ἐρέοντα περίφρουι Πηνελοπείῃ,
 οὔνεκα Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῆα δ' ἀνώγει 330
 ἄστυδ' ἀποπλείειν, ἵνα μὴ δείσας ἐνὶ θυμῷ
 ἰφθίμη βασιλεία τέρεν κατὰ δάκρυον εἴβοι.
 τῷ δὲ συναυτήτην κήρυξ καὶ δῖος ὕφορβος
 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί.
 ἀλλ' ὅτε δὴ ῥ' ἵκοντο δόμον θείου βασιλῆος, 335
 κήρυξ μὲν ῥα μέσσησι μετὰ δμῶησιν ἔειπεν·
 “ἦδὲ τοι, βασιλεία, φίλος παῖς εἰλήλουθε.”
 Πηνελοπείῃ δ' εἶπε συμβώτης ἄγχι παραστὰς
 πάνθ' ὅσα οἱ φίλος υἱὸς ἀνώγει μυθήσασθαι.
 αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε, 340
 βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε.

The suitors, foiled in their plot, devise new plans.

Μνηστήρες δ' ἀκάχοντο κατήφησάν τ' ἐνὶ θυμῷ,
 ἐκ δ' ἦλθον μεγάραιοι παρὲκ μέγα τειχίον αὐλῆς,
 αὐτοῦ δὲ προπάροιθε θυράων ἐδριώωντο.
 τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν· 345
 “ὦ φίλοι, ἡ μέγα ἔργον ὑπερφιάλως τετέλεσται
 Τηλεμάχῳ δόδος ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν, ἥ τις ἀρίστη,
 ἐς δ' ἐρέτας ἀλιῆας ἀγείρομεν, οἷ κε τάχιστα
 κείνοισι ἀγγείλωσι θοῶς οἰκόνδε νέεσθαι.” 350
 Οὗ πῶ πάντες εἴρηθ', ὅτ' ἄρ' Ἀμφύνομος ἴδε νῆα,
 στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντὸς,
 ἰστία τε στέλλοντας ἐρετμὰ τε χερσὶν ἔχοντας.

ἦδ' οὖν δ' ἄρ' ἐκγελάσας μετεφώνεον οἷς ἐτάροισι·
 “μή τι νῦν ἔτ' ἀγγελίην δτρύνομεν· οἶδ' ἐγὼ γὰρ ἔνδον. 355
 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἴσιδον αὐτοὶ
 νῆα παρερχομένην, τὴν δ' οὐκ ἐδύναντο κιχῆναι.”
 ὣς ἔφαθ', οἳ δ' ἀνστάντες ἔβαν ἐπὶ θίνα θαλάσσης,
 αἶψα δὲ νῆα μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν,
 τεύχεα δὲ σφ' ἀπένεικαν ὑπέρθυμοι θεράποντες. 360
 αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, οὐδέ τι νῦν ἄλλον
 εἶων οὔτε νέων μεταίξειν οὔτε γερόντων.
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
 “ὦ πόποι, ὥς τόνδ' ἄνδρα θεοὶ κακότητος ἔλυσαν.
 ἥματα μὲν σκοποὶ ἴζον ἐπ' ἄκριας ἠνεμοέσσας 365
 αἰὲν ἐπασσύτεροι· ἅμα δ' ἠελίῳ καταδύντι
 οὐ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν, ἀλλ' ἐνὶ πόντῳ
 νηὶ θοῇ πλεόντες ἐμίμνομεν Ἡῶ διῶν,
 Τηλέμαχον λοχόωντες, ἵνα φθίσωμεν ἐλόντες
 αὐτόν· τὸν δ' ἄρα τέως μὲν ἀπήγαγεν οἴκαδ' εὐαίμων, 370
 ἡμεῖς δ' ἐνθάδε οἱ φραζώμεθα λυγρὸν ὄλεθρον
 Τηλεμάχῳ, μὴδ' ἡμᾶς ὑπεκφύγοι· οὐ γὰρ οἶώ
 τούτου γε ζῶντος ἀνύσσεσθαι τάδε ἔργα.
 αὐτὸς μὲν γὰρ ἐπιστήμων βουλῇ τε νόῳ τε,
 λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν. 375
 ἀλλ' ἄγετε, πρὶν κεῖνον ὀμηγυρίσασθαι Ἀχαιοὺς
 εἰς ἀγορὴν—οὐ γάρ τι μεθησέμεναί μιν οἶώ,
 ἀλλ' ἀπομηνίσει, ἐρέει δ' ἐν πᾶσιν ἀναστὰς
 οὐνεκά οἱ φόνον αἰπὺν ἐράπτομεν οὐδ' ἐκίχημεν·
 οἳ δ' οὐκ αἰνήσουσιν ἀκούοντες κακὰ ἔργα· 380
 μή τι κακὸν ῥέξωσι καὶ ἡμέας ἐξελάσωσι
 γαίης ἡμετέρης, ἄλλων δ' ἀφικώμεθα δῆμον—
 ἀλλὰ φθέωμεν ἐλόντες ἐπ' ἀγροῦ νόσφι πόλης
 ἢ ἐν ὁδῷ· βίοντον δ' αὐτοὶ καὶ κτήματ' ἔχωμεν,
 δασσάμενοι κατὰ μοῖραν ἐφ' ἡμέας, οἰκία δ' αὐτὲ 385

κείνου μητέρῃ δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυῖοι.
 εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἀλλὰ βόλεσθε
 αὐτόν τε ζῶειν καὶ ἔχειν πατρώια πάντα,
 μή οἱ χρήματ' ἔπειτα ἄλις θυμηδέ' ἔδωμεν
 ἐνθάδ' ἀγειρόμενοι, ἀλλ' ἐκ μεγάρου ἐκαστος 390
 μνάσθω ἐέδνοισιν διζήμενος· ἢ δέ κ' ἔπειτα
 γήμαιθ' ὅς κε πλεῖστα πόροι καὶ μόρσιμος ἔλθοι."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν,
 Νίσου φαίδιμος υἱὸς, Ἀρητιάδαο ἄνακτος, 395
 ὅς ῥ' ἐκ Δουλιχίου πολυπύρου, ποιήεντος,
 ἤγεῖτο μνηστήρσι, μάλιστα δὲ Πηνελόπειῃ
 ἦνδανε μύθοισι· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 "ὦ φίλοι, οὐκ ἂν ἐγὼ γε κατακτείνην ἐθέλοιμι 400
 Τηλέμαχον· δεινὸν δὲ γένος βασιλῆϊόν ἐστι
 κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλὰς.
 εἰ μὲν κ' αἰνήσωσι Διὸς μέγαλοιο θέμιστες,
 αὐτός τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω·
 εἰ δέ κ' ἀποτρωνῶσι θεοὶ, παύσασθαι ἄνωγα." 405
 ὧς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος,
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι θρόνοισιν.

Penelope taxes Antinous with base ingratitude ; but Eury-
 machus cajoles her with false professions of loyalty.

Ἡ δ' αὖτ' ἄλλ' ἐνόησε περίφρων Πηνελόπεια,
 μνηστήρεσσι φανῆναι ὑπέρβιον ὕβριν ἔχουσι· 410
 πεύθετο γὰρ οὗ παιδὸς ἐνὶ μεγάρουσιν ὄλεθρον·
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς.
 βῆ δ' ἰέναι μέγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν.
 ἀλλ' ὅτε δὴ μνηστήρας ἀφίκετο δῖα γυναικῶν,

στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, 415
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα,
 Ἄντινοον δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἄντινο', ὕβριω ἔχων, κακομήχανε, καὶ δέ σέ φασιν
 ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν ἄριστον
 βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα. 420
 μάργε, τίη δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε
 ῥάπτεις, οὐδ' ἱκέτας ἐμπάζεαι, οἷσιν ἄρα Ζεὺς
 μάρτυρος;—οὐδ' ὅσῃ κακὰ ῥάπτειν ἀλλήλοισιν.
 ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων,
 δῆμον ὑποδδείσας; δὴ γὰρ κεχολώατο λίην, 425
 οὐνεκα ληιστῆρσιν ἐπισπόμενος Ταφίοισιν
 ἦκαχε Θεσπρωτούς· οἱ δ' ἡμῖν ἄρθμοι ἦσαν.
 τόν ῥ' ἔθελον φθίσαι καὶ ἀπορραῖσαι φίλον ἦτορ
 ἥδὲ κατὰ ζώην φαγέειν μενοεικέα πολλήν·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένους περ. 430
 τοῦ νῦν οἶκον ἄτιμον ἔδεις, μνάα δὲ γυναικα
 παῖδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις·
 ἀλλὰ σε παύσασθαι κέλομαι καὶ ἀνωγέμεν ἄλλους.”
 Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἠΰδα·
 “κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 435
 θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται,
 ὅς κεν Τηλεμάχῳ σφ' υἱεὶ χεῖρας ἐποίσει
 ζῶοντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 440
 αἰψά οἱ αἶμα κελαιὸν ἐρωήσει περὶ δουρὶ
 ἡμετέρῳ, ἐπεὶ ἦ καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς
 πολλάκι γούνασιν οἷσιν ἐφessάμενος κρέας ὀπτόν
 ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν.
 τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἐστιν 445
 ἀνδρῶν, οὐδέ τί μιν θάνατον τρομέεσθαι ἄνωγα

ἔκ γε μνηστήρων· θεόθεν δ' οὐκ ἔστ' ἀλέασθαι.”

ᾧ φάτο θαρσύνων, τῷ δ' ἥρτυεν αὐτὸς ὄλεθρον.
ἡ μὲν ἄρ' εἰσαναβᾶσ' ὑπερώια σιγαλόεντα
κλαίεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνου 450
ἦδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Eumaeus returns; meanwhile Odysseus has resumed the appearance of a beggar.

Ἐσπέριος δ' Ὀδυσῆι καὶ υἱέϊ διῶς ὑφορβὸς
ἦλυθεν· οἱ δ' ἄρα δόρπον ἐπισταδὸν ὠπλίζοντο,
σὺν ἱερεύσαντες ἐνιαύσιον. αὐτὰρ Ἀθήνη,
ἄγχι παρισταμένη, Λαερτιάδην Ὀδυσῆα 455
ῥάβδῳ πεπληγυῖα πάλιν ποίησε γέροντα,
λυγρὰ δὲ εἴματα ἔσσε περὶ χροῖ, μὴ ἔσβωτης
γνοίη ἐσάντα ἰδὼν καὶ ἐχέφρονι Πηνελοπείῃ
ἔλθοι ἀπαγγέλλων μῆδ' ἐφρεσὶν εἰρύσσαιτο.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν· 460
“ἦλθες, δι' Εὐμαιε. τί δὴ κλέος ἔστ' ἀνὰ ἄστν;
ἦ ῥ' ἤδη μνηστήρες ἀγήνορες ἔνδον ἔασιν
ἐκ λόχου, ἦ ἔτι μ' αὐτ' εἰρύαται οἴκαδ' ἰόντα;”

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαιε συβῶτα·
“οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι 465
ἄστν καταβλώσκοντα· τάχιστα με θυμὸς ἀνώγει
ἀγγελίην εἰπόντα πάλιν δεῦρ' ἀπονέεσθαι.
ὠμήρησε δέ μοι παρ' ἐταίρων ἄγγελος ὦκός,
κῆρυξ, ὃς δὴ πρῶτος ἔπος σῇ μητρὶ ἔειπεν.
ἄλλο δέ τοι τό γε οἶδα· τὸ γὰρ ἴδον ὀφθαλμοῖσιν. 470
ἦδ' ὑπὲρ πόλιος, ὅθι θ' Ἑρμαῖος λόφος ἔστιν,
ἦα κιῶν, ὅτε νῆα θοὴν ἰδόμην κατιοῦσαν
ἐς λιμέν' ἡμέτερον· πολλοὶ δ' ἔσαν ἄνδρες ἐν αὐγῇ,
βεβρίθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισι·
καὶ σφέας ὥϊσθη τούς ἔμμεναι, οὐδέ τι οἶδα.” 475

ἄΩς φάτο, μείδῃσεν δ' ἱερὴ ἱς Τηλεμάχοιο
 ἐς πατέρ' ὀφθαλμοῖσιν ἰδὼν, ἀλέεινε δ' ὑφορβόν.
 Οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐίσσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοίτου τε μνήσαντο καὶ ὕπνου δῶρον ἔλοντο.

480

P.

Τηλεμάχου ἐπάνοδος εἰς Ἰθάκην.

Telemachus starts for the town, and bids that his guest be
 conducted there also.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θείοιο,
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει,
 ἄστυδε ἰέμενος, καὶ ἐὼν προσέειπε συβώτην·
 “ἄττ', ἦ τοι μὲν ἐγὼν εἶμ' ἐς πόλιν, ὅφρα με μήτηρ
 ὄψεται· οὐ γάρ μιν πρόσθεν παύσεσθαι δίω
 κλαυθμοῦ τε στυγεροῦ γόοιό τε δακρύνεντος,
 πρὶν γ' αὐτόν με ἴδῃται· ἀτὰρ σοί γ' ὦδ' ἐπιτέλλω.
 τὸν ξείνον δόστηνον ἄγ' ἐς πόλιν, ὅφρ' ἂν ἐκεῖθι
 δαῖτα πτωχεύῃ· δώσει δέ οἱ ὅς κ' ἐθέλῃσι
 πύρνον καὶ κοτύλην· ἐμὲ δ' οὐ πως ἔστιν ἅπαντας
 ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
 ὁ ξείνος δ' εἴ περ μάλα μὲνίει, ἅλγιον αὐτῷ
 ἔσσεται· ἦ γὰρ ἐμοὶ φίλ' ἀληθέα μνησασθαι.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ φίλος, οὐδέ τοι αὐτὸς ἐρύκεσθαι μενεαίνω·

5

10

15

πτωχῷ βέλτερόν ἐστι κατὰ πτόλιω ἢ κατ' ἀγροῦς
 δαῖτα πτωχεύειν· δώσει δέ μοι ὅς κ' ἐθέλῃσιν.
 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμὶ, 20
 ὥστ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.
 ἀλλ' ἔρχεν· ἐμὲ δ' ἄξει ἀνὴρ ὅδε, τὸν σὺ κελεύεις,
 αὐτίκ' ἐπεὶ κε πυρὸς θερέῳ ἀλέη τε γένηται.
 αἰνῶς γὰρ τάδε εἶματ' ἔχω κακά· μή με δαμάσση
 στίβῃ ὑπηόη· ἔκαθεν δέ τε ἄστὺ φάτ' εἶναι.” 25
 “Ὡς φάτο, Τηλέμαχος δὲ διὰ σταθμοῖο βεβήκει,
 κραιπνὰ ποσὶ προβιβὰς, κακὰ δὲ μνηστήρσι φύτευεν.

Telemachus is joyfully welcomed by his mother and
 her household.

αὐτὰρ ἐπεὶ ῥ' ἵκανε δόμους εὐναιετάοντας,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν,
 αὐτὸς δ' εἴσω ἔεν καὶ ὑπέρβῃ λάινον οὐδόν. 30
 Τὸν δὲ πολὺν πρότῃ εἶδε τροφὸς Εὐρύκλεια,
 κῶεα καστορνύσα θρόνοισι ἐνὶ δαιδαλέοισι,
 δακρύσασα δ' ἔπειτ' ἰθὺς κίεν· ἀμφὶ δ' ἄρ' ἄλλαι
 δμῳαὶ Ὀδυσσῆος ταλασίφρονος ἠγερέθοντο,
 καὶ κύνειον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὄμους. 35
 Ἥ δ' ἔεν ἐκ θαλάμοιο περίφρων Πηνελόπεια,
 Ἀρτέμιδι ἱκέλη ἢ χρυσῇ Ἀφροδίτῃ,
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πῆχες δακρύσασα,
 κύσσε δέ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλὰ,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 40
 “ἦλθες, Τηλέμαχε, γλυκερὸν φάος. οὔ σ' ἔτ' ἐγώ γε
 ὄψεσθαι ἐφάμην, ἐπεὶ ὥχαιο νηὶ Πύλονδε
 λάθρη, ἐμεῦ ἀέκητι, φίλου μετὰ πατρὸς ἀκουήν.
 ἀλλ' ἄγε μοι κατάλεξον ὅπως ἦν τήσας ὀπωπῆς.”
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα· 45
 “μήτερ ἐμῇ, μή μοι γόον ὄρνυθι μηδέ μοι ἦτορ

ἐν στήθεσσι δ' ὄρινε φηγόντι περ αἰπὺν ὄλεθρον·
 ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 [εἰς ὑπερφ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξίν]
 εὔχεο πᾶσι θεοῖσι τελέεσσας ἐκατόμβας 50
 ῥέξειν, αἶ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει.
 αὐτὰρ ἐγὼν ἀγορὴν ἐσελεύσομαι, ὅφρα καλέσσω
 ξείνους, ὅτις μοι κείθεν ἄμ' ἔσπετο δειῦρο κiónτι.
 τὸν μὲν ἐγὼ προὔπεμψα σὺν ἀντιθέοις ἐτάροισι,
 Πείραιον δέ μιν ἠνώγεα προτὶ οἶκον ἄγοντα 55
 ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς ὃ κεν ἔλθω.”
 ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος.
 ἣ δ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
 εὔχετο πᾶσι θεοῖσι τελέεσσας ἐκατόμβας
 ῥέξειν, αἶ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει. 60
 Τηλέμαχος δ' ἄρ' ἔπειτα διέκ μεγάρῳ βεβήκει
 ἔγχος ἔχων, ἅμα τῷ γε δῶο κύνες ἀργοὶ ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάρις κατέχευεν Ἀθήνη·
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηέοντο.
 ἀμφὶ δέ μιν μνηστῆρες ἀγήνορες ἠγερέθοντο 65
 ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμενον.
 αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πούλῃν ὄμιλον,
 ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἀντιφός ἦδ' Ἀλιθέμοις,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώοι ἦσαν ἐταῖροι,
 ἐνθα κατέζετ' ἰών· τοὶ δ' ἐξερέεινον ἕκαστα. 70
 τοῖσι δὲ Πείραιος δουρικλυτὸς ἐγγύθεν ἦλθε
 ξείνων ἄγων ἀγορήνδε διὰ πτόλιν· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος ξείνοιο ἐκὰς τράπετ', ἀλλὰ παρέστη.
 τὸν καὶ Πείραιος πρότερος πρὸς μῦθον ἔειπε·
 “Τηλέμαχ', αἶψ' ὄτρυνον ἐμὸν ποτὶ δῶμα γυναικάς, 75
 ὥς τοι δῶρ' ἀποπέμψω, ἃ τοι Μενέλαος ἔδωκε.”
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·
 “Πείραι', οὐ γάρ τ' ἴδμεν ὅπως ἔσται τάδε ἔργα.

εἵ κεν ἐμὲ μνηστῆρες ἀγήνορες ἐν μεγάροισι
 λάθρη κτείναντες πατρώια πάντα δάσωνται, 80
 αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἢ τινα τῶνδ'
 εἰ δέ κ' ἐγὼ τούτοισι φόνον καὶ κῆρα φυτεύσω,
 δὴ τότε μοι χαίροντι φέρειν πρὸς δώματα χαίρων."

Telemachus brings Theoclymenus into the palace, and tells
 his mother of his journey.

ᾧ εἰπὼν ξείνων ταλαπείριον ἦγεν ἐς οἶκον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο δόμους εὐναιετάοντας, 85
 χλαῖνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
 ἐς δ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρύσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὖλας βάλλον ἠδὲ χιτῶνας,
 ἔκ ῥ' ἀσαμίνθων βάντες ἐπὶ κλισμοῖσι καθίζον. 90
 χέρνυβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστήν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων. 95
 μήτηρ δ' ἀντίον ἶξε παρὰ στοθμόν μεγάροιο
 κλισμῷ κεκλιμένη, λέπτ' ἡλάκατα στρωφῶσα.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια· 100
 "Τηλέμαχ', ἦ τοι ἐγὼν ὑπερώιον εἰσαναβάσα
 λέξομαι εἰς εὐνὴν, ἢ μοι στονόεσσα τέτυκται,
 αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ Ὀδυσσεὺς
 ᾤχεθ' ἅμ' Ἀτρεΐδῃσιν ἐς Ἴλιον· οὐδέ μοι ἔτλης,
 πρὶν ἐλθεῖν μνηστῆρας ἀγήνορας ἐς τόδε δῶμα, 105
 νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἴ που ἄκουσας."

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·

“τοιγὰρ ἐγὼ τοι, μήτηρ, ἀληθείην καταλέξω.
 ψυχόμεθ' ἔς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
 δεξάμενος δέ με κείνος ἐν ὑψηλοῖσι δόμοισιν 110
 ἐνδυκέως ἐφίλει, ὥς εἴ τε πατήρ ἐδν υἱὸν
 ἐλθόντα χρόνιον νέον ἄλλοθεν· ὥς ἐμὲ κείνος
 ἐνδυκέως ἐκόμιζε σὺν νιάσι κυδαλίμοισιν.
 αὐτὰρ Ὀδυσσεύς ταλασίφρονος οὐ ποτ' ἔφασκε,
 ζωοῦ οὐδὲ θανόντος, ἐπιχθονίων τευ ἀκοῦσαι, 115
 ἀλλὰ μ' ἔς Ἀτρεΐδην, δορυκλειδὸν Μενέλαον,
 ἵπποισι προὔπεμψε καὶ ἄρμασι κολλητοῖσιν.
 ἐνθ' ἴδον Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλὰ
 Ἀργεῖοι Τρώες τε θεῶν ἰότητι μόγησαν.
 εἶρετο δ' αὐτίκ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος 120
 ὅττεν χρήζων ἰκόμην Λακεδαίμονα δῖαν·
 αὐτὰρ ἐγὼ τῷ πᾶσαν ἀληθείην κατέλεξα·
 καὶ τότε δὴ μ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·
 ‘ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἦθελον εὐνηθῆναι, ἀνάλκιδες αὐτοὶ ἐόντες. 125
 ὥς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
 νεβροῦς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἔην εἰσῆλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν, 130
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος ἐὼν οἷός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
 καδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοὶ, 135
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ' αἶ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲς εἵποιμι παρακλιδὸν οὐδ' ἀπατήσω,

ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτῆς, 140
 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
 φῆ μιν ὅ γ' ἐν νήσῳ ἰδέειν κρατέρ' ἄλγε' ἔχοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι.
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι, 145
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 ὧς ἔφατ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος.
 τὰντα τελευτήσας νεόμην· ἔδοσαν δέ μοι οἶρον
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν."
 ὦς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύει. 150

Theoclymenus, the seer, declares that even now Odysseus
 is not far off.

τοῖσι δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·
 “ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
 ἦ τοι ὅ γ' οὐ σάφα οἶδεν, ἐμείο δὲ σύνθεο μῦθον·
 ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ' ἐπικεύσω.
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα 155
 ἱστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω,
 ὧς ἦ τοι Ὀδυσσεὺς ἦδη ἐν πατρίδι γαίῃ,
 ἥμενος ἢ ἔρπων, τὰδε πευθόμενος κακὰ ἔργα,
 ἔστιν, ἀτὰρ μνηστῆρσι κακὸν πάντεσσι φυτεύει·
 οἶον ἐγὼν οἰωνὸν ἐνσέλμου ἐπὶ νηὸς 160
 ἥμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγώνευν.”
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “αἶ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον ἔη·
 τῷ κε τάχα γνοίης φιλότῃ τε πολλά τε δῶρα
 ἐξ ἐμεῦ, ὧς ἂν τίς σε συναντόμενος μακαρίζοι.” 165

Meanwhile the suitors are still sporting and feasting in the
 palace of Odysseus.

ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

μνηστήρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 ἀλλ' ὅτε δὴ δειπνηστος ἔην καὶ ἐπήλυθε μῆλα 170
 πάντοθεν ἐξ ἀγρῶν, οἳ δ' ἤγαγον οἱ τὸ πάρος περ,
 καὶ τότε δὴ σφιν ἔειπε Μῆδων· ὅς γάρ ῥα μάλιστα
 ἥνδανε κηρύκων, καὶ σφιν παρεγίγνετο δαιτί·
 “κοῦροι, ἐπειδὴ πάντες ἐτέρφθητε φρέν' ἀέθλοις,
 ἔρχεσθε πρὸς δώμαθ', ἵν' ἐντυνώμεθα δαῖτα· 175
 οὐ μὲν γάρ τι χέρειον ἐν ὥρῃ δεῖπνον ἐλέσθαι.”
 ὣς ἔφαθ', οἳ δ' ἀνστάντες ἔβαν πείθοντό τε μύθῳ.
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο δόμους εὐναιετάοντας,
 χλαῖνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
 οἳ δ' ἱέρενον ὅις μεγάλους καὶ πίνοντας αἶγας, 180
 ἱέρενον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην,
 δαῖτ' ἐντυνόμενοι. τοῖ δ' ἐξ ἀγοῖο πόλινδε
 ὠτρύνοντ' Ὀδυσσεύς τ' ἰέναι καὶ δῖος ὕφορβός.

Eumaeus comes to the town accompanied by the disguised
 Odysseus.

τοῖσι δὲ μύθων ἦρχε συμβώτης, ὄρχαμος ἀνδρῶν·
 “ξέν', ἐπεὶ ἄρ δὴ ἔπειτα πόλινδ' ἰέναι μενεαίνεις 185
 σήμερον, ὥς ἐπέτελλεν ἄναξ ἐμός—ἦ σ' ἂν ἐγὼ γε
 αὐτοῦ βουλοίμην σταθμῶν ῥυτῆρα λιπέσθαι·
 ἀλλὰ τὸν αἰδέομαι καὶ δεῖδία, μή μοι ὀπίσσω
 νεικείῃ· χαλεπαὶ δέ τ' ἀνάκτων εἰσὶν ὁμοκλαί—
 ἀλλ' ἄγε νῦν ἴομεν· δὴ γὰρ μέμβλωκε μάλιστα 190
 ἡμαρ, ἀτὰρ τάχα τοι ποτὶ ἔσπερα ῥίγιον ἔσται.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “γιγνώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
 ἀλλ' ἴομεν, σὺ δ' ἔπειτα διαμπερὲς ἡγεμόνευε.
 δὸς δέ μοι, εἴ ποθὶ τοι ῥόπαλον τετμημένον ἐστὶ, 195

σκηρίπτεσθ', ἐπεὶ ἦ φατ' ἀρισφαλὲ' ἔμμεναι οὐδόν·”

Ἦ ῥα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πῆρην,
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
 Εὖμαιος δ' ἄρα οἱ σκῆπτρον θυμάρῃς ἔδωκε.
 τὼ βήτην, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες 200
 ῥύατ' ὅπισθε μένοντες· ὁ δ' ἐς πόλιν ἦγεν ἀνακτα
 πτωχῷ λευγαλέῳ ἐναλγέκιον ἦδ' ἐγέροντι,
 σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἴματα ἔστο.

Melanthius, the goatherd, meets and jeers them, and spurns
 Odysseus with his foot.

Ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κᾶτα παιπαλόεσσαν
 ἄστεος ἐγγὺς ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο 205
 τυκτὴν καλλίροον, ὅθεν ὑδρεύοντο πολῖται,
 τὴν ποίησ' Ἰθακὸς καὶ Νήριτος ἦδ' ἐ Πόλυκτωρ·
 ἀμφὶ δ' ἄρ' αἰγείρων ὕδατοτρεφέων ἦν ἄλσος,
 πάντοσε κυκλοτερὲς, κατὰ δὲ ψυχρὸν ῥέειν ὕδωρ
 ὑψόθεν ἐκ πέτρης· βωμὸς δ' ἐφύπερθε τέτυκτο 210
 νυμφάων, ὅθι πάντες ἐπιρρέζεσκον ὀδῶνται·
 ἐνθα σφέας ἐκίχαν' υἱὸς Δολιχίῳ Μελανθεὺς
 αἶγας ἄγων, αἱ πᾶσι μετέπρεπον αἰπολίοισι,
 δαίπνου μνηστήρεσσι· δύω δ' ἅμ' ἔποντο νομῆες.
 τοὺς δὲ ἰδὼν νείκεσεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, 215
 ἔκπαγλον καὶ ἀεικές· ὄρινε δὲ κῆρ Ὀδυσῆος·
 “νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἠγῆλάζει,
 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.
 πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,
 πτωχὸν ἀνιερὸν, δαιτῶν ἀπολυμαντήρα; 220
 ὃς πολλῆς φλὶγῆσι παραστὰς θλίβεται ὤμους,
 αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας·
 τόν κ' εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι
 σηκοκόρου τ' ἔμμεναι θαλλόν τ' ἐρίφοισι φορῆναι,

καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο. 225
 ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει
 ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσω κατὰ δῆμον
 βούλεται αἰτίζων βόσκειν ἢ γαστέρ' ἀναλτον.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κ' ἔλθῃ πρὸς δώματ' Ὀδυσσῆος θείοιο, 230
 πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων
 πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.”
 ὧς φάτο, καὶ παριῶν λαῖξ' ἔνθορεν ἀφραδίῃσιν
 ἰσχίῳ· οὐδέ μιν ἐκτὸς ἀταρπιτοῦ ἐστνυφέλιξεν,
 ἀλλ' ἔμεν' ἀσφαλέως· ὁ δὲ μερμήριξεν Ὀδυσσεὺς 235
 ἥε μεταίξας ῥοπάλῳ ἐκ θυμὸν ἔλοιτο,
 ἦ πρὸς γῆν ἐλάσειε κάρη ἀμφοῦδὶς αἰέρας.
 ἀλλ' ἐπετόλμησε, φρεσὶ δ' ἔσχετο· τὸν δὲ συμβώτης
 νείκεσ' ἐσάντα ἰδὼν, μέγα δ' εὐξάτο χεῖρας ἀνασχών·
 “ νύμφαι κρηναῖαι, κοῦραι Διὸς, εἴ ποτ' Ὀδυσσεὺς 240
 ὕμμ' ἐπὶ μηρί' ἔκῃε, κολύψας πῖονι δημῷ,
 ἀρνῶν ἠδ' ἐρίφων, τόδε μοι κρηήνατ' ἐέλδωρ,
 ὥς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·
 τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἀπάσας,
 τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ 245
 ἄστυ κάτ'· αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες.”
 Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν·
 “ ὦ πόποι, οἶον ἔειπε κύων ὀλοφώϊα εἰδὼς,
 τόν ποτ' ἐγὼν ἐπὶ νηὸς ἐυσσέλμοιο μελαίνης 250
 ἄξω τῇλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἄλφοι.
 αἶ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
 σήμερον ἐν μεγάροις, ἣ ὑπὸ μνηστῆρσι δαμείῃ,
 ὥς Ὀδυσσῆί γε τηλοῦ ἀπώλετο νόστιμον ἡμᾶρ.”
 ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἦκα κιόντας,
 αὐτὰρ ὁ βῆ, μάλα δ' ὦκα δόμον ἵκανεν ἀνακτος. 255
 αὐτίκα δ' εἴσω ἵεν, μετὰ δὲ μνηστῆρσι καθίζεν,

ἀντίον Εὐρυμάχου· τὸν γὰρ φιλέσκε μάλιστα.
 τῷ πάρα μὲν κρειῶν μοῖραν θέσαν οἱ πονέοντο,
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα
 ἔδμεναι. ἀγχίμολον δ' Ὀδυσσεὺς καὶ δῖος ὕφορβος 260
 στήτην ἐρχομένω, περὶ δέ σφεας ἤλυθ' ἰωὴ
 φόρμιγγος γλαφυρῆς· ἀνὰ γάρ σφισι βάλλετ' αἰείδειν
 Φήμιος. αὐτὰρ ὁ χειρὸς ἑλὼν προσέειπε συβώτην·

Odysseus affects to admire the splendour of his own palace.
 He waits outside while Eumaeus enters.

‘Εὖμαι’, ἦ μάλα δὴ τάδε δώματα κάλ’ Ὀδυσῆος,
 ρεῖα δ’ ἀρίγυνωτ’ ἐστὶ καὶ ἐν πολλοῖσιω ἰδέσθαι. 265
 ἐξ ἑτέρων ἕτερ’ ἐστὶν, ἐπήσκηται δέ οἱ αὐλὴ
 τοίχῳ καὶ θριγκοῖσι, θύραι δ’ εὐερκές εἰσὶ
 δικλίδες· οὐκ ἄν τις μιν ἀνὴρ ὑπεροπλίσσαιτο.
 γινώσκω δ’ ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται
 ἄνδρες, ἐπεὶ κνίσῃ μὲν ἀνήνοθεν, ἐν δέ τε φόρμιγγ’ 270
 ἠπύει, ἦν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην.”

Τὸν δ’ ἀπαμειβόμενος προσέφησ, Εὖμαιε συβώτα·
 “ρεῖ’ ἔγνωσ, ἐπεὶ οὐδὲ τά τ’ ἄλλα πέρ’ ἐσσ’ ἀνοήμων.
 ἀλλ’ ἄγε δὴ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα.
 ἦε σὺ πρῶτος ἔσελθε δόμους εὐναιετάοντας, 275
 δύσεο δὲ μνηστῆρας, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ·
 εἰ δ’ ἐθέλεις, ἐπίμεινον, ἐγὼ δ’ εἴμι προπάροιθε.
 μηδὲ σὺ δηθύνειν, μή τις σ’ ἔκτοσθε νοήσας
 ἢ βάλῃ ἢ ἐλάσῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τὸν δ’ ἠμείβετ’ ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 280
 “γινώσκω, φρονέω· τά γε δὴ νοέοντι κελεύεις.
 ἀλλ’ ἔρχεαι προπάροιθεν, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ.
 οὐ γάρ τι πληγέων ἀδαιήμων οὐδὲ βολάων.
 τολμήεις μοι θυμὸς, ἐπεὶ κακὰ πολλὰ πέπονθα
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω. 285

γαστέρα δ' οὐ πως ἔστιν ἀποκρύψαι μεμαυῖαν,
οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι,
τῆς ἔνεκεν καὶ νῆες ἐύζυγοι ὀπλίζονται
πόντον ἐπ' ἀτρύγετον, κακὰ δυσμενέεσσι φέρουσαι."

^ΑΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· 290

ἂν δὲ κύων κεφαλὴν τε καὶ οὐατα κείμενος ἔσχευ,
Ἄργος, Ὀδυσσῆος ταλασίφρονος, ὃν ῥά ποτ' αὐτὸς
θρέψε μὲν, οὐδ' ἀπόνητο, πάρος δ' εἰς Ἴλιον ἱρὴν
ῥέχετο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
αἰγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγούς· 295

δὴ τότε κεῖτ' ἀπόθεστος ἀποιοχόμενιο ἄνακτος,
ἐν πολλῇ κόπρῳ, ἣ οἱ προπάροιθε θυράων
ἡμιόνων τε βοῶν τε ἄλλης κέχυτ', ὅφρ' ἂν ἄγοιεν
δμῶες Ὀδυσσῆος τέμενος μέγα κοπήσουτες·
ἐνθα κύων κεῖτ' Ἄργος, ἐνίπλειος κυνοραϊστέων. 300

δὴ τότε γ', ὥς ἐνόησεν Ὀδυσσέα ἐγγὺς ἐόντα,
οὐρῇ μὲν ῥ' ὅ γ' ἔσηνε καὶ οὐατα κάββαλεν ἄμφω,
ἄσσον δ' οὐκέτ' ἔπειτα δυνήσατο οἶο ἄνακτος
ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν ἀπομόρξατο δάκρυ,
ῥεῖα λαθὼν Εὐμαιον, ἄφαρ δ' ἐρεείνετο μύθῳ· 305

“Εὐμαι', ἣ μάλα θαῦμα κύων ὅδε κεῖτ' ἐνὶ κόπρῳ.
καλὸς μὲν δέμας ἔστιν, ἀτὰρ τόδε γ' οὐ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἰδεῖ τῶδε,
ἣ αὐτῶς οἶοί τε τραπεζῆες κύνες ἀνδρῶν
γίγνουντ', ἀγλαΐης δ' ἔνεκεν κομέουσιν ἄνακτες.” 310

Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαιε συβῶτα·
“καὶ λίην ἀνδρός γε κύων ὅδε τῆλε θανόντος.

εἰ τοιόσδ' εἴη ἡμὲν δέμας ἠδὲ καὶ ἔργα,
οἷόν μιν Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεὺς,
αἰψά κε θήησαιο ἰδὼν ταχυτήτα καὶ ἀλκὴν. 315
οὐ μὲν γάρ τι φύγεσκε βαθείης βένθεσιν ὕλης
κνώδαλον, ὅττι δίοιτο· καὶ ἵχνεσι γὰρ περιγίδη·

νῦν δ' ἔχεται κακότητι, ἀναξ δέ οἱ ἄλλοθι πάτρης
 ὤλετο, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.
 δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἀνακτες, 320
 οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι·
 ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυνται εὐρύοπα Ζεὺς
 ἀνέρος, εὖτ' ἂν μιν κατὰ δούλιον ἡμαρ ἔλῃσιν."
 ὣς εἰπὼν εἰσῆλθε δόμους εὐναιετάοντας,
 βῆ δ' ἰθὺς μεγάροιο μετὰ μνηστήρας ἀγαούς. 325
 Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος θανάτοιο,
 αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ.
 Τὸν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδὴς
 ἐρχόμενον κατὰ δῶμα συμβώγην, ὦκα δ' ἔπειτα
 νεῦσ' ἐπὶ οἷ καλέσας· ὁ δὲ παπτήνας ἔλε δῖφρον 330
 κείμενον, ἔνθα τε δαιτρὸς ἐφίξεσκε κρέα πολλὰ
 δαιόμενος μνηστήρσι δόμον κάτα δαινυμένοισι·
 τὸν κατέθηκε φέρων πρὸς Τηλεμάχοιο τράπεζαν
 ἀντίον, ἔνθα δ' ἄρ' αὐτὸς ἐφέζετο· τῷ δ' ἄρα κῆρυξ
 μοῖραν ἔλῶν ἐτίθει κανέου τ' ἐκ σῦτον αἰείρας. 335

By and by Odysseus enters, and Telemachus sends food to
 him and bids him ask a dole of the suitors.

Ἀγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δῶματ' Ὀδυσσεὺς,
 πτωχῷ λευγαλέῳ ἐναλίγκιος ἠδὲ γέροντι,
 σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροὺ εἴματα ἔστο.
 ἶξε δ' ἐπὶ μελίνου οὐδοῦ ἐντοσθε θυράων,
 κλινάμενος σταθμῷ κυπαρισσίνῳ, ὃν ποτε τέκτων 340
 ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνε.
 Τηλέμαχος δ' ἐπὶ οἷ καλέσας προσέειπε συμβώτην,
 ἄρτον τ' οὔλον ἔλῶν περικαλλέος ἐκ κανέοιο
 καὶ κρέας, ὥς οἱ χεῖρες ἐχάνδανον ἀμφιβαλόντι·
 “δὸς τῷ ξείνῳ ταῦτα φέρων αὐτόν τε κέλευε 345
 αἰτίζειν μάλα πάντας ἐποικόμενον μνηστήρας”

αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρῆναι.”
 ὦς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντ' ἀγόρευε·
 “Τηλέμαχος τοι, ξείνε, διδοὶ τάδε, καί σε κελεύει 350
 αἰτίζεω μάλα πάντας ἐποιχόμενον μνηστῆρας·
 αἰδῶ δ' οὐκ ἀγαθὴν φησὶ ἔμμεναι ἀνδρὶ προῖκτη.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,
 καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενουῶ.” 355
 Ἦ ῥα καὶ ἀμφοτέρῃσιν ἐδέξατο καὶ κατέθηκεν
 αὔθι ποδῶν προπάροιθεν, αἰκελὴς ἐπὶ πῆρης,
 ᾗσθιε δ' ἕως ὅ τ' αἰοῖδός ἐνὶ μεγάροισιν ἄειδεν·
 εὔθ' ὁ δεδειπνήκειν, ὃ δ' ἐπαύετο θεῖος αἰοῖδός,
 μνηστῆρες δ' ὁμάδῃσαν ἀνὰ μέγαρ'· αὐτὰρ Ἀθήνη, 360
 ἄγχι παρισταμένη Λαερτιάδην Ὀδυσῆα
 ὥτρυν', ὥς ἂν πύρνα κατὰ μνηστῆρας ἀγείροι,
 γνῶνι θ' οἷ τινές εἰσιν ἐναΐσιμοι οἷ τ' ἀθέμιστοι·
 ἀλλ' οὐδ' ὥς τιν' ἔμελλ' ἀπαλεξήσειν κακότητος.
 βῆ δ' ἵμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, 365
 πάντοσε χεῖρ' ὀρέγων, ὥς εἰ πτωχὸς πάλαι εἴη.
 οἱ δ' ἐλεαίροντες δίδωσαν, καὶ ἐθάμβεον αὐτὸν,
 ἀλλήλους τ' εἴροντο τίς εἴη καὶ πόθεν ἔλθοι.
 τοῖσι δὲ καὶ μετέειπε Μελάνθιος, αἰπόλος αἰγῶν·
 “κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης, 370
 τοῦδε περὶ ξείνου· ἥ γάρ μιν πρόσθεν ὄπωπα.
 ἦ τοι μέν οἱ δεῦρο συβώτης ἡγεμόνευεν,
 αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὖχεται εἶναι.”

High words pass between Antinous and Eumaeus.

ὦς ἔφατ', Ἀντίνοος δ' ἔπεσιν νείκεσσε συβώτην·
 “ὦ ἀρίγνωτε συβῶτα, τίη δὲ σὺ τόνδε πόλινδε 375
 ἤγαγες; ἦ οὐχ ἄλις ἡμῖν ἀλήμονές εἰσι καὶ ἄλλοι,

πτωχοὶ ἀνιηροὶ, δαιτῶν ἀπολυμαντῆρες ;
 ἢ ὄνοσαι ὅτι τοι βίοντον κατέδουσιν ἄνακτος
 ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας ;”
 Τὸν δ' ἀπαμειβόμενος προσέφη, Εὐμαιε συβῶτα· 380
 “Ἀντίνο', σὺ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἀγορεύεις·
 τίς γὰρ δὴ ξείνονα καλεῖ ἄλλοθεν αὐτὸς ἐπελθὼν
 ἄλλον γ', εἰ μὴ τῶν οἱ δημοεργοὶ ἔασι,
 μάντιν ἢ ἱητήρα κακῶν ἢ τέκτονα δούρων,
 ἢ καὶ θέσπιν αἰοῖδον, ὃ κεν τέρπησιν αἰείδων ; 385
 οὔτοι γὰρ κλητοὶ γε βροτῶν ἐπ' ἀπείρονα γαῖαν·
 πτωχὸν δ' οὐκ ἄν τις καλέοι τρύξοντα ἐκ αὐτόν.
 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἷς μνηστήρων
 δμῶσιν Ὀδυσσῆος, πέρι δ' αὖτ' ἐμοί· αὐτὰρ ἐγὼ γε
 οὐκ ἀλέγω, εἴως μοι ἐχέφρων Πηνελόπεια 390
 ζῶει ἐνὶ μεγάροισι καὶ Τηλέμαχος θεοειδής.”

Telemachus draws the anger of Antinous upon himself.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
 “σίγα, μή μοι τοῦτον ἀμείβεο πόλλ' ἐπέεσσιν·
 Ἀντίνοος δ' εἴωθε κακῶς ἐρεθιζέμεν αἰεὶ
 μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους.” 395
 Ἦ ῥα καὶ Ἀντίνοον ἔπεα πτερόεντα προσηύδα·
 “Ἀντίνο', ἢ μεν καλὰ πατὴρ ὥς κήδεαι υἱοῦ,
 ὅς τὸν ξείνονα ἄνωγας ἀπὸ μεγάροιο δῖεσθαι
 μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειε.
 δός οἱ ἐλών· οὗ τοι φθονέω· κέλομαι γὰρ ἐγὼ γε· 400
 μήτ' οὖν μητέρ' ἐμὴν ἄζευ τό γε μήτε τιν' ἄλλον
 δμῶων, οἱ κατὰ δώματ' Ὀδυσσῆος θείοιο.
 ἀλλ' οὗ τοι τοιοῦτον ἐνὶ στήθεσσι νόημα·
 αὐτὸς γὰρ φαγέμεν πολὺ βούλει ἢ δόμεν ἄλλῳ.”
 Τὸν δ' αὖτ' Ἀντίνοος ἀπαμειβόμενος προσέειπε· 405
 “Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ξείπες.

εἴ οἱ τόσσον ἅπαντες ὀρέξειαν μνηστῆρες,
καί κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκος ἐρύκοι.”
Ἔς ἄρ' ἔφη, καὶ θρήνυν ἔλων ὑπέφηνε τραπέζης
κείμενον, ᾧ ῥ' ἔπεχεν λιπαροὺς πόδας εἰλαπινάζων. 410
οἱ δ' ἄλλοι πάντες δίδοσαν, πλήσαν δ' ἄρα πῆρην
σίτου καὶ κρειῶν· τάχα δὴ καὶ ἔμελλεν Ὀδυσσεὺς
αὐτὶς ἐπ' οὐδὸν ἰὼν προικὸς γεύσεσθαι Ἀχαιῶν·

Odysseus asks a dole of Antinous, and is repulsed with
taunts.

στῇ δὲ παρ' Ἀντίνοον, καί μιν πρὸς μῦθον ἔειπε·
“δὸς, φίλος· οὐ μὲν μοι δοκέεις ὁ κάκιστος Ἀχαιῶν 415
ἔμμεναι, ἀλλ' ὄριστος, ἐπεὶ βασιλῇι ἔοικας.
τῷ σε χρὴ δόμεναι καὶ λώιον ἢ ἐπερ ἄλλοι
σίτου· ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν.
καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον
ὄλβιος ἀφνειὸν καὶ πολλάκι δόσκον ἀλήτην 420
τοίῳ, ὅποῖος ἔοι καὶ ὅτεν κεχρημένος ἔλθοι·
ἦσαν δὲ δμῶες μάλα μυρίοι ἄλλα τε πολλὰ
οἴσιν τ' εὖ ζῶουσι καὶ ἀφνειοὶ καλέονται.
ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἦθελε γάρ που—
ὅς μ' ἅμα ληιστήρσι πολυπλάγκτοισιν ἀνῆκεν 425
Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν, ὅφρ' ἀπολοίμην.
στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας.
ἔνθ' ἦ τοι μὲν ἐγὼ κελόμην ἐρίηρας ἐταίρους
αὐτοῦ παρ νήεσσι μένειν καὶ νῆας ἔρυσθαι,
ὀπτῆρας δὲ κατὰ σκοπιὰς ὥτρυνε νέεσθαι. 430
οἱ δ' ὕβρει εἴξαντες, ἐπισπόμενοι μένῃ σφῶ,
αἶψα μάλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς
πύρθεον, ἐκ δὲ γυναικας ἄγον καὶ νήπια τέκνα,
αὐτοὺς τ' ἔκτεινον· τάχα δ' ἐς πόλιν ἵκετ' αὐτή.
οἱ δὲ βοῆς αἰοντες ἤμ' ἡοῖ φαινομένηφιν 435

ἦλθον· πλήτο δὲ πᾶν πεδίου πεζῶν τε καὶ ἵππων
 χαλκοῦ τε στεροπῆς· ἐν δὲ εὖς τερπικέρανος
 φύζαν ἑμοῖς ἐτάροισι κακὴν βάλεν, οὐδέ τις ἔτλη
 στήναι ἐναντίβιον· περὶ γὰρ κακὰ πάντοθεν ἔστη.
 ἔνθ' ἡμέων πολλοὺς μὲν ἀπέκτανον ὀξείῃ χαλκῷ, 440
 τοὺς δ' ἀναγον ζῶους, σφίσιν ἐργάζεσθαι ἀνάγκη.
 αὐτὰρ ἔμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντι,
 Δμήτορι Ἰασίδῃ, ὃς Κύπρου ἱφί ἀνασσειν
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἔκω πῆματα πάσχων.”
 Τὸν δ' αὖτ' Ἀντίνοος ἀπαμείβετο φώνησέν τε· 445
 “ τίς δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην;
 στήθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης,
 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἔκηαι·
 ὥς τις θαρσαλέος καὶ ἀναιδὴς ἔσσι προίκτης.
 ἐξείης πάντεσσι παρίστασαι· οἱ δὲ διδοῦσι 450
 μαψιδίως, ἐπεὶ οὗ τις ἐπίσχεσις οὐδ' ἐλεητὺς
 ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἐκάστω.”
 Τὸν δ' ἀναχωρήσας προσέφη πολύμητις Ὀδυσσεύς·
 “ ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἵδει καὶ φρένες ἦσαν·
 οὐ σύ γ' ἂν ἐξ οἴκου σῶ ἐπιστάτῃ οὐδ' ἄλα δοίης, 455
 ὃς νῦν ἀλλοτρίοισι παρήμενος οὗ τί μοι ἔτλης
 σίτου ἀποπροελὼν δόμεναι· τὰ δὲ πολλὰ πάρεστιν.”
 ὧς ἔφατ', Ἀντίνοος δ' ἐχολώσατο κηρόθι μᾶλλον,
 καί μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
 “ νῦν δὴ σ' οὐκέτι καλὰ διέκ μεγάρου γ' ὀίω 460
 ἄψ ἀναχωρήσειν, ὅτε δὴ καὶ ὀνειδέα βάξεις.”

Antinous hurls a stool at Odysseus, whose protest touches
 even the suitors with shame.

ὧς ἄρ' ἔφη, καὶ θρήνυν ἐλὼν βάλε δεξιὸν ὦμον,
 πρυμνότατον κατὰ νῶτον· ὁ δ' ἐστάθη ἥύτε πέτρη
 ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀντινόοιο,

ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων. 465
 ἄψ δ' ὅ γ' ἐπ' οὐδὸν ἴων κατ' ἄρ' ἔξετο, καδ δ' ἄρα πῆρην
 θῆκεν ἐνπλείην, μετὰ δὲ μνηστῆρσιν ἔειπε·
 “κέκλυτέ μευ, μνηστῆρες ἀγακλειτῆς βασιλείης,
 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 οὐ μὰν οὔτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, 470
 ὁππότε ἄνῃρ περὶ οἷσι μαχιοόμενος κτεάτεσσι
 βλήγεται, ἢ περὶ βουσὶν ἢ ἀργεννῆς οἰέσσιν·
 αὐτὰρ ἔμ' Ἀντίνοος βάλε γαστέρος εἵνεκα λυγρῆς,
 οὐλομένης, ἢ πολλὰ κάκ' ἀνθρώποισι δίδωσιν.
 ἀλλ' εἴ που πτωχῶν γε θεοὶ καὶ ἐρινύες εἰσὶν, 475
 Ἀντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχέει.”
 Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος νιός·
 “ἔσθι' ἔκηνλος, ξείνε, καθήμενος, ἢ ἄπιθ' ἄλλη,
 μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἷ' ἀγορεύεις,
 ἢ ποδὸς ἢ καὶ χειρὸς, ἀποδρύνῃσιν δὲ πάντα.” 480
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν·
 ὦδε δέ τις εἶπεσκε νέων ὑπερηνορεόντων·
 “Ἀντίνο', σὺ μὲν κάλ' ἔβαλες δύστηνον ἀλήτην,
 οὐλόμεν', εἰ δὴ πού τις ἐπουράνιος θεός ἐστι.
 καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι, 485
 παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας,
 ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.”
 ὦς ἄρ' ἔφην μνηστῆρες, ὁ δ' οὐκ ἐμπάζετο μύθων.
 Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε
 βλημένον, οὐδ' ἄρα δάκρυ χαμαὶ βάλεν ἐκ βλεφάρων, 490
 ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

Penelope imprecates the wrath of heaven on the cruelty
 of Antinous.

Τοῦ δ' ὥς οὖν ἤκουσε περίφρων Πηνελόπεια
 βλημένου ἐν μεγάρῳ, μετ' ἄρα δμῳῇσιν ἔειπεν·

“ αἴθ’ οὕτως αὐτόν σε βάλοι κλυτότοξος Ἀπόλλων.”
 τὴν δ’ αὖτ’ Εὐρυνόμη ταμὶν πρὸς μῦθον ξειπεν· 495
 “ εἰ γὰρ ἐπ’ ἀρήσιν τέλος ἡμετέρησι γένοιτο·
 οὐκ ἄν τις τούτων γε εὐθρόνον ἦδ’ ἴκοιτο.”
 Τὴν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ μαῦ’, ἐχθροὶ μὲν πάντες, ἐπεὶ κακὰ μηχανώονται·
 Ἀντίνοος δὲ μάλιστα μελαίνῃ κηρὶ ἔοικε. 500
 ξείνός τις δύστηνος ἀλητεύει κατὰ δῶμα
 ἀνέρας αἰτίζων· ἀχρημοσύνη γὰρ ἀνώγει·
 ἔνθ’ ἄλλοι μὲν πάντες ἀνέπλησάν τ’ ἔδοσαν τε,
 οὗτος δὲ θρήνῃ πρηνὺς βάλει δεξιὸν ὦμον.”
 Ἥ μὲν ἄρ’ ὥς ἀγόρευε μετὰ δμῶησι γυναιξίν, 505
 ἡμένη ἐν θαλάμῳ· ὃ δ’ ἐδείπνεε δίος Ὀδυσσεύς.

She then bids Eumaeus to call Odysseus to her, in the hope
 that she may hear some tidings of her lord.

ἥ δ’ ἐπὶ οἷ καλέσασα προσηύδα δῖον ὑφορβόν·
 “ ἔρχεο, δῖ’ Εὐμαίε, κιὼν τὸν ξείνον ἀνωχθὶ
 ἐλθέμεν, ὅφρα τί μιν προσπύξομαι ἥδ’ ἐρέωμαι 510
 εἴ που Ὀδυσσεύς ταλασίφρονος ἦε πέπυσται
 ἢ ἴδεν ὀφθαλμοῖσι· πολυπλάγκτω γὰρ ἔοικε.”
 Τὴν δ’ ἀπαμειβόμενος προσέφησ, Εὐμαίε συβῶτα·
 “ εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαιοί·
 οἳ δ’ ὅ γε μυθεῖται, θέλγοιτό κέ τοι φίλον ἦτορ.
 τρεῖς γὰρ δὴ μιν νύκτας ἔχον, τρία δ’ ἡματ’ ἔρυσσε 515
 ἐν κλισίῃ· πρῶτον γὰρ ἔμ’ ἵκετο νηὸς ἀποδράς·
 ἀλλ’ οὐ πῶ κακότητα διήνυσεν ἦν ἀγορεύων.
 ὥς δ’ ὅτ’ αἰοδὸν ἀνὴρ ποτιδέρκεται, ὅς τε θεῶν ἔξ
 αἰίδει δεδαῶς ἔπε’ ἡμερόεντα βροτοῖσι,
 τοῦ δ’ ἄμοτον μεμάασιν ἀκουέμεν, ὅππότε’ αἰείδῃ· 520
 ὥς ἐμὲ κείνος ἔθελγε παρήμενος ἐν μεγάροισι.
 φησὶ δ’ Ὀδυσσεύς ξείνος πατρώϊος εἶναι,

Κρήτη ναιετάων, ὅθι Μίνως γένος ἐστίν.
 ἔνθεν δὴ νῦν δεῦρο τόδ' ἔκετο πῆματα πάσχων,
 προπροκυλινδόμενος· στεῦται δ' Ὀδυσῆος ἀκοῦσαι, 525
 ἀγχού, Θεσπρωτῶν ἀνδρῶν ἐν πίοιι δῆμφ,
 ζωοῦ· πολλὰ δ' ἄγει κειμήλια ὅνδε δόμενδε.”
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ ἔρχεο, δεῦρο κάλεσσον, ἵν' ἀντίον αὐτὸς ἐνίσπη.
 οὔτοι δ' ἡὲ θύρησι καθήμενοι ἐψιαδάσθων 530
 ἢ αὐτοῦ κατὰ δώματ', ἐπεὶ σφισι θυμὸς ἐύφρων.
 αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κείτ' ἐνὶ οἴκῳ,
 σῖτος καὶ μέθυ ἡδύ· τὰ μὲν τ' οἰκῆς ἔδουσιν,
 οἱ δ' εἰς ἡμέτερον πωλεῦμενοι ἥματα πάντα,
 βοῦς ἱερεύοντες καὶ οἷς καὶ πῖονας αἴγας, 535
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται· οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.
 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
 αἰψά κε σὺν ᾧ παιδὶ βίης ἀποτίσεται ἀνδρῶν.” 540

Telemachus gives a happy omen by sneezing loudly.

ἄΩς φάτο, Τηλέμαχος δὲ μέγ' ἔπταρεν, ἀμφὶ δὲ δῶμα
 σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια,
 αἰψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα·
 “ ἔρχεό μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.
 οὐχ ὀράας ὅ μοι νῖδος ἐπέπτаре πᾶσιν ἔπεσσι ; 545
 τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι γένοιτο
 πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κήρας ἀλύξει.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κ' αὐτὸν γνῶω νημερτέα πάντ' ἐνέποντα,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά.” 550
 ἄΩς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσεν,
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“ ξείνε πάτερ, καλέει σε περίφρων Πηνελόπεια,
μήτηρ Τηλεμάχοιο· μεταλλήσαι τί ἐ θυμὸς
ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυίη. 555
εἰ δέ κέ σε γνώη νημερτέα πάντ’ ἐνέποντα,
ἔσσει σε χλαῖνάν τε χιτῶνά τε, τῶν σὺ μάλιστα
χρηίζεις· σίτον δὲ καὶ αἰτίζων κατὰ δῆμον
γαστέρα βοσκήσεις· δώσει δέ τοι ὅς κ’ ἐθέλησι.”

Odysseus wisely defers the audience till they are alone
in the evening.

Τὸν δ’ αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς· 560
“ Εὖμαι’, αἰψά κ’ ἐγὼ νημερτέα πάντ’ ἐνέποιμι
κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ·
οἶδα γὰρ εὔ περὶ κείνου, ὅμην δ’ ἀνεδέγμεθ’ οἰζύν.
ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδι’ ὄμιλον,
τῶν ὕβρις τε βίη τε σιδήρεον οὐρανὸν ἵκει. 565
καὶ γὰρ νῦν, ὅτε μ’ οὔτος ἀνὴρ κατὰ δῶμα κιόντα
οὔ τι κακὸν ῥέξαντα βαλὼν δδύνῃσιν ἔδωκεν,
οὔτε τι Τηλέμαχος τό γ’ ἐπήρκεσεν οὔτε τις ἄλλος.
τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροισιν ἄνωχθι
μείναι, ἐπειγομένην περ, ἐς ἥελιον καταδύντα· 570
καὶ τότε μ’ εἰρέσθω πόσιος πέρι νόστιμον ἦμαρ,
ἄσσοτέρω καθίσασα παρὰ πυρί· εἴματα γάρ τοι
λύγρ’ ἔχω· οἶσθα καὶ αὐτὸς, ἐπεὶ σε πρῶθ’ ἰκέτευσα.”

ἌΩς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τὸν μῦθον ἄκουσε.
τὸν δ’ ὑπὲρ οὐδοῦ βάντα προσήνδα Πηνελόπεια 575
“ οὐ σύ γ’ ἄγεις, Εὖμαιε ; τί τοῦτ’ ἐνόησεν ἀλήτης ;
ἦ τινά που δείσας ἐξαίσιον ἦε καὶ ἄλλως
αἰδεῖται κατὰ δῶμα ; κακὸς δ’ αἰδοῖος ἀλήτης.”

Τὴν δ’ ἀπαμειβόμενος προσέφησ, Εὖμαιε συβῶτα·
“ μυθεῖται κατὰ μοῖραν, ἃ πέρ κ’ οἶοιτο καὶ ἄλλος, 580
ὕβριν ἀλυσκάζων ἀνδρῶν ὑπερηνορέοντων.

ἀλλά σε μέναι ἄνωγεν ἐς ἡέλιον καταδύντα.
καὶ δὲ σοὶ ᾧδ' αὐτῇ πολὺ κάλλιον, ᾧ βασίλεια,
οἶον πρὸς ξείνον φάσθαι ἔπος ἢδ' ἐπακοῦσαι.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 585
“οὐκ ἄφρων ὁ ξείνος δέεται, ὅς περ ἂν εἴη·
οὐ γάρ πού τις ᾧδε καταθνητῶν ἀνθρώπων
ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανόωνται.”

Eumaeus returns to his hut.

Ἡ μὲν ἄρ' ὧς ἀγόρευεν, ὁ δ' ὄψετο δῖος ὑφορβὸς
μνηστήρων ἐς ὄμιλον, ἐπεὶ διεπέφραδε πάντα. 590

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα,
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πενθοῖαθ' οἱ ἄλλοι·
“ὦ φίλ', ἐγὼ μὲν ἄπειμι, σύας καὶ κείνα φυλάξων,
σὸν καὶ ἐμὸν βίον· σοὶ δ' ἐνθάδε πάντα μελόντων.
αὐτὸν μὲν σε πρῶτα σάω, καὶ φράξο θυμῷ 595
μή τι πάθῃς· πολλοὶ δὲ κακὰ φρονέουσιν Ἀχαιῶν,
τοὺς Ζεὺς ἐξολέσειε πρὶν ἡμῖν πῆμα γενέσθαι.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
“ἔσσεται οὕτως, ἄττα· σὺ δ' ἔρχεο δειελήσας·
ἠώθεν δ' ἰέναι καὶ ἄγειν ἱερήια καλά· 600
αὐτὰρ ἐμοὶ τάδε πάντα καὶ ἀθανάτοισι μελήσει.”

ᾧς φάθ', ὁ δ' αὖτις ἄρ' ἔξετ' ἐνξέστου ἐπὶ δίφρον,
πλησάμενος δ' ἄρα θυμὸν ἐδητύος ἦδ' ἐποτήτος
βῆ ῥ' ἵμεναι μεθ' ὕας, λίπε δ' ἔρκεά τε μέγαρόν τε,
πλείον δαιτυμόνων· οἱ δ' ὀρχηστὺ καὶ ἀοιδῇ 605
τέρποντ'· ἦδη γὰρ καὶ ἐπήλυθε δαίελον ἡμαρ.

Σ.

ἽΟδυσσέως καὶ ἽΙρου πυγμαΐ.

The vagabond Irus insults Odysseus, who sternly warns
him to beware.

ἽΗλθε δ' ἐπὶ πτωχὸς πανδῆμιος, ὃς κατὰ ἄστν
πτωχεύεσκ' ἽΙθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργη
ἄζηχες φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἦν ἴς
οὐδὲ βίη, εἶδος δὲ μάλα μέγας ἦν ὀράσθαι.
ἽΑρναῖος δ' ὄνομ' ἔσκε· τὸ γὰρ θέτο πότνια μήτηρ 5
ἐκ γενετῆς· ἽΙρον δὲ νέοι κίκλησκον ἅπαντες,
οὐνεκ' ἀπαγγέλλεσκε κιῶν, ὅτε πού τις ἀνώγοι·
ὅς ῥ' ἐλθὼν ἽΟδυσῆα διώκετο οἷο δόμοιο,
καὶ μιν νεικείων ἔπεα πτερόεντα προσηύδα·
“εἶκε, γέρον, προθύρου, μὴ δὴ τάχα καὶ ποδὸς ἔλκη. 10
οὐκ αἰεὶς ὅτι δὴ μοι ἐπιλλίζουσιν ἅπαντες,
ἐλκέμεναι δὲ κέλονται ; ἐγὼ δ' αἰσχύνομαι ἔμπης.
ἀλλ' ἄνα, μὴ τάχα νῶιν ἔρις καὶ χερσὶ γένηται.”
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις ἽΟδυσσεύς·
“δαιμόνι, οὔτε τί σε ῥέζω κακὸν οὔτ' ἀγορεύω, 15
οὔτε τινα φθονέω δόμεναι καὶ πόλλ' ἀνελόντα.
οὐδὸς δ' ἀμφοτέρους ὅδε χεῖσεται, οὐδέ τί σε χρὴ
ἄλλοτρίων φθονέειν· δοκέεις δέ μοι εἶναι ἀλήτης
ὥς περ ἐγὼν, ὄλβον δὲ θεοὶ μέλλουσιν ὀπάζειν.
χερσὶ δὲ μὴ τι λήην προκαλίσξω, μὴ με χολώσης, 20
μὴ σε γέρων περ ἐὼν στήθος καὶ χεῖλα φύρσω
αἵματος· ἥσυχίη δ' ἂν ἐμοὶ καὶ μᾶλλον ἔτ' εἴη
αὔριον· οὐ μὲν γάρ τί σ' ὑποστρέψεσθαι οἶω
δεύτερον ἐς μέγαρον Λαερτιάδew ἽΟδυσῆος.”
Τὸν δὲ χολωσάμενος προσεφώνεεν ἽΙρος ἀλήτης· 25

“ὦ πόποι, ὥς ὁ μολοβρὸς ἐπιτροχάδην ἀγορεύει,
 γρη῏ καμινοὶ ἴσος· ὃν ἂν κακὰ μητισαίμην
 κόπτων ἀμφοτέρησι, χαμαὶ δέ κε πάντας ὀδόντας
 γναθμῶν ἐξελάσαιμι συνὸς ὥς ληιβοτείρης.
 ζῶσαι νῦν, ἵνα πάντες ἐπιγνώσι καὶ οἶδε
 μαρναμένους· πῶς δ' ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;”
 ὦς οἱ μὲν προπάρουθε θυράων ὑψηλῶν
 οὐδοῦ ἔπι ξεστοῦ πανθυμαδὸν ὀκριόνωντο.

Antinous sets them to fight, and Odysseus disables Irus
 with one blow.

τοῖν δὲ ξυνέηχ' ἱερὸν μένος Ἀντινόοιο,
 ἦδ' ὃν ἄρ' ἐκγελάσας μετεφώνει μνηστήρεσσιν·
 “ὦ φίλοι, οὐ μέν πώ τι πάρος τοιοῦτον ἐτύχθη,
 οἷον τερπωλὴν θεὸς ἤγαγεν ἔς τόδε δῶμα.
 ὁ ξεινός τε καὶ Ἴρος ἐρίζετον ἀλλήλοισιν
 χερσὶ μαχήσασθαι· ἀλλὰ ξυνελάσσομεν ὦκα.”
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἀνήξαν γελῶντες,
 ἀμφὶ δ' ἄρα πτωχοὺς κακοείμονας ἠγερέθοντο.
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός·
 “κέκλυτέ μευ, μνηστήρες ἀγήμορες, ὄφρα τι εἴπω.
 γαστέρες αἰδ' αἰγῶν κέατ' ἐν πυρί· τὰς δ' ἐπὶ δόρπῳ
 κατθέμεθα κνίσσης τε καὶ αἵματος ἐμπλήσαντες.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 τάων ἦν κ' ἐθέλῃσιν ἀναστὰς αὐτὸς ἐλέσθω·
 αἰεὶ δ' αὖθ' ἡμῖν μεταδίδασκεται, οὐδέ τιν' ἄλλον
 πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα.”
 ὦς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
 τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
 “ὦ φίλοι, οὐ πως ἔστι νεωτέρῳ ἀνδρὶ μάχεσθαι
 ἄνδρα γέροντα, δῦν ἀρημένον· ἀλλὰ με γαστήρ
 ὀτρύνει κακοεργός, ἵνα πληγῇσι δαμείω.

ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον, 55
 μή τις ἐπ' Ἴρῳ ἦρα φέρων ἐμὲ χειρὶ βαρείῃ
 πλήξῃ ἀτασθάλλων, τούτῳ δέ με ἴφι δαμάσσει·”
 ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀπώμνυνον ὥς ἐκέλευεν.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 τοῖς δ' αὖτις μετέειψ' ἱερὴ ἰς Τηλεμάχοιο· 60
 “ξείν', εἴ σ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 τοῦτον ἀλέξασθαι, τῶν δ' ἄλλων μή τι· Ἄχαιῶν
 δεῖδιθ', ἐπεὶ πλεόνεσσι μαχήσεται ὅς κέ σε θείνῃ.
 ξεινοδόκος μὲν ἐγὼν, ἐπὶ δ' αἰνεῖτον βασιλῆες,
 Ἄντινοός τε καὶ Εὐρύμαχος, πεπνυμένω ἄμφω.” 65
 ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον, αὐτὰρ Ὀδυσσεὺς
 ζῶσατο μὲν ῥάκεσιν περὶ μῆδεα, φαῖνε δὲ μηροῦς
 καλοῦς τε μεγάλους τε, φάνεν δέ οἱ εὐρέες ὦμοι
 στήθεά τε στιβαροὶ τε βραχίονες· αὐτὰρ Ἀθήνη 70
 ἄγχι παρισταμένη μέλε' ἤλδανε ποιμένι λαῶν.
 μνηστήρες δ' ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ τάχα Ἴρος ἄϊρος ἐπίσπαστον κακὸν ἔξει,
 οἷον ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει.”
 ἌΩς ἄρ' ἔφαν, Ἴρῳ δὲ κακῶς ὠρίνετο θυμός. 75
 ἀλλὰ καὶ ὥς δρηστήρες ἄγον ζώσαντες ἀνάγκη
 δειδιότα· σάρκες δὲ περιτρομέοντο μέλεσσι.
 Ἄντινοος δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “νῦν μὲν μήτ' εἴης, βουγαίε, μήτε γένοιο,
 εἰ δὴ τοῦτόν γε τρομέεις καὶ δεϊδίας αἰνῶς, 80
 ἄνδρα γέροντα, δῦν ἄρημένον, ἧ μιν ἰκάνει.
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κέν σ' οὗτος νικήσῃ κρείσσων τε γένηται.
 πέμψω σ' ἡπειρόνδε, βαλὼν ἐν νηὶ μελαίνῃ,
 εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα πάντων, 85
 ὅς κ' ἀπὸ ῥίνα τάμησι καὶ οὔατα νηλεί χαλκῷ,

μήδεά τ' ἐξερύσας δώη κυσὶν ὦμὰ δάσασθαι.”

Ἔς φάτο, τῷ δ' ἔτι μάλλον ὑπὸ τρόμος ἔλλαβε γυῖα.
 ἔς μέσσον δ' ἀναγον· τὼ δ' ἄμφω χεῖρας ἀνέσχον.
 δὴ τότε μερμήριξε πολύτλας δῖος Ὀδυσσεὺς 90
 ἢ ἐλάσει' ὥς μιν ψυχὴ λίποι αἰθι πεσόντα,
 ἢέ μιν ἦκ' ἐλάσειε τανύσσειέν τ' ἐπὶ γαίῃ.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ἦκ' ἐλάσαι, ἵνα μή μιν ἐπιφρασσαίαιτ' Ἀχαιοί.
 δὴ τότ' ἀνασχομένω ὁ μὲν ἦλασε δεξιὸν ὦμον 95
 Ἴρος, ὁ δ' αὖχέν' ἔλασσευ ὑπ' οὐατος, ὅστέα δ' εἴσω
 ἔθλασεν· αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἶμα,
 καὶ δ' ἔπεισ' ἐν κονίῃσι μακῶν, σὺν δ' ἦλασ' ὀδόντας
 λακτίζων ποσὶ γαῖαν· ἀτὰρ μνηστῆρες ἀγανοὶ
 χεῖρας ἀνασχομένοι γέλῳ ἔκθανον. αὐτὰρ Ὀδυσσεὺς 100
 ἔλκε διέκ προθύροιο λαβὼν ποδὸς, ὄφρ' ἵκετ' αὐλήν
 αἰθοῦσης τε θύρας· καὶ μιν ποτὶ ἐρκίον αὐλῆς
 εἶσεν ἀνακλίνας, σκῆπτρον δέ οἱ ἔμβαλε χειρὶ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ἐνταυθοῖ νῦν ἦσο σύας τε κύνας τ' ἀπερύκων, 105
 μῆδὲ σύ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι
 λυγρὸς ἐὼν, μή πού τι κακὸν καὶ μείζον ἐπαύρη.”
 Ἥ ῥα καὶ ἄμφ' ὥμοισιν ἀεικέα βάλλετο πῆρην,
 πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ.
 ἀψ' δ' ὁ γ' ἔπ' οὐδὸν ἰὼν κατ' ἄρ' ἔζετο· τοὶ δ' ἴσαν εἴσω 110
 ἦδὺν γελῶντες καὶ δεικανόωντ' ἐπέεσσι·

As the suitors hail him victor, he tries in vain to warn
 Amphinomus of the coming vengeance.

“Ζεὺς τοι δοίη, ξείνε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅττι μάλιστ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,
 ὅς τοῦτον τὸν ἄνακτον ἀλητεύειν ἀπέπαυσας

ἐν δῆμῳ· τάχα γάρ μιν ἀνάξομεν ἡπειρόνδε 115
 εἰς ἔχεται βασιλῆα, βροτῶν δηλήμονα πάντων.”
 ὦς ἄρ' ἔφην, χαῖρεν δὲ κληιδόνη διος Ὀδυσσεύς.
 Ἀντίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θήκεν,
 ἐμπλείην κνίσσης τε καὶ αἵματος· Ἀμφίνομος δὲ
 ἄρτους ἐκ κανέοιο δύω παρέθηκεν αἰέρας 120
 καὶ δέπαϊ χρυσέῳ δειδίσκετο, φώνησέν τε·
 “χαῖρε, πάτερ ὦ ξείνε. γένοιτό τοι ἔς περ ὀπίσσω
 ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι.”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “Ἀμφίνομ', ἦ μάλα μοι δοκέεις πεπνυμένος εἶναι 125
 τοίου γὰρ καὶ πατρὸς, ἐπεὶ κλέος ἐσθλὸν ἄκουον,
 Νῆσον Δουλιχίῃα ἐν τ' ἔμεν ἀφνειόν τε·
 τοῦ σ' ἔκ φασι γενέσθαι, ἐπητῇ δ' ἀνδρὶ ἔοικας.
 τοῦνεκά τοι ἔρέω, σὺ δὲ σύνθεο καὶ μευ ἄκουσον·
 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, 130
 πάντων ὅσσα τε γαῖαν ἔπι πνέει τε καὶ ἔρπει.
 οὐ μὲν γάρ ποτέ φησι κακὸν πείσεσθαι ὀπίσσω,
 ὄφρ' ἀρετὴν παρέχωσι θεοὶ καὶ γούνατ' ὀρώρη·
 ἀλλ' ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι,
 καὶ τὰ φέρει ἀεκαζόμενος τετληότι θυμῷ. 135
 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων·
 οἷον ἐπ' ἡμᾶρ ἄγησι πατὴρ ἀνδρῶν τε θεῶν τε.
 καὶ γὰρ ἐγώ ποτ' ἐμελλον ἐν ἀνδράσιν ὄλβιος εἶναι,
 πολλὰ δ' ἀτάσθαλ' ἔρεξα βίῃ καὶ κάρτεϊ εἴκων,
 πατρί τ' ἐμῷ πῖσυνος καὶ ἐμοῖσι κασιγνήτοισι. 140
 τῷ μὴ τίς ποτε ἀμπαν ἀνὴρ ἀθεμίστιος εἴη,
 ἀλλ' ὃ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν.
 οἷ' ὁρώ μνηστῆρας ἀτάσθαλα μηχανόωντας,
 κτήματα κείροντας καὶ ἀτιμάζοντας ἄκοιτιν
 ἀνδρὸς, ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἵης 145
 δηρὸν ἀπέσσεσθαι· μάλα δὲ σχεδόν· ἀλλά σε δαίμων

οἴκαδ' ὑπεξαγάγοι, μῆδ' ἀντιάσειας ἐκείνῳ,
 ὁππότε νοστήσειε φίλην ἐς πατρίδα γαῖαν·
 οὐ γὰρ ἀναιμωτὶ γε διακρινέεσθαι δίῳ
 μνηστῆρος καὶ κείνου, ἐπεὶ κε μέλαθρον ὑπέλθῃ.” 150
 ἌΩς φάτο, καὶ σπείσας ἔπιεν μελιηδέα οἶνον,
 ἃψ δ' ἐν χερσὶν ἔθηκε δέπας κοσμήτορι λαῶν.
 αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετιημένος ἦτορ,
 νευστάζων κεφαλῇ· δὴ γὰρ κακὸν ὄσσετο θυμός.
 ἀλλ' οὐδ' ὦς φύγε κῆρα· πέδῃσε δὲ καὶ τὸν Ἀθήνη 155
 Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχρ' ἴφι δαμῆναι.
 ἃψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.

Counselled by Athene, Penelope decks herself and appears
 before the suitors.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
 κοῦρην Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
 μνηστήρεσσι φανῆναι, ὅπως πετάσειε μάλιστα 160
 θυμὸν μνηστήρων ἰδὲ τιμήεσσα γένοιτο
 μᾶλλον πρὸς πόσιός τε καὶ νιέος ἢ πάρος ἦεν.
 ἀχρεῖον δ' ἐγέλασεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Εὐρυνόμη, θυμός μοι ἐέλδεται, οὐ τι πάρος γε,
 μνηστήρεσσι φανῆναι, ἀπεχθομένοισι περ ἔμπησ· 165
 παιδὶ δέ κεν εἵποιμι ἔπος, τό κε κέρδιον εἴη,
 μὴ πάντα μνηστήρσιν ὑπερφιάλοισιν ὀμιλεῖν,
 οἷ τ' εὖ μὲν βάζουσι, κακῶς δ' ὀπιθεν φρονέουσι.”
 Τὴν δ' αὖτ' Εὐρυνόμη ταμίη πρὸς μῦθον ἔειπε·
 “ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. 170
 ἀλλ' ἴθι καὶ σὺ παιδὶ ἔπος φάο μῆδ' ἐπὶ κενυθε,
 χρώτ' ἀπονιψαμένη καὶ ἐπιχρίσασα παρειάς·
 μῆδ' οὕτω δακρύοισι πεφυρμένη ἀμφὶ πρόσωπα
 ἔρχευ, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεὶ.

ἤδη μὲν γάρ τοι παῖς τηλίκος, δν σὺ μάλιστα 175
ἦρῶ ἀθανάτοισι γενειήσαντα ιδέσθαι.”

Τὴν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια·
“Εὐρυνόμη, μὴ ταῦτα παραῦδα, κηδομένη περ,
χρῶτ’ ἀπονίπτεσθαι καὶ ἐπιχρίεσθαι ἀλοιφῇ·
ἀγλαίην γὰρ ἐμοί γε θεοὶ, τοὶ Ὀλυμπον ἔχουσιν, 180
ᾤλεσαν, ἐξ οὗ κείνος ἔβη κοίλης ἐνὶ νηυσίν.
ἀλλὰ μοι Αὐτονόην τε καὶ Ἴπποδάμειαν ἄνωχθι
ἐλθέμεν, ὅφρα κέ μοι παρστήητον ἐν μεγάρουσιν·
οἷη δ’ οὐκ εἴσειμι μετ’ ἀνέρας· αἰδέομαι γάρ.”

ᾧς ἄρ’ ἔφη, γρη῏ς δὲ διέκ μεγάραιο βεβήκει 185
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι.

Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
κούρη Ἰκαρίοιο κατὰ γλυκὺν ὕπνον ἔχενεν,
εὖδε δ’ ἀνακλινθείσα, λύθεν δέ οἱ ἄψα πάντα
αὐτοῦ ἐνὶ κλιντῇρι· τέως δ’ ἄρα δῖα θεάων 190
ἄμβροτα δῶρα δίδου, ἵνα μιν θησαίατ’ Ἀχαιοί.
κάλλει μὲν οἱ πρῶτα προσώπατα καλὰ κάθηρεν
ἄμβροσίῳ, οἷω περ ἐυστέφανος Κυθήρεια
χρίεται, εὖτ’ ἂν ἦ Χαρίτων χορὸν ἱμερόεντα·
καί μιν μακροτέρην καὶ πάσσονα θῆκεν ιδέσθαι, 195
λευκοτέρην δ’ ἄρα μιν θῆκε πριστοῦ ἐλέφαντος.

ἦ μὲν ἄρ’ ὧς ἔρξασ’ ἀπεβήσετο δῖα θεάων,
ἦλθον δ’ ἀμφίπολοι λευκῶλενοι ἐκ μεγάραιο
φθόγγῳ ἐπερχόμεναι· τὴν δὲ γλυκὺς ὕπνος ἀνήκε,
καί ῥ’ ἀπομόρξατο χερσὶ παρειᾶς φώνησέν τε· 200

“ἦ με μάλ’ αἰνοπαθῇ μαλακὸν περὶ κῶμ’ ἐκάλυψεν.
αἶθε μοι ὧς μαλακὸν θάνατον πόροι Ἀρτεμις ἀγνή
αὐτίκα νῦν, ἵνα μηκέτ’ ὀδυρομένη κατὰ θυμὸν
αἰῶνα φθινύθω, πόσιος ποθέουσα φίλοιο
παντοίην ἀρετὴν, ἐπεὶ ἕξοχος ἦεν Ἀχαιῶν.” 205

ᾧς φαμένη κατέβαιν’ ὑπερώια σιγαλόεντα,

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
 ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα· 210
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.
 τῶν δ' αὐτοῦ λῦτο γούνατ', ἔρψ δ' ἄρα θυμὸν ἔθελχθεν,
 πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.

Entering the hall she chides Telemachus for the rough
 treatment which the stranger had received.

ἦ δ' αὖ Τηλέμαχον προσεφώνεεν, ὃν φίλον νιόν·
 “Τηλέμαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα· 215
 παῖς ἔτ' ἐὼν καὶ μάλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας·
 νῦν δ', ὅτε δὴ μέγας ἐσσι καὶ ἥβης μέτρον ἱκάνεις,
 καὶ κέν τις φαίη γόνον ἔμμεναι ὀλβίου ἀνδρὸς,
 ἐς μέγεθος καὶ κάλλος ὀρώμενος, ἀλλότριος φῶς,
 οὐκέτι τοι φρένες εἰσὶν ἐναΐσιμοι οὐδὲ νόημα. 220
 οἶον δὴ τόδε ἔργον ἐνὶ μεγάροισιν ἐτύχθη,
 ὃς τὸν ξείνον ἕασας ἀεικισθῆμεναι οὕτως.
 πῶς νῦν, εἴ τι ξείνος ἐν ἡμετέροισι δόμοισιν
 ἦμενος ὦδε πάθοι ῥυστακτύος ἐξ ἀλεγεινῆς;
 σοί κ' αἴσχος λώβη τε μετ' ἀνθρώποισι πέλοιτο.” 225
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὅδα
 “μήτερ ἐμῇ, τὸ μὲν οὖν σε νεμεσσωμαι κεχολῶσθαι·
 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
 ἐσθλά τε καὶ τὰ χέρηα· πάρος δ' ἔτι νήπιος ἦα.
 ἀλλὰ τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι· 230
 ἐκ γάρ με πλήσσουσι παρήμενοι ἄλλοθεν ἄλλος
 οἶδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἀρωγοί.
 οὐ μέν τοι ξείνου γε καὶ Ἴρου μῶλος ἐτύχθη
 μνηστῆρων ἰότητι, βίῃ δ' ὃ γε φέρτερος ἦεν.
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων, 235

οὕτω νῦν μνηστῆρες ἐν ἡμετέροισι δόμοισι
 νεύοιεν κεφαλὰς δεδμημένοι, οἳ μὲν ἐν αὐλῇ,
 οἳ δ' ἐντοσθε δόμοιο, λελῦτο δὲ γυῖα ἐκάστου,
 ὥς νῦν Ἴρος ἐκείνος ἐπ' αὐλείησι θύρῃσιν
 ἦσται νευστάζων κεφαλῇ, μεθύοντι ἔοικώς, 240
 οὐδ' ὕρθος στήναι δύναται ποσὶν οὐδὲ νέεσθαι
 οἴκαδ', ὅπη οἳ νόστος, ἐπεὶ φίλα γυῖα λέλυνται."
 Ὡς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·

*Eurymachus praises her beauty, and while she bewails her
 widowhood, she hints that she may marry again.*

Εὐρύμαχος δ' ἐπέεσσι προσηύδα Πηνελόπειαν·
 “κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 245
 εἰ πάντες σε ἴδοιεν ἂν Ἰασον Ἄργος Ἀχαιοὶ,
 πλεονές κε μνηστῆρες ἐν ἡμετέροισι δόμοισιν
 ἠώθεν δαινύατ', ἐπεὶ περίεσσι γυναικῶν
 εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας.”
 Τὸν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια· 250
 “Εὐρύμαχ', ἦ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε
 ὥλεσαν ἀθάνατοι, ὅτε Ἴλιον εἰσανέβαινον
 Ἄργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
 εἰ κείνός γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύει,
 μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως. 255
 νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσευεν κακὰ δαίμων.
 ἦ μὲν δὴ ὅγε τ' ἦε λιπὼν κάτα πατρίδα γαῖαν,
 δεξιτερὴν ἐπὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσηύδα·
 ‘ὦ γύναι, οὐ γὰρ οἶω ἐνκνήμιδας Ἀχαιοὺς
 ἐκ Τροίης εὖ πάντας ἀπήμονας ἀπονέεσθαι· 260
 καὶ γὰρ Τρῳάς φασι μαχητὰς ἔμμεναι ἄνδρας,
 ἡμὲν ἀκοντιστὰς ἢ δὲ ῥυτῆρας διστῶν
 ἵππων τ' ὠκυπόδων ἐπιβήτορας, οἳ κε τάχιστα
 ἔκρυναν μέγα νεῖκος ὁμοίου πολέμοιο.

τῷ οὐκ οἶδ' εἴ κέν μ' ἀνέσει θεὸς, ἥ κεν ἁλώω 265
 αὐτοῦ ἐνὶ Τροίῃ· σοὶ δ' ἐνθάδε πάντα μελόντων.
 μεμνήσθαι πατρὸς καὶ μητέρος ἐν μεγάροισιν
 ὥς νῦν, ἣ ἔτι μάλλον ἐμεῦ ἀπορόσφιν ἐόντος·
 αὐτὰρ ἐπὶν δὴ παῖδα γενειήσαντα ἴδῃαι,
 γήμασθ' ὧ κ' ἐθέλῃσθα, τεὸν κατὰ δῶμα λιποῦσα.' 270
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται.
 νύξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσῃ
 σὺλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβον ἀπηύρα.

She wonders how her 'Suitors' can waste her store,
 instead of trying to win her with gifts.

ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 μνηστήρων οὐχ ἧδε δίκη τὸ πάροιθε τέτυκτο· 275
 οἷ τ' ἀγαθήν τε γυναικα καὶ ἀφνειοῖο θύγατρα
 μνηστεύειν ἐθέλωσι καὶ ἀλλήλοισ ἐρίσωσιν,
 αὐτοὶ τοί γ' ἀπάγουσι βόας καὶ ἴφια μῆλα,
 κούρης δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσιν·
 ἀλλ' οὐκ ἀλλότριον βίοντι νήποινον ἔδουσιν." 280
 ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 οὔνεκα τῶν μὲν δῶρα παρέλκετο, θέλγε δὲ θυμὸν
 μειλιχίοις ἐπέεσσι, νόος δέ οἱ ἄλλα μενοίνα.

They feel the reproach, and bestow costly presents
 upon her.

Τὴν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 "κούρη Ἰκαρίοιο, περίφρον Πηνελόπεια, 285
 δῶρα μὲν ὅς κ' ἐθέλῃσιν Ἀχαιῶν ἐνθάδ' ἐνείκαι,
 δέξασθ'· οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν·
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,
 πρὶν γέ σε τῷ γήμασθαι Ἀχαιῶν ὅς τις ἄριστος." 290
 ὣς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος,

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 Ἄντινόφ' μὲν ἔνεικε μέγαν περικαλλέα πέπλον,
 ποικίλον· ἐν δ' ἄρ' ἔσαν περόναι δυοκαίδεκα πᾶσαι
 χρύσειαι, κληῖσι· ἐν γνάμπτους ἀραρυῖαι.
 ὄρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἔνεικε, 295
 χρύσειον, ἡλέκτροισιν ἐρμένον ἡέλιον ὥς.
 ἔρματα δ' Εὐρυδάμαντι δῶω θεράποντες ἔνεικαν
 τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
 ἐκ δ' ἄρα Πεισάνδροιο Πολυκτορίδῃο ἄνακτος
 ἰσθμιοι ἦνεικεν θεράπων, περικαλλὲς ἄγαλμα. 300
 ἄλλο δ' ἄρ' ἄλλος δῶρον Ἀχαιῶν καλὸν ἔνεικεν.
 ἦ μιν ἔπειτ' ἀνέβαιν' ὑπερώια διὰ γυναικῶν,
 τῇ δ' ἄρ' ἄμ' ἀμφίπολοι ἔφερον περικαλλέα δῶρα.

Odysseus offers to tend the fire for the maidens, but they
 laugh at him, and Melanthe taunts him bitterly.

Οἱ δ' εἰς ὀρχηστὴν τε καὶ ἡμερόεσσαν ἀοιδὴν
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν. 305
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν.
 αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν,
 ὄφρα φαείνοιεν· περὶ δὲ ξύλα κάγκανα θῆκαν,
 αὔα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
 καὶ δαΐδας μετέμισγον· ἀμοιβηδὶς δ' ἀνέφαινον 310
 δμῳαὶ Ὀδυσσῆος ταλασίφρονος· αὐτὰρ ὁ τῆσιν
 αὐτὸς διογενὴς μετέφη πολὺμητις Ὀδυσσεύς·
 “δμῳαὶ Ὀδυσσῆος, δὴν οἰχομένοιο ἄνακτος,
 ἔρχεσθε πρὸς δώμαθ', ἵν' αἰδοίῃ βασιλεία·
 τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν 315
 ἥμεναι ἐν μεγάρῳ, ἣ εἴρια πείκετε χερσίν·
 αὐτὰρ ἐγὼ τούτοισι φάος πάντεσσι παρέξω.
 ἦν περ γὰρ κ' ἐθέλωσιν ἐύθρονον Ἥῳ μίμνειν,
 οὐ τι με νικήσουσι· πολυτλήμων δὲ μάλ' εἰμί.”

ἄΩς ἔφαθ', αἱ δ' ἐγέλασαν, ἐς ἀλλήλας δὲ ἴδοντο. 320
 τὸν δ' αἰσχροῶς ἐνένιπε Μελανθῶ καλλιπάρῃος,
 τὴν Δολίος μὲν ἔτικτε, κόμισσε δὲ Πηνελόπεια,
 παῖδα δὲ ὥς ἀτίταλλε, δίδου δ' ἄρ' ἀθύρματα θυμῷ·
 ἀλλ' οὐδ' ὥς ἔχε πένθος ἐνὶ φρεσὶ Πηνελοπείης,
 ἀλλ' ἦ γ' Εὐρυμάχῳ μισγέσκετο καὶ φιλέεσκεν. 325
 ἦ ῥ' Ὀδυσῆ' ἐνένιπεν ὀνειδείοις ἐπέεσσι·
 “ἔξινε τάλαν, σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσι,
 οὐδ' ἐθέλεις εὐδειν χαλκῆιον ἐς δόμον ἐλθών,
 ἢέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις,
 [θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 330
 ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἦ νύ τοι αἰεὶ
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνια βάζεις.]
 ἦ ἀλύεις ὅτι Ἴρον ἐνίκησας τὸν ἀλήτην;
 μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ,
 ὅς τίς σ' ἀμφὶ κάρη κεκοπῶς χερσὶ στιβαρῇσι 335
 δώματος ἐκπέμψῃσι, φορύξας αἵματι πολλῷ.”

Odysseus retorts, and scares the maidens with his
 terrible threats.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “ἦ τάχα Τηλεμάχῳ ἐρέω, κύον, οἳ' ἀγορεύεις,
 κείσ' ἐλθών, ἵνα σ' αὐθι διὰ μελεῖσσι τάμησιν.”
 ἄΩς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. 340
 βᾶν δ' ἵμεναι διὰ δῶμα, λύθην δ' ὑπὸ γυνῆ ἐκάστης
 ταρβοςύνῃ· φᾶν γάρ μιν ἀληθέα μυθήσασθαι.
 αὐτὰρ ὁ πᾶρ λαμπτήρσι φαείνων αἰθομένοισιν
 ἐστήκειν ἐς πάντας ὀρώμενος· ἄλλα δέ οἱ κῆρ
 ὥρμαινε φρεσὶν ᾗσιν, ἃ ῥ' οὐκ ἀτέλεστα γένοντο. 345
 Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη
 λώβης ἴσχεσθαι θυμαλγέος, ὅφρ' ἔτι μάλλον
 δὴ ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.

Eurymachus, stung by the boldness of Odysseus' words,
hurls a stool at him, which strikes the cupbearer.

τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορεύειν,
κερτομέων Ὀδυσῆα· γέλω δ' ἐτάροισιν ἔτευχε· 350
“ κέκλυτέ μεν, μνηστῆρες ἀγακλειτῆς βασιλείης,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
οὐκ ἄθελ' ὅδ' ἀνὴρ Ὀδυσῆιον ἐς δόμον ἵκει·
ἔμπης μοι δοκέει δαΐδων σέλας ἔμμεναι αὐτοῦ
κάκ κεφαλῆς, ἐπεὶ οὗ οἱ ἐνὶ τρίχες οὐδ' ἡβαιαί.” 355
Ἦ ρ', ἅμα τε προσέειπεν Ὀδυσσῆα πτολίπορθον·
“ ξεῖν', ἦ ἄρ κ' ἐθέλοισι θητευέμεν, εἴ σ' ἀνελοίμην,
ἀγροῦ ἐπ' ἐσχατιῆς—μισθὸς δέ τοι ἄρκιος ἔσται—
αἵμασιός τε λέγων καὶ δένδρεα μακρὰ φυτεύων;
ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι, 360
εἷματα δ' ἀμφιέσσαιμι ποσὶν θ' ὑποδήματα δοίην.
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες, οὐκ ἐθελήσεις
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσειν κατὰ δῆμον
βούλειαι, ὄφρ' ἂν ἔχῃς βόσκειν σὴν γαστέρ' ἀναλτον.”
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 365
“ Εὐρύμαχ', εἰ γὰρ νῶϊν ἔρις ἔργοιο γένοιτο
ῶρη ἐν εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται,
ἐν ποίῃ, δρέπανον μὲν ἐγὼν εὐκαμπὲς ἔχοιμι,
καὶ δὲ σὺ τοῖον ἔχῃς, ἵνα πειρησαίμεθα ἔργου 370
νήστιες ἄχρη μάλα κνέφαος, ποίῃ δὲ παρείῃ.
εἰ δ' αὖ καὶ βόες εἶεν ἐλαννέμεν, οἳ περ ἄριστοι,
αἰθωνες μεγάλοι, ἄμφω κεκορηότε ποίης,
ἦλικες, ἰσοφόροι, τῶν τε σθένος οὐκ ἀλαπαδνόν,
τετράγυον δ' εἴη, εἵκοι δ' ὑπὸ βῶλος ἀρότρῳ·
τῷ κέ μ' ἴδοις, εἰ ὦλκα διηνεκέα προταμοίμην. 375
εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσειε Κρονίων
σήμερον, αὐτὰρ ἐμοὶ σάκος εἴη καὶ δύο δοῦρε

καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυῖα,
 τῷ κέ μ' ἴδοις πρώτοισιν ἐνὶ προμάχοισι μιγέντα,
 οὐδ' ἂν μοι τὴν γαστέρ' ὀνειδίζων ἀγορεύοις. 380
 ἀλλὰ μάλ' ὑβρίζεις, καὶ τοι νόος ἐστὶν ἀπηνής·
 καὶ πού τις δοκέεις μέγας ἔμμεναι ἡδὲ κραταῖος,
 οὐνεκα πᾶρ παύροισι καὶ οὐκ ἀγαθοῖσιν ὀμιλεῖς.
 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαίαν,
 αἰψά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μάλ' ἐόντα, 385
 φεύγοντι στείνοιτο διῆκ προθύροιο θύραζε.”

ἌΩς ἔφατ', Εὐρύμαχος δ' ἐχολώσατο κηρόθι μᾶλλον,
 καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα·
 “ἂ δαίλ', ἦ τάχα τοι τελέω κακὸν, οἷ' ἀγορεύεις
 θαρσαλέως πολλοῖσι μετ' ἀνδράσιν, οὐδέ τι θυμῷ 390
 ταρβεῖς· ἦ ῥά σε οἶνος ἔχει φρένας, ἣ νύ τοι αἰεὶ
 τοιοῦτος νόος ἐστίν· ὃ καὶ μεταμῶνια βάζεις.
 [ἦ ἀλύεις, ὅτι Ἴρουν ἐνίκησας τὸν ἀλήτην ;]”

ἌΩς ἄρα φωνήσας σφέλας ἔλλαβεν· αὐτὰρ Ὀδυσσεὺς
 Ἀμφινόμον πρὸς γοῦνα καθέζετο Δουλιχιῆος, 395
 Εὐρύμαχον δεισας· ὃ δ' ἄρ' οἰνοχόον βάλε χεῖρα
 δεξιτερήν· πρόχοος δὲ χαμαὶ βόμβησε πεσοῦσα,
 αὐτὰρ ὃ γ' οἰμώξας πέσεν ὑπτιος ἐν κονίησι.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρον σκιόεντα,
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον· 400
 “αἶθ' ὦφελλ' ὃ ξείνος ἀλώμενος ἄλλοθ' ὀλέσθαι
 πρὶν ἐλθεῖν· τῷ κ' οὐ τι τόσον κέλαδον μετέθηκε.
 νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.”

Telemachus seeks to calm the tumult, and induces the
 Suitors to go to their homes for the night.

Τοῖσι δὲ καὶ μετέειφ' ἱερὴ Ἴς Τηλεμάχοιο· 405
 “δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ

βρωτὺν οὐδὲ ποτῆτα· θεῶν νύ τις ἕμμ' ὀροθύνει.
 ἀλλ' εὖ δαισάμενοι κατακείμετε οἴκαδ' ἰόντες,
 ὅππότε θυμὸς ἄνωγε· διώκω δ' οὐ τι ν' ἐγὼ γε."
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες 410
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
 τοῖσιν δ' Ἀμφινόμος ἀγορήσατο καὶ μετέειπε
 [Νίσου φαιδίμος υἱὸς, Ἀρητιάδαο ἄνακτος]·
 "ὦ φίλοι, οὐκ ἂν δῆ τις ἐπὶ ῥηθέντι δικαίῳ
 ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαῖνοι· 415
 μήτε τι τὸν ξείνον στυφελίζετε μήτε τι ν' ἄλλον
 δμῶων, οἳ κατὰ δώματ' Ὀδυσσῆος θείοιο.
 ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν,
 ὄφρα σπείσαντες κατακείμεν οἴκαδ' ἰόντες·
 τὸν ξείνον δὲ ἔωμεν ἐνὶ μεγάροις Ὀδυσῆος 420
 Τηλεμάχῳ μελέμεν· τοῦ γὰρ φίλον ἔκετο δῶμα."
 ὣς φάτο, τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπε.
 τοῖσιν δὲ κρητῆρα κεράσασατο Μούλιος ἦρως,
 κῆρυξ Δουλιχιεύς· θεράπων δ' ἦν Ἀμφινόμοιο·
 νόμῃσεν δ' ἄρα πᾶσιν ἐπισταδόν· οἳ δὲ θεοῖσι 425
 σπείσαντες μακάρεσσι πῖον μελιθεῖα οἶνον.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
 βάν ῥ' ἵμεναι κείμεντες ἑὰ πρὸς δῶμαθ' ἕκαστος.

T.

Ὀδυσσεύς καὶ Πηνελόπης ὁμιλία· ἀναγνωρισμὸς
 ὑπὸ Εὐρυκλείας.

Telemachus and Odysseus remove all weapons from the hall,
 while Athena lights them to their work.

Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
 μνηστήρεσσι φόνον σὺν Ἀθήνῃ μερμηρίζων·

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 “Τηλέμαχε, χρὴ τέυχε’ ἀρήια κατθέμεν εἴσω
 πάντα μάλ’, αὐτὰρ μνηστῆρας μαλακοῖς ἐπέεσσι 5
 παρφάσθαι, ὅτε κέν σε μεταλλῶσιν ποθέοντες·
 ἐκ καπνοῦ κατέθηκ’, ἐπεὶ οὐκέτι τοῖσιν ἐφίκει,
 οἷά ποτε Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
 ἀλλὰ κατήκισται, ὅσσον πυρὸς ἔκετ’ αὐτμή.
 πρὸς δ’ ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶν ἔμβαλε δαίμων, 10
 μή πως οἴνωθέντες, ἔριν στήσαντες ἐν ὑμῖν,
 ἀλλήλους τρώσῃτε κατασχύνητέ τε δαῖτα
 καὶ μνηστῆν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.”
 ὣς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρὶ,
 ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 15
 “μαῖ’, ἄγε δὴ μοι ἔρυσον ἐνὶ μεγάροισι γυναῖκας,
 ὄφρα κεν ἐς θάλαμον καταθείομαι ἔντεα πατρὸς
 καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει
 πατρὸς ἀποιχομένοιο· ἐγὼ δ’ ἔτι νήπιος ἦα.
 νῦν δ’ ἐθέλω καταθέσθαι, ἦν’ οὐ πυρὸς ἔξετ’ αὐτμή.” 20
 Τὸν δ’ αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·
 “αἶ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιο
 οἴκου κηδέσθαι καὶ κτήματα πάντα φυλάσσειν.
 ἀλλ’ ἄγε, τίς τοι ἔπειτα μετοιχομένη φάος οἴσει;
 δμῶας δ’ οὐκ εἷας προβλωσκέμεν, αἶ κεν ἐφαινον.” 25
 Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 “ξείνος ὅδ’· οὐ γὰρ ἀεργὸν ἀνέξομαι ὅς κεν ἐμῆς γε
 χοῖνικος ἄπτηται, καὶ τηλόθεν εἰληλουθῶς.”
 ὣς ἄρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἔπλετο μῦθος.
 κλήμisen δὲ θύρας μεγάρων εὐναιεταόντων. 30
 τῷ δ’ ἄρ’ ἀναΐξαντ’ Ὀδυσσεὺς καὶ φαίδιμος υἱὸς
 ἐσφόρεον κόρυθᾶς τε καὶ ἀσπίδας ὀμφαλοέσσας
 ἔγχεά τ’ ὀξυόεντα· πάραιθε δὲ Παλλὰς Ἀθήνη,
 χρύσειον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει.

δὴ τότε Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα· 35
 “ὦ πάτερ, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι.
 ἔμπης μοι τοῖχοι μεγάρων καλά τε μεσόδμαι,
 εἰλάτιναί τε δοκοὶ, καὶ κίονες ὑψόσ' ἔχοντες
 φαίνοντ' ὀφθαλμοῖς ὥς εἰ πυρὸς αἰθομένοιο.
 ἦ μάλα τις θεὸς ἔνδον, οἷ οὐρανὸν εὐρὺν ἔχουσι.” 40
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “σίγα καὶ κατὰ σὸν νόον ἴσχανε μῆδ' ἐρέεινε·
 αὕτη τοι δίκη ἐστὶ θεῶν, οἷ Ὀλυμπον ἔχουσιν.
 ἀλλὰ σὺ μὲν κατάλεξαι, ἐγὼ δ' ὑπολείψομαι αὐτοῦ,
 ὄφρα κ' ἔτι δμῶας καὶ μητέρα σὴν ἐρεθίσω· 45
 ἦ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἔκαστα.”
 ὣς φάτο, Τηλέμαχος δὲ διέκ' μεγάρῳ βεβήκει
 κείων ἐς θάλαμον, δαίδων ὑπο λαμπομενάων,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
 ἔνθ' ἄρα καὶ τότε ἔλεκτο καὶ Ἡῶ δι' ἄν' ἔμιμνε· 50
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
 μνηστῆρεςσι φόνον σὺν Ἀθήνῃ μερμηρίζων.

Penelope and her maidens enter the hall, and Melantho
 once more taunts Odysseus.

Ἡ δ' ἔν' ἐκ θαλάμοιο περίφρων Πηνελόπεια,
 Ἀρτέμιδι ἱκέλη ἠὲ χρυσῇ Ἀφροδίτῃ.
 τῇ παρὰ μὲν κλισίην πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφίζε, 55
 διωγτὴν ἐλέφαντι καὶ ἀργύρῳ· ἦν ποτε τέκτων
 ποίησ' Ἰκμάλιος, καὶ ὑπὸ θρήνυν ποσὶν ἦκε
 προσφνέ' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶας.
 ἔνθα καθέζετ' ἔπειτα περίφρων Πηνελόπεια.
 ἦλθον δὲ δμῶαι λευκώλενοι ἐκ μεγάρῳ. 60
 αἱ δ' ἀπὸ μὲν σῆτον πολὺν ἥρεον ἠδὲ τραπέζας
 καὶ δέπα, ἔνθεν ἄρ' ἄνδρες ὑπερμενέοντες ἔπινον·
 πῆρ δ' ἀπὸ λαμπτήρων χαμάδις βάλλον, ἄλλα δ' ἐπ' αὐτῶν

νήησαν ξύλα πολλά, φόως ἔμμεν ἡδὲ θέρεσθαι.
 ἢ δ' Ὀδυσῆ' ἐνέειπε Μελανθῶ δεύτερον αὐτίς· 65
 “ξείν', ἔτι καὶ νῦν ἐνθάδ' ἀνῆσεις διὰ νύκτα
 δινεύων κατὰ οἶκον, ὀπιπεύσεις δὲ γυναῖκας;
 ἀλλ' ἔξελθε θύραζε, τάλαν, καὶ δαιτὸς ὄνησο·
 ἢ τάχα καὶ δαλῶ βεβλημένος εἶσθα θύραζε.”

He retorts with threats, and Penelope adds a stern rebuke.

Τὴν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 70
 “δαμονίη, τί μοι ᾧδ' ἐπέχεις κεκοτηότι θυμῷ;
 ἢ ὅτι δὴ ῥυπόω, κακὰ δὲ χροὺ εἴματα εἶμαι,
 πτωχεύω δ' ἀνὰ δῆμον; ἀναγκαίη γὰρ ἐπέγει.
 τοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες ἔασι.
 καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον 75
 ὄλβιος ἀφνειὸν καὶ πολλὰκι δόσκον ἀλήτη
 τοίῳ, ὅποιος ἔοι καὶ ὅτεν κεχρημένος ἔλθοι·
 ἦσαν δὲ δμῶες μάλα μυρίοι, ἄλλα τε πολλὰ
 οἷσιν τ' εὖ ζῶουσι καὶ ἀφνειοὶ καλέονται.
 ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἦθελε γάρ που— 80
 τῷ νῦν μή ποτε καὶ σὺ, γύναι, ἀπὸ πᾶσαν ὀλέσσης
 ἀγλαΐην, τῇ νῦν γε μετὰ δμῳῇσι κέκασσαι·
 μή πῶς τοι δέσποινα κοτεσσομένη χαλεπήνη,
 ἢ Ὀδυσσεὺς ἔλθῃ· ἔτι γὰρ καὶ ἐλπίδος αἶσα.
 εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, 85
 ἀλλ' ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκητι,
 Τηλέμαχος· τὸν δ' οὐ τις ἐνὶ μεγάροισι γυναικῶν
 λήθει ἀτασθάλλουνσ', ἐπεὶ οὐκέτι τηλίκος ἐστίν.”
 ὦς φάτο, τοῦ δ' ἤκουσε περίφρων Πηνελόπεια,
 ἀμφίπολον δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 90
 “πάντως, θαρσαλέη, κύον ἀδδεῖς, οὐ τί με λήθεις
 ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις·
 πάντα γὰρ εἰ ᾗδῃσθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς

ὥς τὸν ξείνων ἐμελλον ἐνὶ μεγάροισιν ἐμοῖσιν
 ἀμφὶ πόσει εἶρεσθαι, ἐπεὶ πυκινῶς ἀκάχημαι.” 95
 Ἡ ῥα καὶ Εὐρυνόμην ταμῖν πρὸς μῦθον ἔειπεν
 “Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ’ αὐτοῦ,
 ὄφρα καθεζόμενος εἴπῃ ἔπος ἡδ’ ἐπακούσῃ
 ὁ ξείνος ἐμέθεν· ἐθέλω δέ μιν ἐξερέεσθαι.”
 Ὡς ἔφαθ’, ἡ δὲ μάλ’ ὀτραλέως κατέθηκε φέρουσα 100
 δίφρον ἐύξεστον καὶ ἐπ’ αὐτῷ κῶας ἐβαλλεν
 ξυθα καθέζετ’ ἔπειτα πολύτλας δῖος Ὀδυσσεύς.
 τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·

Penelope prays Odysseus to tell of himself and his family,
 to which he demurs;

“ξέινε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἷς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;” 105
 Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ γύναι, οὐκ ἄν τίς σε βροτῶν ἐπ’ ἀπείρονα γαῖαν
 νεικέοι· ἦ γάρ σε κλέος οὐρανὸν εὐρὺν ἰκάνει,
 ὥς τε τευ ἦ βασιλῆος ἀμύμονος, ὅς τε θεοῦδης
 ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν ἀνάσσω 110
 εὐδικίας ἀνέχῃσι, φέρῃσι δὲ γαῖα μέλαινα
 πυροὺς καὶ κριθᾶς, βρίθῃσι δὲ δένδρεα καρπῷ,
 τίκτῃ δ’ ἔμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἰχθῦς,
 ἐξ εὐηγείης, ἀρετῶσι δὲ λαοὶ ὑπ’ αὐτοῦ.
 τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σῶ ἐνὶ οἴκῳ, 115
 μῆδ’ ἐμὸν ἐξερέεινε γένος καὶ πατρίδα γαῖαν,
 μή μοι μᾶλλον θυμὸν ἐνιπλήσῃς ὀδυνάων
 μνησαμένῳ· μάλα δ’ εἰμὶ πολύστονος· οὐδέ τί με χρὴ
 οἴκῳ ἐν ἀλλοτρίῳ γοόωντά τε μυρόμενόν τε
 ἥσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεὶ· 120
 μή τίς μοι δμῶν νεμεσῆσεται, ἥε σύ γ’ αὐτῇ,
 φῆ δὲ δακρυπλώειν βεβαρηότα με φρένας οἴνῳ.”

but she laments her own hard lot, and presses him to tell
her who he is.

Τὸν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια·
 “ ξείν', ἦ τοι μὲν ἐμὴν ἀρετὴν εἰδὸς τε δέμας τε
 ὤλεσαν ἀθάνατοι, ὅτε Ἰλιον εἰσανέβαινον 125
 Ἀργεῖοι, μετὰ τοῖσι δ' ἐμὸς πόσις ἦεν Ὀδυσσεύς.
 εἰ κείνός γ' ἔλθων τὸν ἐμὸν βίον ἀμφιπολεύει,
 μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτως.
 νῦν δ' ἄχομαι· τόσα γάρ μοι ἐπέσσειεν κακὰ δαίμων.
 [ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 130
 Δουλιχίῳ τε Σάμῃ τε καὶ ὕληεντι Ζακύνθῳ,
 οἷ τ' αὐτὴν Ἰθάκην εὐδείελον ἀμφιμένονται,
 οἷ μ' ἀεκαζομένην μνῶνται, τρύχουσι δὲ οἶκον.]
 τῷ οὔτε ξείνων ἐμπάζομαι οὔθ' ἱκετάων
 οὔτε τι κηρύκων, οἳ δημοεργοὶ ἔασιν· 135
 ἀλλ' Ὀδυσῇ ποθέουσα φίλον κατατήκομαι ἦτορ.
 οἱ δὲ γάμον σπεύδουσιν· ἐγὼ δὲ δόλους τολυπεύω.
 φᾶρος μὲν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,
 στησαμένη μέγαν ἱστὸν, ἐνὶ μεγάροισιν ὑφαίνειν,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ' αὐτοῖς μετέειπον· 140
 ‘κούροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 μοῖρ' ὅλοῃ καθέλῃσι ταυηλεγέος θανάτοιο· 145
 μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσήσῃ,
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας·
 ὥς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
 ἔνθα καὶ ἡματὶ μὲν ὑφαίνεσκον μέγαν ἱστὸν,
 νύκτας δ' ἀλλύεσκον, ἐπεὶ δαΐδας παραθείμην. 150
 ὥς τρίτες μὲν ἔληθον ἐγὼ καὶ ἔπειθον Ἀχαιοὺς·

ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὄραι,
 [μηνῶν φθινόντων, περὶ δ' ἥματα πόλλ' ἐτελέσθη,]
 καὶ τότε δὴ με διὰ δμῶας, κύνας οὐκ ἀλεγούσας,
 εἶλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσιν. 155
 ὥς τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
 νῦν δ' οὔτ' ἐκφυγέειν δύναμαι γάμον οὔτε τιν' ἄλλην
 μῆτιν ἔθ' εὐρίσκω· μάλα δ' ὀτρύνουσι τοκῆες
 γήμασθ', ἀσχαλάα δὲ πάις βίοντα κατεδόντων,
 γιγνώσκων· ἦδη γὰρ ἀνὴρ οἷός τε μάλιστα 160
 οἴκου κήδεσθαι, τῷ τε Ζεὺς κῦδος ὀπάξει.
 ἀλλὰ καὶ ὥς μοι εἶπε τεδὸν γένος, ὀππόθεν ἔσσι·
 οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης."

he therefore feigns himself to be a Cretan of Gnosus, and
 declares that he once entertained Odysseus, on his
 voyage to Troy.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος, 165
 οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;
 ἀλλ' ἔκ τοι ἔρέω· ἦ μὲν μ' ἀχέεσσί γε δώσεις
 πλείουσιν ἢ ἔχομαι· ἦ γὰρ δίκη, ὀππότε πάτρης
 ἦς ἀπέρησιν ἀνὴρ τόσσον χρόνον ὅσσον ἐγὼ νῦν,
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγεα πάσχω. 170
 ἀλλὰ καὶ ὥς ἔρέω ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς.
 Κρήτη τις γαῖ' ἔστι, μέσφ' ἐνὶ οἴνοπι πόντῳ,
 καλὴ καὶ πύρρα, περίρρυτος· ἐν δ' ἀνθρώποι
 πολλοὶ, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις—
 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοὶ, 175
 ἐν δ' Ἑτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
 Δωριέες τε τριχάικες δῖοί τε Πελασγοί—
 τῇσι δ' ἐνὶ Κνωσὸς, μεγάλη πόλις, ἔνθα τε Μίνως
 ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστῆς,

πατρὸς ἑμοῖο πατὴρ, μεγαθύμου Δευκαλίωνος. 180
 Δευκαλίων δ' ἔμὲ τίκτε καὶ Ἰδομενῆα ἄνακτα·
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν Ἰλιον εἴσω
 ᾗχεθ' ἅμ' Ἀτρεΐδῃσιν, ἑμοὶ δ' ὄνομα κλυτὸν Αἴθων,
 ὀπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων.
 ἔνθ' Ὀδυσῆα ἐγὼν ἰδόμεν καὶ ξείνια δῶκα. 185
 καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἰς ἀνέμοιο,
 ἰέμενον Τροίηνδε παραπλάγξασα Μαλειῶν·
 στήσε δ' ἐν Ἀμνισφί, ὅθι τε σπέος Εἰλειθυΐης,
 ἐν λιμέσιν χαλεποῖσι, μόγις δ' ὑπάλυξεν ἀέλλας.
 αὐτίκα δ' Ἰδομενῆα μετὰλλα ἄστνδ' ἀνελθών· 190
 ξείνων γάρ οἱ ἔφασκε φίλον τ' ἔμεν αἰδοῖόν τε.
 τῷ δ' ἤδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡὼς
 οἰχομένῳ σὺν νηυσὶ κορωνίσιν Ἰλιον εἴσω.
 τὸν μὲν ἐγὼ πρὸς δώματ' ἄγων εὖ ἐξεύωισσα,
 ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων· 195
 καὶ οἱ τοῖς τ' ἄλλοις ἐτάροις, οἳ ἅμ' αὐτῷ ἔποντο,
 δημόθεν ἄλφιστα δῶκα καὶ αἶθοπα οἶνον ἀγείρας
 καὶ βοῦς ἱρεύσασθαι, ἵνα πλησαίατο θυμόν.
 ἐνθα δυνώδεκα μὲν μένον ἥματα δῖοι Ἀχαιοί·
 εἴλει γὰρ Βορέης ἄνεμος μέγας οὐδ' ἐπὶ γαίῃ 200
 εἶα ἵστασθαι, χαλεπὸς δέ τις ὥρορε δαίμων·
 τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσσε, τοὶ δ' ἀνάγοντο.”

He startles Penelope by describing the very dress of her husband, and the appearance of his herald.

Ἰσκει ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα·
 τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρῶς.
 ὥς δὲ χιῶν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν, 205
 ἣν τ' Εὐρὸς κατέτηξεν, ἐπὴν Ζέφυρος καταχεύῃ·
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
 ὥς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης,

κλαιούσης ἔδν ἄνδρα παρήμενον. αὐτὰρ Ὀδυσσεὺς
 θυμῷ μὲν γοόωσαν ἔην ἐλέαιρε γυναῖκα, 210
 ὀφθαλμοὶ δ' ὥς εἰ κέρα ἔστασαν ἡὲ σίδηρος
 ἀτρέμας ἐν βλεφάροισι· δόλῳ δ' ὃ γε δάκρυα κεύθει.
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
 ἐξαυτὶς μιν ἔπεσσιν ἀμειβομένη προσέειπε·
 “νῦν μὲν δὴ σευ, ξείνέ γ', ὀίω πειρήσεσθαι, 215
 εἰ ἔτεδν δὴ κεύθει σὺν ἀντιθέοις ἐτάροισι
 ξείνισας ἐν μεγάροισιν, ἐμὸν πόσιν, ὥς ἀγορεύεις.
 εἰπέ μοι ὀπποῖ' ἄσσα περὶ χροῦ εἴματα ἔστο,
 αὐτός θ' οἶος ἔην, καὶ ἐταίρους, οἳ οἱ ἔποντο.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 220
 “ὦ γύναι, ἀργαλέον τόσσον χρόνον ἀμφὶς ἐόντα
 εἰπέμεν· ἦδη γάρ οἱ ἐικοστὸν ἔτος ἔστιν
 ἐξ οὗ κεύθει ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης·
 ἀλλὰ καὶ ὥς ἐρέω ὥς μοι ἰνδάλλεται ἦτορ.
 χλαῖναν πορφυρέην οὐλήν ἔχε διὸς Ὀδυσσεὺς, 225
 διπλήν· αὐτὰρ οἱ περόνη χρυσοῖο τέτυκτο
 αὐλοῖσιν διδύμοισι· πάροιθε δὲ δαίδαλον ἦεν·
 ἐν προτέροισι πόδεσσι κύων ἔχε ποικίλον ἐλλόν,
 ἀσπαίροντα λάων· τὸ δὲ θανμάζεσκον ἅπαντες,
 ὥς οἱ χρύσειοι ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, 230
 αὐτὰρ ὁ ἐκφυγέειν μεμαῶς ἥσπαιρε πόδεσσι.
 τὸν δὲ χιτῶν' ἐνόησα περὶ χροῦ σιγαλόεντα,
 οἷόν τε κρομόιο λοπὸν κάτα ἰσχαλίοιο·
 τῶς μὲν ἔην μαλακός, λαμπρὸς δ' ἦν ἡέλιος ὥς·
 ἢ μὲν πολλαί γ' αὐτὸν ἐθήσαντο γυναῖκες. 235
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 οὐκ οἶδ' ἢ τάδε ἔστο περὶ χροῦ οἴκοθ' Ὀδυσσεὺς,
 ἢ τις ἐταίρων δῶκε θοῆς ἐπὶ νηὸς ἰόντι,
 ἢ τίς που καὶ ξείνος, ἐπεὶ πολλοῖσιν Ὀδυσσεὺς
 ἔσκε φίλος· παῖροι γὰρ Ἀχαιῶν ἦσαν ὁμοῖοι. 240

καὶ οἱ ἐγὼ χάλκειον ἄορ καὶ δίπλακα δῶκα
καλὴν πορφυρέην καὶ τερμύοντα χιτῶνα,
αἰδοίως δ' ἀπέπεμπον ἐνστέλλον ἐπὶ νηός.
καὶ μὲν οἱ κῆρυξ ὀλίγον προγενέστερος αὐτοῦ
εἶπετο· καὶ τὸν τοι μυθήσομαι, οἷος ἔην περ. 245
γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ὄνομ' ἔσκε· τίεν δέ μιν ἔξοχον ἄλλων
ὦν ἐτάρων Ὀδυσσεύς, ὅτι οἱ φρεσὶν ἄρτια ἤδη.”
ὣς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἡμέρον ὥρσε γόοιο,
σῆματ' ἀναγνούσῃ τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. 250
ἣ δ' ἐπεὶ οὖν τάρφθη πυλῦδακρύτοιο γόοιο,
καὶ τότε μιν μύθοισιν ἀμειβομένη προσέειπε·
“ νῦν μὲν δὴ μοι, ξένε, πάρος περ ἐὼν ἐλεεινός,
ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσῃ αἰδοῖός τε·
αὐτὴ γὰρ τάδε εἶματ' ἐγὼ πόρον, οἷ' ἀγορεύεις, 255
πτύξας' ἐκ θαλάμου, περόνην τ' ἐπέθηκα φαεινὴν
κείνῳ ἄγαλμ' ἔμεναι· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἷκαδε νοστήσαντα φίλην ἐς πατρίδα γαίαν.
τῷ ῥα κακῇ αἴσῃ κοίλῃς ἐπὶ νηὸς Ὀδυσσεύς
ῥῆκετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.” 260

and he declares on oath that Odysseus is safe and will ere
long come home again.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν χροά καλὸν ἐναίρεο μηδέ τι θυμὸν
τῇ κε, πόσιν γοόωσα· νεμεσσωμαί γε μὲν οὐδέν·
καὶ γὰρ τίς τ' ἄλλοῖον ὀδύρεται ἄνδρ' ὀλέσασα 265
κουρίδιον, τῷ τέκνα τέκῃ φιλότῃτι μιγείῃσα,
ἣ Ὀδυσῆ', ὅν φασι θεοῖς ἐναλίγκιον εἶναι.
ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον·
νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω

ὥς ἤδη Ὀδυσῆος ἐγὼ περὶ νόστου ἄκουσα 270
 ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
 ζωοῦ· αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἐσθλὰ
 αἰτίζων ἀνὰ δῆμον· ἀτὰρ ἐρίηρας ἐταίρους
 ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,
 Θρινακίης ἄπο νήσου ἰών· δδύσαντο γὰρ αὐτῷ 275
 Ζεὺς τε καὶ Ἥλιος· τοῦ γὰρ βόας ἔκταν ἐταῖροι.
 οἱ μὲν πάντες ὄλοντο πολυκλύστῳ ἐνὶ πόντῳ·
 τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἔκβαλε κῦμ' ἐπὶ χέρσου,
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθιοι γεγάσιν,
 οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο 280
 καὶ οἱ πολλὰ δόσαν πέμπειν τέ μιν ἤθελον αὐτοὶ
 οὔκαδ' ἀπήμαντον. καὶ κεν πάλαι ἐνθάδ' Ὀδυσσεὺς
 ἦεν· ἀλλ' ἄρα οἱ τό γε κέρδιον εἴσατο θυμῷ,
 χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι·
 ὥς περὶ κέρδεα πολλὰ καταθυητῶν ἀνθρώπων 285
 οἷδ' Ὀδυσσεὺς, οὐδ' ἄν τις ἐρίσσειε βροτὸς ἄλλος.
 ὥς μοι Θεσπρωτῶν βασιλεὺς μυθήσατο Φεῖδων·
 ὦμυνε δὲ πρὸς ἔμ' αὐτὸν, ἀποσπένδων ἐνὶ οἴκῳ,
 νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἐταίρους,
 οἳ δὴ μιν πέμπουσιν φίλην ἐς πατρίδα γαῖαν. 290
 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νηὺς
 ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.
 καὶ μοι κτήματ' ἔδειξεν, ὅσα ξυναγείρατ' Ὀδυσσεύς·
 καὶ νύ κεν ἐς δεκάτην γενεὴν ἕτερόν γ' ἔτι βόσκοι,
 ὅσσα οἱ ἐν μεγάροις κειμήλια κείτο ἀνακτος. 295
 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
 ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
 ὅπως νοστήσειε φίλην ἐς πατρίδα γαῖαν
 ἦδη δὴν ἀπέων, ἣ ἀμφιδὸν ἦε κρυφιδόν.
 ὥς ὁ μὲν οὕτως ἐστὶ σόος καὶ ἐλεύσεται ἦδη 300
 ἄγχι μάλ', οὐδ' ἔτι τῆλε φίλων καὶ πατρίδος αἴης

δηρὸν ἀπεσσεῖται· ἔμπης δέ τοι ὄρκια δώσω.
 ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
 ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω·
 ἢ μὲν τοι τάδε πάντα τελεῖται ὡς ἀγορεύω. 305
 τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς,
 τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἵσταμένοιο.”
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ αἶ. γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον εἴη·
 τῷ κε τάχα γνοίης φιλότιτά τε πολλά τε δῶρα 310
 ἔξ ἔμευ, ὥς ἂν τίς σέ συναντόμενος μακαρίζοι.
 ἀλλὰ μοι ᾧδ' ἀνὰ θυμὸν δίεται, ὥς ἔσεται περ·
 οὔτ' Ὀδυσσεὺς ἔτι οἶκον ἐλεύσεται, οὔτε σὺ πομπῆς
 τεύξῃ, ἐπεὶ οὐ τοῖοι σημάντορές εἰσ' ἐνὶ οἴκῳ
 οἷος Ὀδυσσεὺς ἔσκε μετ' ἀνδράσιν, εἴ ποτ' ἔην γε, 315
 ξείνους αἰδοίους ἀποπεμπέμεν ἠδὲ δέχεσθαι.

Penelope desires that her guest may be well lodged and
 entertained;

ἀλλὰ μιν, ἀμφίπολοι, ἀπονίψατε, κάτθετε δ' εὐνὴν,
 δέμνια καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα,
 ὥς κ' εὖ θαλπιῶν χρυσόθρονον Ἥῳ ἴκηται.
 ἠῶθεν δὲ μάλ' ἦρι λοέσσαι τε χρῖσαί τε, 320
 ὥς κ' ἔνδον παρὰ Τηλεμάχῳ δείπνοιο μέδεται
 ἥμενος ἐν μεγάρῳ· τῷ δ' ἄλγιον ὅς κεν ἐκείνων
 τοῦτον ἀνιάξῃ θυμοφθόρος· οὐδέ τι ἔργον
 ἐνθάδ' ἔτι πρήξει, μάλα περ κεχολωμένος αἰνῶς.
 πῶς γὰρ ἔμευ σὺ, ξεῖνε, θαῖσσαι εἴ τι γυναικῶν 325
 ἀλλάων περίειμι νόον καὶ ἐπίφρονα μῆτιν,
 εἴ κεν ἀυσταλέος, κακὰ εἰμένος ἐν μεγάροισι
 δαινύη; ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν.
 ὅς μὲν ἀπηγὴς αὐτὸς ἔη καὶ ἀπηνέα εἰδῆ,
 τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγ' ὀπίσσω 330

ζῶφ, ἀτὰρ τεθνεῶτί γ' ἐφεψιόωνται ἅπαντες·
 ὅς δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἰδῇ,
 τοῦ μέν τε κλέος εὐρὺ διὰ ξεῖνοι φορέουσι
 πάντας ἐπ' ἀνθρώπους, πολλοὶ τέ μιν ἐσθλὸν ἔειπον.”

but he refuses it all, nor will he suffer any of the maidens
 to wash his feet.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 335
 “ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,
 ἦ τοι ἐμοὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα
 ἤχθεθ', ὅτε πρῶτον Κρήτης ὄρεα νιφόεντα
 νοσφισάμην ἐπὶ νηὸς ἰὼν δολιχηρέτμοιο,
 κείω δ' ὥς τὸ πάρος περ ἀύπνους νύκτας ἴανον· 340
 πολλὰς γὰρ δὴ νύκτας ἀεικελίῳ ἐνὶ κοίτῃ
 ἄεσα καὶ τ' ἀνέμεινα εὐθρονον Ἥῳ δῖαν.
 οὐδέ τί μοι ποδάνιπτρα ποδῶν ἐπιήρανα θυμῷ
 γίγνεται· οὐδὲ γυνὴ ποδὸς ἄψεται ἡμετέροιο
 τάων αἶ τοι δῶμα κάτα δρήσταιραι ἔασιν, 345
 εἰ μὴ τις γρηῷς ἔστι παλαιῇ, κεδνὰ ἰδυῖα,
 ἣ τις δὴ τέτληκε τόσα φρεσὶν ὅσσα τ' ἐγὼ περ·
 τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἄψασθαι ἐμεῖο.”

The old nurse Eurycleia willingly gives her services to one
 who reminds her so of her master.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “ξείνε φίλ'· οὐ γάρ πώ τις ἀνὴρ πεπνυμένος ὦδε 350
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἔκετο δῶμα,
 ὥς σὺ μάλ' εὐφραδέως πεπνυμένα πάντ' ἀγορεύεις·
 ἔστι δέ μοι γρηῷς πυκινὰ φρεσὶ μήδ' ἔχουσα,
 ἣ κείνων δύστηνον ἐὺ τρέφειν ἦδ' ἀτίταλλε,
 δεξαμένη χεῖρεσσ', ὅτε μιν πρῶτον τέκε μήτηρ, 355
 ἣ σε πόδας νύψει, ὀλιγηπελέουσά περ ἔμπης.
 ἀλλ' ἄγε νῦν ἀνστᾶσα, περίφρων Εὐρύκλεια,

νίψον σοῖο ἄνακτος ὁμήλικα. καί που Ὀδυσσεὺς
 ἤδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας·
 αἶψα γὰρ ἐν κακότητι βροτοὶ καταγυράσκουσιν.” 360
 Ἄς ἄρ' ἔφη, γρήυς δὲ κατέσχετο χερσὶ πρόσωπα,
 δάκρυα δ' ἔκβαλε θερμὰ, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 “ὦ μοι ἐγὼ σέο, τέκνον, ἀμήχανος· ἦ σε περὶ Ζεὺς
 ἀνθρώπων ἤχθηρε θεοῦδέα θυμὸν ἔχοντα.
 οὐ γάρ πώ τις τόσσα βροτῶν Διὶ περπικεραύνῳ 365
 πίονα μηρί' ἔκῃ' οὐδ' ἑξαίτους ἑκατόμβας,
 ὅσσα σὺ τῷ ἐδίδως, ἀρώμενος εἰς ἱκοιο
 γῆράς τε λιπαρὸν θρέψαιό τε φαίδιμον νιόν·
 νῦν δέ τοι οἴῳ πάμπαν ἀφείλετο νόστιμον ἦμαρ.
 οὕτω που καὶ κείνῳ ἐφεισίουντο γυναῖκες 370
 ξείνων τηλεδαπῶν, ὅτε τευ κλυτὰ δώμαθ' ἱκοίτο,
 ὡς σέθεν αἱ κύνες αἶδε καθεψιώνωνται ἅπασαι,
 τάων νῦν λώβην τε καὶ αἴσχεα πόλλ' ἀλεείνων
 οὐκ ἔαας νίξειν· ἐμὲ δ' οὐκ ἀέκουσαν ἄνωγε
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια. 375
 τῷ σε πόδας νίψω ἅμα τ' αὐτῆς Πηνελοπείης
 καὶ σέθεν εἵνεκ', ἐπεὶ μοι ὀρώρεται ἐνδοθι θυμὸς
 κήδεσιν. ἀλλ' ἄγε νῦν ξυνίει ἔπος, ὅττι κεν εἴπω·
 πολλοὶ δὲ ξεῖνοι ταλαπείριοι ἐνθάδ' ἱκοντο,
 ἀλλ' οὐ πώ τινα φημι εἰκότα ὧδε ἰδέσθαι 380
 ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆϊ εἰκας.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ γρη῏, οὕτω φασὶν ὅσοι ἴδον ὀφθαλμοῖσιν
 ἡμέας ἀμφοτέρους, μάλα εἰκέλω ἀλλήλοιν
 ἔμμεναι, ὡς σύ περ αὐτῇ ἐπιφρονέουσ' ἀγορεύεις.” 385

As she washes him she recognises a scar, where a boar
 had torn him ;

Ἄς ἄρ' ἔφη, γρήυς δὲ λέβηθ' ἔλε παμφανόωντα,

τοῦ πόδας ἔξαπένιζεν, ὕδωρ δ' ἐνεχεύατο πουλὺ
 ψυχρὸν, ἔπειτα δὲ θερμὸν ἐπήφυσεν. αὐτὰρ Ὀδυσσεὺς
 ἴζεν ἐπ' ἐσχαρόφιν, ποτὶ δὲ σκότον ἐτράπετ' αἶψα·
 αὐτίκα γὰρ κατὰ θυμὸν δίστατο, μή ἐ λαβοῦσα 390
 οὐλὴν ἀμφράσσαιτο καὶ ἀμφοδὰ ἔργα γένοιτο.
 νίξε δ' ἄρ' ἄσπον ἰοῦσα ἀναχθ' ἐόν· αὐτίκα δ' ἔγνω
 οὐλὴν, τὴν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι
 Παρνησόνδ' ἐλθόντα μετ' Αὐτόλυκόν τε καὶ νῆας,
 μητρὸς ἑῆς πατέρ' ἐσθλὸν, δς ἀνθρώπους ἐκέκαστο 395
 κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
 Ἑρμείας· τῷ γὰρ κεχαρισμένα μηρία καίεν
 ἀρνῶν ἠδ' ἐρίφων· ὃ δέ οἱ πρόφρων ἦμ' ὀπήδει.
 Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πῖονα δῆμον
 παῖδα νέον γεγαῶτα κιχήσατο θυγατέρος ἧς· 400
 τὸν ρά οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασι θῆκε
 παυομένῳ δόρποιο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ Αὐτόλυκ', αὐτὸς νῦν ὄνομ' εὖρεο ὅττι κε θῆαι
 παιδὸς παιδὶ φίλῳ· πολυάρετος δέ τοι ἐστί.”
 Τὴν δ' αὖτ' Αὐτόλυκος ἀπαμείβετο φώνησέν τε· 405
 “ γαμβρὸς ἔμὸς θυγάτηρ τε, τίθεισθ' ὄνομ' ὅττι κεν εἴπω·
 πολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τόδ' ἰκάνω,
 ἀνδράσιν ἠδὲ γυναιξὶν ἀνὰ χθόνα πονυβότειραν·
 τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον. αὐτὰρ ἐγὼ γε,
 ὁππότε' ἀν' ἡβήσας μητρώιον ἐς μέγα δῶμα 410
 ἔλθῃ Παρνησόνδ', ὅθι πού μοι κτήματ' ἔασι,
 τῶν οἱ ἐγὼ δώσω καὶ μιν χαίροντ' ἀποπέμψω.”
 Τῶν ἔνεκ' ἦλθ' Ὀδυσσεὺς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.
 τὸν μὲν ἄρ' Αὐτόλυκός τε καὶ νύιες Αὐτολύκοιο
 χερσίν τ' ἡσπάζοντο ἔπεσσί τε μειλιχίοισι· 415
 μήτηρ δ' Ἀμφιθέη μητρὸς περιφῶς Ὀδυσῆι
 κύσσει ἄρα μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά.
 Αὐτόλυκος δ' υἱοῖσιν ἐκέκλετο κυδαλίμοισι

δεῖπνον ἐφοπλίσσαι· τοὶ δ' ὀτρύνοντος ἄκουσαν,
 αὐτίκα δ' εἰσάγαγον βοῶν ἄρσενα πενταέτηρον· 420
 τὸν δέρον ἀμφί θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείρᾳν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως, δάσσαντό τε μοίρας.
 ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἰσης· 425
 ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

as he was hunting on Parnassus with his grandsire
 Autolycus.

ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,
 βάν ρ' ἔμμεν ἐς θήρην, ἡμὲν κύνες ἦδ' αὐτοὶ
 νιέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς 430
 ἦεν· αἰπὺν δ' ὄρος προσέβαν καταειμένον ὕλη
 Παρνησοῦ, τάχα δ' ἔκτανον πτύχας ἡνεμοέσσας.
 Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας
 ἐξ ἀκαλαρρεΐταιο βαθυρρόου Ὀκεανοῖο,
 οἱ δ' ἐς βῆσσαν ἔκτανον ἐπακτῆρες· πρὸ δ' ἄρ' αὐτῶν 435
 ἔχυν' ἐρευνῶντες κύνες ἦσαν, αὐτὰρ ὅπισθεν
 νιέες Αὐτολύκου· μετὰ τοῖσι δὲ δῖος Ὀδυσσεὺς
 ἦεν ἄγχι κυνῶν, κραδάων δολιχόσκιον ἔγχος.
 ἔνθα δ' ἄρ' ἐν λόχμῃ πυκνῇ κατέκειτο μέγας σῶς·
 τὴν μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὕγρον ἀέντων, 440
 οὔτε μιν Ἥελιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὔτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνῇ
 ἦεν, ἀτὰρ φύλλων ἐνέην χύσις ἦλιθα πολλή.
 τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύπος ἦλθε ποδοῖν,
 ὥς ἐπάγοντες ἐπῆσαν· ὁ δ' ἀντίος ἐκ ξυλόχοιο, 445
 φρίξας εὖ λοφιῇν, πῦρ δ' ὀφθαλμοῖσι δεδορκῶς,
 στήρ' αὐτῶν σχεδόθεν· ὁ δ' ἄρα πρῶτιστος Ὀδυσσεὺς

ἔσσυτ' ἀνασχόμενος δολιχὸν δόρυ χειρὶ παχείῃ,
 οὐτάμεναι μεμαώς· ὁ δέ μιν φθάμενος ἔλασεν σῦς
 γουνὸς ὕπερ, πολλὸν δὲ διήφυσε σαρκὸς ὀδόντι 450
 λικριφὶς ἀίξας, οὐδ' ὀστέον ἵκετο φωτός.
 τὸν δ' Ὀδυσσεὺς οὔτησε τυχὼν κατὰ δεξιὸν ὦμον,
 ἀντικρὺ δὲ διήλθε φαεινοῦ δουρὸς ἀκωκή·
 καὶ δ' ἔπεσ' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τὸν μὲν ἄρ' Αὐτολύκου παῖδες φίλοι ἀμφεπένοντο, 455
 ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο
 δῆσαν ἐπισταμένως, ἐπαιδῇ δ' αἶμα κελαιὸν
 ἔσχεθον, αἶψα δ' ἵκοντο φίλου πρὸς δώματα πατρός.
 τὸν μὲν ἄρ' Αὐτολύκος τε καὶ νιῆες Αὐτολύκοιο
 εὖ ἠσάμενοι ἦδ' ἀγλαὰ δῶρα πορόντες 460
 καρπαλίμως χαίροντα φίλην χαίροντες ἔπεμπον
 εἰς Ἰθάκην. τῷ μὲν ῥα πατὴρ καὶ πότνια μήτηρ
 χαῖρον νοστήσαντι καὶ ἐξερέεινον ἕκαστα,
 οὐλὴν ὅττι πάθοι· ὁ δ' ἄρα σφίσιν εὖ κατέλεξεν
 ὥς μιν θηρεύοντ' ἔλασεν σῦς λευκῷ ὀδόντι, 465
 Παρνησόνδ' ἐλθόντα σὺν νιάσιν Αὐτολύκοιο.

Odysseus is just in time to stop Eurycleia's cry
 of joy.

Τὴν γρῆνυς χεῖρεσσι καταπρηνέσσι λαβοῦσα
 γνῶ ῥ' ἐπιμασασμένη, πόδα δὲ προέηκε φέρεσθαι·
 ἐν δὲ λέβητι πέσε κνήμη, κανάχησε δὲ χαλκός,
 ἄψ δ' ἐτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ. 470
 τὴν δ' ἄμα χάρμα καὶ ἄλγος ἔλε φρένα, τὼ δέ οἱ ὄσσε
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή.
 ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·
 “ἦ μάλ' Ὀδυσσεύς ἐσσι, φίλον τέκος· οὐδέ σ' ἐγὼ γε
 πρὶν ἔγνω, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφαφάσθαι.” 475
 Ἡ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖσι,

πεφραδέειν ἐθέλουσα φίλον πόσιν ἔνδον ἔοντα.
 ἦ δ' οὐτ' ἀθρήσαι δύνατ' ἀντίη οὔτε νοῆσαι·
 τῇ γὰρ Ἀθηναίῃ νόον ἔτραπεν· αὐτὰρ Ὀδυσσεὺς
 χεῖρ' ἐπιμασσάμενος φάρυγος λάβε δεξιτερῇφι, 480
 τῇ δ' ἐτέρῃ ἔθεν ἄσπον ἐρύσσατο φώνησέν τε·
 “μαῖα, τίη μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ
 τῷ σῶ ἐπὶ μαζῶ· νῦν δ' ἄλγεα πολλὰ μογήσας
 ἤλυθον εἰκοστῷ ἔτει ἐς πατρίδα γαίαν.
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 485
 σίγα, μή τίς τ' ἄλλος ἐνὶ μεγάροισι πύθηται.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστῆρας ἀγανούς,
 οὐδὲ τροφοῦ οὔσης σεῦ ἀφέξομαι, ὅππότε ἂν ἄλλας
 δμῶας ἐν μεγάροισιν ἐμοῖς κτείνωμι γυναῖκας.” 490
 Τὸν δ' αὖτε προσέειπε περίφρων Εὐρύκλεια·
 “τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων.
 οἶσθα μὲν οἶον ἐμὸν μένος ἔμπεδον οὐδ' ἐπιεικτὸν,
 ἔξω δ' ὥς ὅτε τις στερεὴ λίθος ἥῃ σίδηρος.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 495
 εἴ χ' ὑπὸ σοί γε θεὸς δαμάσῃ μνηστῆρας ἀγανούς,
 δὴ τότε τοι καταλέξω ἐνὶ μεγάροισι γυναῖκας,
 αἳ τέ σ' ἀτιμάζουσι καὶ αἰ νηλεΐτιδές εἰσι.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “μαῖα, τίη δὲ σὺ τὰς μυθήσῃ; οὐδέ τί σε χρεή. 500
 εἴ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ εἴσομ' ἐκάστην·
 ἀλλ' ἔχε σιγῇ μῦθον, ἐπίτρεψον δὲ θεοῖσιν.”

Penelope confides to Odysseus her misgivings and her
 strange dream.

Ὡς ἄρ' ἔφη, γρήνυς δὲ διέκ μεγάροιο βεβήκει
 οἰσομένη ποδάνιπτρα· τὰ γὰρ πρότερ' ἔκχυντο πάντα.

αὐτὰρ ἐπεὶ νύψεν τε καὶ ἤλειψεν λίπ' ἐλαΐφ, 505
 αὐτίς ἄρ' ἄσσοτέρω πυρὸς ἔλκετο δίφρον Ὀδυσσεὺς
 θερσόμενος, οὐλὴν δὲ κατὰ βρακέεσσι κάλυψε.
 τοῖσι δὲ μύθων ἦρχε περίφρων Πηνελόπεια·
 “ξείνε, τὸ μέν σ' ἔτι τυτθὸν ἐγὼν εἰρήσομαι αὐτή·
 καὶ γὰρ δὴ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη, 510
 ὅν τινα γ' ὕπνος ἔλοι γλυκερὸς, καὶ κηδόμενόν περ.
 αὐτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαίμων·
 ἤματα μὲν γὰρ τέρπομι' ὀδυρομένη, γοόωσα,
 ἔς τ' ἐμὰ ἔργ' ὀρόωσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ·
 αὐτὰρ ἐπὴν νύξ' ἔλθῃ, ἔλγισί τε κοῖτος ἅπαντας, 515
 κείμεαι ἐνὶ λέκτρῳ, πυκινὰ δέ μοι ἄμφ' ἄδινδον κῆρ
 ὀξείαι μελεδῶνες ὀδυρομένην ἐρέθουσιν.
 ὥς δ' ὅτε Πανδαρέου κόρη, χλωρῆς ἀηδὼν,
 καλὸν ἀείδησιν ἕαρος νέον ἵσταμένοιο,
 δεινδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν, 520
 ἣ τε θαμὰ τρωπῶσα χεῖι πολυηχέα φωνήν,
 παῖδ' ὀλοφυρομένη Ἰτυλον φίλον, ὃν ποτε χαλκῷ
 κτείνε δι' ἀφραδίας, κοῦρον Ζήθοιο ἄνακτος,
 ὥς καὶ ἐμοὶ δίχα θυμὸς ὀρώρεται ἔνθα καὶ ἔνθα,
 ἥ ἐ μένω παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσω, 525
 κτήσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα,
 εὐνὴν τ' αἰδομένη πόσιος δήμοιό τε φῆμιν,
 ἣ ἤδη ἄμ' ἔπωμαι Ἀχαιῶν ὅς τις ἄριστος
 μνᾶται ἐνὶ μεγάροισι, πορῶν ἀπερείσια ἔδνα,
 παῖς δ' ἐμὸς ἕως μὲν ἔην ἔτι νήπιος ἡδὲ χαλῖφρων, 530
 γήμασθ' οὐ μ' εἶα πόσιος κατὰ δῶμα λιποῦσαν·
 νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἥβης μέτρον ἰκάνει,
 καὶ δὴ μ' ἀράται πάλιν ἐλθέμεν ἐκ μεγάροιο,
 κτήσιος ἀσχαλώων, τήν οἱ κατέδουσιν Ἀχαιοί.
 ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριται καὶ ἄκουσον. 535
 χῆνές μοι κατὰ οἶκον ἐείκοσι πυρὸν ἔδουσιν

ἐξ ὕδατος, καί τε σφιν λαίνομαι εἰσορόωσα·
 ἐλθὼν δ' ἐξ ὄρεος μέγας αἰετὸς ἀγκυλοχείλης
 πᾶσι κατ' αὐχένας ἦξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
 ἄθρόοι ἐν μεγάροις, ὃ δ' ἐς αἰθέρα διαν ἀέρθη. 540
 αὐτὰρ ἐγὼ κλαῖον καὶ ἐκώκυνον ἐν περ ὀνείρῳ,
 ἀμφὶ δ' ἔμ' ἠγερέθοντο ἐνπλοκαμίδες Ἀχαιαί,
 οἴκτρ' ὀλοφυρομένην ὃ μοι αἰετὸς ἔκτανε χῆνας.
 ἄψ δ' ἐλθὼν κατ' ἄρ' ἔζ' ἐπὶ προὔχοντι μελάρῳ,
 φωνῇ δὲ βροτῇ κατερήτυε φώνησέν τε· 545
 'θάρσει, Ἰκαρίου κούρη τηλεκλειτοῖο·
 οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλὸν ὃ τοι τετελεσμένον ἔσται.
 χῆνες μὲν μνηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνις
 ἦα πάρος, νῦν αὖτε τεὸς πόσις εἰλήλουθα,
 ὃς πᾶσι μνηστῆρσιν ἀεικέα πότμον ἐφήσω.' 550
 ὥς ἔφατ', αὐτὰρ ἐμὲ μελιδῆς ὕπνος ἀνήκε·
 παπτήνασα δὲ χῆνας ἐνὶ μεγάροιςι νόησα
 πυρὸν ἔρεπτομένους παρὰ πύelon, ἥχι πάρος περ."

Odysseus interprets the dream favourably, but Penelope
 still doubts, and desires to put an end to the wooing
 of the suitors by a decisive test.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "ὦ γύναι, οὗ πως ἔστιν ὑποκρίνασθαι ὄνειρον 555
 ἄλλῃ ἀποκλίναντ', ἐπεὶ ἦ ῥά τοι αὐτὸς Ὀδυσσεὺς
 πέφραδ' ὅπως τελέει· μνηστῆρσι δὲ φαίνεται ὄλεθρος
 πᾶσι μάλ', οὐδέ κέ τις θάνατον καὶ κῆρας ἀλύξει."
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 "ξεῖν', ἦ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι 560
 γίγνont', οὐδέ τι πάντα τελεῖται ἀνθρώποισι.
 δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
 αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι·
 τῶν οἱ μὲν κ' ἐλθωσι διὰ πριστοῦ ἐλέφαντος,

οἷ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες· 565
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἷ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδῃται.
ἀλλ' ἐμοὶ οὐκ ἐντεῦθεν οἴομαι αἰνὸν ὄνειρον
ἐλθέμεν· ἦ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν· 570
ἦδε δὴ ἡὼς εἴσι δυσώνυμος, ἦ μ' Ὀδυσῆος
οἴκου ἀποσχήσει· νῦν γὰρ καταθήσω ἄεθλον,
τοὺς πελέκεας, τοὺς κείνος ἐνὶ μεγάροισιν ἐοῖσιν
ἴστασχε' ἐξείης, δρυόχους ὥς, δῶδεκα πάντας·
στάς δ' ὅ γε πολλὸν ἄνευθε διαρρίπτασκεν οἰστόν. 575
νῦν δὲ μνηστήρεσσιν ἄεθλον τοῦτον ἐφήσω·
ὅς δέ κε ῥήϊτατ' ἐντανύσῃ βιδὸν ἐν παλάμῃσι
καὶ διοῖστέυσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἄμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα
κουρίδιον, μάλα καλὸν, ἐνίπλειον βιότοιο, 580
τοῦ ποτὲ μεμνήσεσθαι οἴομαι ἐν περ ὀνείρῳ.”
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ὦ γύναι αἰδοίῃ Λαερτιάδεω Ὀδυσῆος,
μηκέτι νῦν ἀνάβαλλε δόμοις ἐνὶ τοῦτον ἄεθλον·
πρὶν γάρ τοι πολύμητις ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, 585
πρὶν τούτους τόδε τόξον ἐύξοον ἀμφαφόνοντας
νευρήν τ' ἐντανύσαι διοῖστέυσαί τε σιδήρου.”

Penelope then seeks her chamber and sleeps.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
“εἴ κ' ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροισι
τέρπειν, οὗ κέ μοι ὕπνος ἐπὶ βλεφάροισι χυθείη. 590
ἀλλ' οὐ γάρ πως ἔστιν ἀύπνους ἔμμεναι αἰεὶ
ἀνθρώπους· ἐπὶ γάρ τοι ἐκάστω μοῖραν ἔθηκαν
ἄθανατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν.
ἀλλ' ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰσαναβᾶσα

20. ΟΔΥΣΣΕΙΑΣ Υ.

125

λέξομαι εἰς εὐνὴν, ἥ μοι στονόεσσα τέτυκται, 595
αἰεὶ δάκρυσ' ἐμοῖσι πεφυρμένη, ἐξ οὗ 'Οδυσσεὺς
ῥ'χετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.
ἔνθα κε λεξαίμην· σὺ δὲ λέξεο τῷδ' ἐνὶ οἴκῳ,
ἢ χαμάδις στορέσας, ἢ τοι κατὰ δέμνια θέντων.”
“Ὡς εἰποῦσ' ἀνέβαιν' ὑπερώια σιγαλόεντα, 600
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφιπόλοι κίον ἄλλαι.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
κλαῖεν ἔπειτ' 'Οδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον
ἦδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις 'Αθήνη.

Υ.

Τὰ πρὸ τῆς μνηστηροφονίας.

Odysseus, lying sleepless, sees with indignation the light
conduct of the palace-maidens.

Αὐτὰρ ὁ ἐν προδόμῳ εὐνάζετο δῖος 'Οδυσσεύς·
καὶ μὲν ἀδέψητον βοέην στόρεσ', αὐτὰρ ὕπερθε
κῶεα πόλλ' ὀίω, τοὺς ἱρεύεσκον 'Αχαιοί·
Εὐρυνόμη δ' ἄρ' ἐπὶ χλαῖναν βάλε κοιμηθέντι.
ἔνθ' 'Οδυσσεὺς μνηστῆρσι κακὰ φρονέων ἐνὶ θυμῷ 5
κεῖτ' ἐγρηγορόων· ται δ' ἐκ μεγάρου γυναιῖκες
ἦσαν, αἱ μνηστῆρσιν ἐμισγέσκοντο πάρος περ,
ἀλλήλησιν γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τοῦ δ' ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν, 10
ἦε μεταίξας θάνατον τεύξειεν ἐκάστη,
ἢ ἔτ' ἐφ' μνηστῆρσιν ὑπερφιάλοισι μιγῆναι
ῥστατα καὶ πύματα, κραδίη δέ οἱ ἔνδον ὑλάκτει.

ὥς δὲ κύων ἀμαλγῆσι περὶ σκυλάκεσσι βεβῶσα
 ἄνδρ' ἀγνοήσας ὑλάει μέμονέν τε μάχεσθαι, 15
 ὥς ῥα τοῦ ἔνδον ὑλάκτει ἀγαιομένου κακὰ ἔργα·
 στήθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·
 “τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης,
 ἥματι τῷ ὅτε μοι μένος ἄσχετος ἦσθιε Κύκλωψ
 ἰφθίμους ἐτάρους· σὺ δ' ἐτόλμας, ὄφρα σε μήτις 20
 ἐξάγαγ' ἐξ ἄντροιο διόμενον θανέεσθαι.”
 ὣς ἔφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·
 τῷ δὲ μάλ' ἐν πείσῃ κραδίη μένε τετληυῖα
 νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσεται ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτε γαστέρ' ἀνὴρ πολέος πυρὸς αἰθομένοιο, 25
 ἐμπλείην κνίσσης τε καὶ αἵματος, ἔνθα καὶ ἔνθα
 αἰόλλῃ, μάλα δ' ὦκα λιλαίεται ὀπτηθῆναι,

Then Athena appears to him, encourages him, and gives
 him sleep;

ὥς ἄρ' ὅ γ' ἔνθα καὶ ἔνθα ἐλίσσεται, μερμηρίζων
 ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει
 μοῦνος ἔων πολέσι. σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη 30
 οὐρανόθεν καταβῶσα· δέμας δ' ἦικτο γυναικί·
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπε·
 “τίπτ' αὐτ' ἐγρήσσεις, πάντων περὶ κάμμορε φωτῶν;
 οἶκος μέν τοι ὅδ' ἐστὶ, γυνὴ δέ τοι ἥδ' ἐνὶ οἴκῳ
 καὶ παῖς, οἷόν ποῦ τις ἐέλδεται ἔμμεναι νῆα.” 35
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ναὶ δὴ ταῦτά γε πάντα, θεᾶ, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τί μοι τόδε θυμὸς ἐνὶ φρεσὶ μερμηρίζει,
 ὅππως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσω,
 μοῦνος ἔων· οἱ δ' αἰὲν ἀολλέες ἔνδον ἔασι. 40
 πρὸς δ' ἔτι καὶ τόδε μείζον ἐνὶ φρεσὶ μερμηρίζω·
 εἴ περ γὰρ κτείναιμι Διὸς τε σέθεν τε ἔκητι,

πῇ κεν ὑπεκπροφύγοιμι ; τὰ σε φράζεσθαι ἄνωγα.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “σχήτλιε, καὶ μὲν τίς τε χερεῖουσι πείθεθ' ἑταίρω, 45
 ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδεν·
 αὐτὰρ ἐγὼ θεός εἰμι, διαμπερὲς ἥ σε φυλάσσω
 ἐν πάντεσσι πόνοισι. ἐρέω δέ τοι ἐξαναφανδόν·
 εἴ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων
 νῶϊ περιστᾷεν, κτεῖναι μεμαῶτες Ἄρηι, 50
 καὶ κεν τῶν ἐλάσαιο βόας καὶ ἴφια μῆλα.
 ἀλλ' ἐλέτω σε καὶ ὕπνος· ἀνὴρ καὶ τὸ φυλάσσειν
 πάννυχον ἐγρήσσοντα, κακῶν δ' ὑποδύσει ἥδη.”
 ὣς φάτο, καὶ ῥά οἱ ὕπνον ἐπὶ βλεφάροισιν ἔχενεν,
 αὐτὴ δ' ἂψ ἐς Ὀλύμπου ἀφίκετο δῖα θεάων. 55

but Penelope wakes and cries, longing for death, till
 Odysseus hears her lamentation.

εἴτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 λυσιμελὲς, ἄλοχος δ' ἄρ' ἐπέγρετο κεδνὰ ἰδυῖα,
 κλαῖε δ' ἄρ' ἐν λέκτροισι καθεζομένη μαλακοῖσιν.
 αὐτὰρ ἐπεὶ κλαίουσα κορέσσαστο δν κατὰ θυμὸν,
 Ἀρτέμιδι πρῶτιστον ἐπεύξατο δῖα γυναικῶν· 60
 “Ἄρτεμι, πότνα θεᾶ, θύγατερ Διὸς, αἶθε μοι ἥδη
 ἰὸν ἐνὶ στήθεσσι βαλοῦσ' ἐκ θυμὸν ἔλοιο
 αὐτίκα νῦν, ἣ ἔπειτά μ' ἀναρπάξασα θύελλα
 οἴχοιτο προφέρουσα κατ' ἡρόεντα κέλευθα,
 ἐν προχοῇς δὲ βάλοι ἀφορρόου Ὠκεανοῖο. 65
 ὥς δ' ὅτε Πανδάρου κούρας ἀνέλοντο θύελλαι·
 τῇσι τοκῆας μὲν φθίσαν θεοὶ, αἱ δ' ἐλίποντο
 ὄρφαναι ἐν μεγάροισι, κόμισσε δὲ δῖ' Ἀφροδίτη
 τυρῶ καὶ μέλιτι γλυκερῶ καὶ ἡδέϊ οἴνω·
 Ἥρη δ' αὐτῇσιν περὶ πασέων δῶκε γυναικῶν 70
 εἶδος καὶ πινυτήν, μῆκος δ' ἔπορ' Ἀρτεμις ἀγνή,

ἔργα δ' Ἀθηναίη δέδραε κλυτὰ ἔργαζεσθαι.
 εὖτ' Ἀφροδίτῃ διὰ προσέστιχε μακρὸν Ὀλυμπον,
 κοῦρης αἰτήσουσα τέλος θαλεροῖο γάμοιο,
 ἐς Δία τερπικέρανον—ὁ γάρ τ' εὖ οἶδεν ἅπαντα, 75
 μοῖράν τ' ἄμμορίην τε καταθνητῶν ἀνθρώπων—
 τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνηρείψαντο
 καὶ ῥ' ἔδοσαν στυγερῇσιν ἔρινύσιν ἀμφιπολεύειν·
 ὥς ἔμ' αἰστώσειαν Ὀλύμπια δώματ' ἔχοντες,
 ἢ ἔμ' ἐνπλόκαμος βάλοι Ἄρτεμις, ὅφρ' Ὀδυσῆα 80
 ὀσσομένη καὶ γαῖαν ὕπο στυγερὴν ἀφικοίμην,
 μηδέ τι χείρονος ἀνδρὸς ἐνφραίνοιμι νόημα.
 ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακὸν, ὅππότε κέν τις
 ἦματα μὲν κλαίῃ, πυκνῶς ἀκαχήμενος ἦτορ,
 νύκτας δ' ὕπνος ἔχῃσιν—ὁ γάρ τ' ἐπέλησεν ἀπάντων, 85
 ἐσθλῶν ἢ δὲ κακῶν, ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ—
 αὐτὰρ ἐμοὶ καὶ οὐκ εἰρατ' ἐπέσσειεν κακὰ δαίμων.
 τῇδε γὰρ αὖ μοι νυκτὶ παρέδραθεν εἴκελος αὐτῷ,
 τοῖος ἐὼν οἷος ἦεν ἄμα στρατῷ· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ οὐκ ἐφάμην ὄναρ ἔμμεναι, ἀλλ' ὕπαρ ἦδη.” 90
 Ἄς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 τῆς δ' ἄρα κλαιούσης ὅπα σύνθετο δῖος Ὀδυσσεύς·
 μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν
 ἦδη γινώσκουσα παρεστάμεναι κεφαλῇφι.
 χλαῖναν μὲν συνελὼν καὶ κώεα, τοῖσιν ἐνεῦδεν, 95
 ἐς μέγαρον κατέθηκεν ἐπὶ θρόνον, ἐκ δὲ βοεῖην
 θῆκε θύραζε φέρων, Διὶ δ' εὔξατο χεῖρας ἀνασχών·

In answer to the prayer of Odysseus a double omen comes to encourage him.

“Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερὴν τε καὶ ὕγρην
 ἦγες ἐμὴν ἐς γαῖαν, ἐπεὶ μ' ἐκακώσατε λήην,
 φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων 100

ἐνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.”
 ἌΩς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς,
 αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,
 ὑψόθεν ἐκ νεφέων· γήθησε δὲ διὸς Ὀδυσσεύς.
 φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς 105
 πλησίον, ἔνθ' ἄρα οἱ μύλαι εἴατο ποιμένι λαῶν,
 τῆσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες
 ἄλφιστα τεύχουσai καὶ ἀλείατα, μυελὸν ἀνδρῶν.
 αἱ μὲν ἄρ' ἄλλαι εὐδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν,
 ἣ δὲ μί' οὐ πω παύειτ', ἀφαιροτάτῃ δ' ἐτέτυκτο· 110
 ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·
 “Ζεῦ πάτερ, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,
 ἦ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος,
 οὐδέ ποθι νέφος ἐστί· τέρας νύ τεφ τόδε φαίνεις.
 κρήνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω· 115
 μνηστῆρες πύματόν τε καὶ ὕστατον ἥματι τῷδε
 ἐν μεγάροις Ὀδυσῆος ἐλοίατο δαῖτ' ἐρατεινὴν,
 οἳ δὴ μοι καμάτῳ θυμαλγεί γούνατ' ἔλυσαν
 ἄλφιστα τευχούσῃ· νῦν ὕστατα δειπνήσειαν.”
 ἌΩς ἄρ' ἔφη, χαῖρεν δὲ κληδόνι διὸς Ὀδυσσεύς 120
 Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.
 Αἱ δ' ἄλλαι δμῳαὶ κατὰ δώματα κάλ' Ὀδυσῆος
 ἀγρόμεναι ἀνέκαιον ἐπ' ἐσχάρῃ ἀκάματον πῦρ.

Telemachus wakes and enquires after his guest. The
 banquet hall is made ready against the feast
 of the New Moon.

Τηλέμαχος δ' εὐνήθεν ἀνίστατο, ἰσόθεος φῶς,
 εἵματα ἐσσάμενος· περὶ δὲ ξίφος ὄξυν' ἔτ' ὦμῳ· 125
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ·
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, πρὸς δ' Εὐρύκλειαν ἔειπε·

“μαῖα φίλη, τὸν ξείνον ἐτιμήσασθ’ ἐνὶ οἴκῳ
 εὐνῇ καὶ σίτῳ, ἣ αὐτῶς κείται ἀκηδής ; 130
 τοιαύτη γὰρ ἐμὴ μήτηρ, πινυτή περ ἐοῦσα
 ἐμπλήγδην ἑτερόν γε τίει μερόπων ἀνθρώπων
 χείρονα, τὸν δέ τ’ ἀρείον’ ἀτιμήσασ’ ἀποπέμπει.”
 Τὸν δ’ αὖτε προσέειπε περίφρων Εὐρύκλεια·
 “οὐκ ἄν μιν νῦν, τέκνον, ἀναίτιον αἰτιόω. 135
 οἶνον μὲν γὰρ πῖνε καθήμενος, ὅφρ’ ἔθελ’ αὐτὸς,
 σίτου δ’ οὐκέτ’ ἔφη πεινῆμεναι· εἴρετο γάρ μιν.
 ἀλλ’ ὅτε δὴ κοίτιο καὶ ὕπνου μμνήσκοιτο,
 ἢ μὲν δέμνι’ ἄνωγεν ὑποστορέσαι δμῳῇσιν,
 αὐτὰρ ὃ γ’, ὥς τις πάμπαν διζυρὸς καὶ ἄποτμος, 140
 οὐκ ἔθελ’ ἐν λέκτροισι καὶ ἐν ῥήγεσσι καθεύδειν,
 ἀλλ’ ἐν ἀδεψήτῳ βοέῃ καὶ κώεσιν οἴῳ
 ἔδραθ’ ἐνὶ προδόμῳ· χλαῖναν δ’ ἐπιέσσαμεν ἡμεῖς.”
 ὣς φάτο, Τηλέμαχος δὲ διὲκ μεγάρου βεβήκει
 ἔγχος ἔχων· ἅμα τῷ γε δύω κύνες ἄργοι ἔποντο. 145
 βῆ δ’ ἵμεν εἰς ἀγορὴν μετ’ ἐκνήμιδας Ἀχαιοῦς.
 ἦ δ’ αὖτε δμῳῇσιν ἐκέκλετο δῖα γυναῖκων,
 Εὐρύκλει’, ὦπος θυγάτηρ Πεισηνορίδαο·
 “ἀγρεῖθ’, αἱ μὲν δῶμα κορήσατε ποιπνύσασαι,
 ῥάσασατέ τ’, ἔν τε θρόνοισι εὐποιήτοισι τάπητας 150
 βάλλετε πορφυρέους· αἱ δὲ σπόγγοισι τραπέζας
 πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας
 καὶ δέπα ἀμφικύπελλα τετυγμένα· ταῖ δὲ μεθ’ ὕδωρ
 ἔρχεσθε κρήνηνδε, καὶ οἴσετε θάσσον ἰοῦσαι.
 οὐ γὰρ δὴν μνηστῆρες ἀπέσσονται μεγάροιο, 155
 ἀλλὰ μάλ’ ἦρι νέονται, ἐπεὶ καὶ πᾶσιν ἐορτή.”
 ὣς ἔφαθ’, αἱ δ’ ἄρα τῆς μάλα μὲν κλύον ἦδ’ ἐπίθοντο.
 αἱ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον,
 αἱ δ’ αὐτοῦ κατὰ δώματ’ ἐπισταμένως πονέοντο.
 Ἔς δ’ ἦλθον δρηστήρες Ἀχαιῶν. οἱ μὲν ἔπειτα 160

εὖ καὶ ἐπισταμένως κέασαν ξύλα, ταὶ δὲ γυναῖκες

Enter Eumaeus and Melanthius: the latter once more
insults Odysseus.

ἦλθον ἀπὸ κρήνης· ἐπὶ δὲ σφισιν ἦλθε συβώτης
τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πᾶσιν ἄριστοι.
καὶ τοὺς μέν ῥ' εἶασε καθ' ἕρκεα καλὰ νέμεσθαι,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα μελιχίοισι· 165
“ξεῖν', ἦ ἄρ τί σε μᾶλλον Ἀχαιοὶ εἰσορώωσιν,
ἦέ σ' ἀτιμάζουσι κατὰ μέγαρ', ὥς τὸ πάρος περ;”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“αἶ γὰρ δὴ, Εὐμαιε, θεοὶ τισαῖατο λώβην,
ἦν οἷδ' ὑβρίζοντες ἀτάσθαλα μηχανόωνται 170
οἴκῳ ἐν ἀλλοτρίῳ, οὐδ' αἰδοῦς μοῖραν ἔχουσιν.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δέ σφ' ἦλθε Μελάνθιος, αἰπόλος αἰγῶν,
αἶγας ἄγων αἶ πᾶσι μετέπρεπον αἰπολίοισι,
δεῖπνον μνηστήρεσσι· δύω δ' ἅμ' ἔποντο νομῆες. 175
καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
αὐτὸς δ' αὖτ' Ὀδυσῆα προσηύδα κερτομίοισι·
“ξεῖν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις κατὰ δῶμα
ἀνέρας αἰτίζων, ἀπὰρ οὐκ ἔξεισθα θύραζε;
πάντως οὐκέτι νῶϊ διακρινέεσθαι οἴω 180
πρὶν χειρῶν γεύσασθαι, ἐπεὶ σύ περ οὐ κατὰ κόσμον
αἰτίζεις· εἰσὶν δὲ καὶ ἄλλαι δαῖτες Ἀχαιῶν.”

ἌΩς φάτο, τὸν δ' οὗ τι προσέφη πολύμητις Ὀδυσσεύς,
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

But Philoetius, the neatherd, speaks kindly to the stranger,
expressing his love for Odysseus.

Τοῖσι δ' ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὄρχαμος ἀνδρῶν, 185
βοῦν στεῖραν μνηστήρσιν ἄγων καὶ πίονας αἶγας.

πορθμῆες δ' ἄρα τοὺς γε διήγαγον, οἳ τε καὶ ἄλλους
 ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
 καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῳ,
 αὐτὸς δ' αὖτ' ἐρέεινε συβώτῃν ἄγχι παραστάς· 190
 “ τίς δὴ ὅδε ξείνος νέον εἰλήλουθε, συβῶτα,
 ἡμέτερον πρὸς δῶμα; τέων δ' ἐξ εὐχεται εἶναι
 ἀνδρῶν; ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα;
 δύσμορος, ἣ τε ἔοικε δέμας βασιλῆϊ ἄνακτι·
 ἀλλὰ θεοὶ δυνόωσι πολυπλάγκτους ἀνθρώπους, 195
 ὁππότε καὶ βασιλεῦσιν ἐπικλώσωνται οἰζύν.”
 Ἦ καὶ δεξιτερῇ δειδίσκετο χεὶρὶ παραστὰς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ χαῖρε, πάτερ ὦ ξεῖνε· γένοιτό τοι ἔς περ ὀπίσσω
 ὄλβος· ἀτὰρ μὲν νῦν γε κακοῖς ἔχειαι πολέεσσι. 200
 Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος·
 οὐκ ἐλεαίρεις ἄνδρας, ἐπὴν δὴ γένεαι αὐτὸς,
 μισγόμεναι κακότητι καὶ ἄλγεσι λευγαλείοισιν.
 ἴδιον, ὥς ἐνόησα, δεδάκρυνται δέ μοι ὅσσε
 μνησαμένῳ Ὀδυσῆος, ἐπεὶ καὶ κείνον ὀίω 205
 τοιάδῃ λαίφῃ· ἔχοντα κατ' ἀνθρώπους ἀλάλησθαι,
 εἴ που ἔτι ζῶει καὶ ὄρᾳ φάος ἠελίοιο.
 εἰ δ' ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν,
 ὦ μοι ἔπειτ' Ὀδυσῆος ἀμύμονος, ὅς μ' ἐπὶ βουσὶν
 εἶσ' ἔτι τυτθὸν ἐόντα Κεφαλλήνων ἐνὶ δήμῳ. 210
 νῦν δ' αἱ μὲν γίγνονται ἀθέσφατοι, οὐδέ κεν ἄλλως
 ἀνδρὶ γ' ὑποσταχύοιτο βοῶν γένος εὐρυμετώπων·
 τὰς δ' ἄλλοι με κέλονται ἀγωνέμεναί σφισιν αὐτοῖς
 ἔδμεναι· οὐδέ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν,
 οὐδ' ὅπιδά τρομέουσι θεῶν· μεμάασι γὰρ ἤδη 215
 κτήματα δάσσεσθαι δὴν οἰχομένοιο ἄνακτος.
 αὐτὰρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσι φίλοισι
 πόλλ' ἐπιδινεῖται· μάλα μὲν κακὸν νῖος ἐόντος

ἄλλων δῆμον ικέσθαι ἰόντ' αὐτῇσι βόεσσιν,
 ἄνδρας ἐς ἄλλοδαπούς· τὸ δὲ ῥίγιον, αὔθι μένοντα 220
 βουσὶν ἐπ' ἄλλοτρίῃσι καθήμενον ἄλγεα πάσχειν.
 καί κεν δὴ πάλαι ἄλλον ὑπερμενέων βασιλῆων
 ἐξικόμην φεύγων, ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται·
 ἀλλ' ἔτι τὸν δύστηνον δίομαι, εἴ ποθεν ἐλθὼν
 ἀνδρῶν μνηστήρων σκέδασιν κατὰ δώματα θείη." 225
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 "βουκόλ', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ξοικας,
 γινώσκω δὲ καὶ αὐτὸς ὅ τοι πινυτὴ φρένας ἔκει,
 τοῦνεκά τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι· 230
 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίη τε τράπεζα,
 ἰστίη τ' Ὀδυσῆος ἀμύμονος, ἦν ἀφικάνω,
 ἧ σέθεν ἐνθάδ' ἐόντος ἐλεύσεται οἴκαδ' Ὀδυσσεύς·
 σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεται, αἶ κ' ἐθέλῃσθα,
 κτεινομένους μνηστήρας, οἳ ἐνθάδε κοιρανέουσι."
 Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ· 235
 "αἶ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·
 γνοίης χ' οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται."
 ἌΩς δ' αὐτως Εὐμαιος ἐπέεζατο πᾶσι θεοῖσι
 νοστήσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.

A warning omen prevents the suitors from slaying
 Telemachus.

ἌΩς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 240
 μνηστήρες δ' ἄρα Τηλεμάχῳ θανάτῳ τε μόρον τε
 ἥρτυον· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλυθεν ὄρνις,
 αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν.
 τοῖσιν δ' Ἀμφίνομος ἀγορήσατο καὶ μετέειπεν·
 "ὦ φίλοι, οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλή, 245
 Τηλεμάχοιο φόνος· ἀλλὰ μνησώμεθα δαιτός."
 ἌΩς ἔφατ' Ἀμφίνομος, τοῖσιν δ' ἐπιήνδανε μῦθος.

ἐλθόντες δ' ἐς δώματ' Ὀδυσσῆος θείοιο
 χλαίνας μὲν κατέθεντο κατὰ κλισμούς τε θρόνους τε,
 οἱ δ' ἱέρευνον οἷς μεγάλους καὶ πίνοντας αἶγας, 250
 ἱέρευνον δὲ σύας σιάλους καὶ βοῦν ἀγελαίην·
 σπλάγχχνα δ' ἄρ' ὀπτήσαντες ἐνώμων, ἐν δέ τε οἶνον
 κρητῆρσιν κερώνοντο· κύπελλα δὲ νεῖμε συβώτης.
 σῆτον δὲ σφ' ἐπένειμε Φιλοίτιος, ὄρχαμος ἀνδρῶν,
 καλοῖς ἐν κανέοισιν, ἐφνοχόει δὲ Μελανθεύς. 255
 οἱ δ' ἐπ' ὀνείαθ' ἔτοῖμα προκείμενα χεῖρας ἱαλλον.

Telemachus protects Odysseus at the banquet and defies
 the suitors.

Τηλέμαχος δ' Ὀδυσῆα καθῖδρυε, κέρδεα νωμῶν,
 ἐντὸς ἐνσταθέος μεγάρου, παρὰ λάϊνον οὐδὸν,
 δίφρον ἀεικέλιον καταθείς ὀλίγην τε τράπεζαν·
 παρ δ' ἐτίθει σπλάγχχνων μοίρας, ἐν δ' οἶνον ἔχευεν 260
 ἐν δέπαϊ χρυσέῳ, καί μιν πρὸς μῦθον ἔειπεν·
 “ἐνταυθοῖ νῦν ἦσο μετ' ἀνδράσιν οἰνοποτάζων·
 κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω
 πάντων μνηστήρων, ἐπεὶ οὗ τοι δῆμιός ἐστιν
 οἶκος ὅδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτῆσατο κείνος. 265
 ὑμεῖς δὲ, μνηστῆρες, ἐπίσχετε θυμὸν ἐνιπῆς
 καὶ χειρῶν, ἵνα μή τις ἔρις καὶ νείκος ὄρηται.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 270
 “καὶ χαλεπὸν περ ἔοντα δεχόμεθα μῦθον, Ἀχαιοί,
 Τηλεμάχου· μάλα δ' ἡμῖν ἀπειλήσας ἀγορεύει.
 οὐ γὰρ Ζεὺς εἵασε Κρονίων· τῷ κέ μιν ἦδη
 παύσαμεν ἐν μεγάροισι, λιγύν περ ἔδντ' ἀγορητήν.”
 ὣς ἔφατ' Ἀντίνοος· ὃ δ' ἄρ' οὐκ ἐμπάζετο μῦθον. 275
 κηρυκες δ' ἀνὰ ἄστυ θεῶν ἱερὴν ἐκατόμβην

ἦγον· τοὶ δ' ἀγέροντο κάρη κομόωντες Ἀχαιοὶ
ἄλσος ὑπο σκιερὸν ἑκατηβόλου Ἀπόλλωνος.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα· 280
παρ δ' ἄρ' Ὀδυσσῆι μοῖραν θέσαν οἳ πονέοντο
ἴσῃν, ὥς αὐτοὶ περ ἐλάγχανον· ὧς γὰρ ἀνώγει
Τηλέμαχος, φίλος υἱὸς Ὀδυσσῆος θεῖοιο.

During the feast Ctesippus hurls a missile at Odysseus,
but misses him.

Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶα Ἀθήνη
λώβης ἴσχεσθαι θυμαλγέος, ὅφρ' ἔτι μᾶλλον 285
δύη ἄχος κραδίην Λαερτιάδεω Ὀδυσῆος.
ἦν δέ τις ἐν μνηστῆρσιν ἀνὴρ ἀθεμίστια εἰδὼς,
Κτήσιππος δ' ὄνομ' ἔσκε, Σάμῃ δ' ἐνὶ οἰκίᾳ ναῖεν·
ὃς δὴ τοι κτεάτεσσι πεποιθὼς θεσπεσίοισι
μνάσκετ' Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα. 290
ὅς ῥα τότε μνηστῆρσιν ὑπερφιάλοισι μετηύδα·
“κέκλυτέ μεν, μνηστῆρες ἀγήνορες, ὅφρα τι εἴπω·
μοῖραν μὲν δὴ ξείνος ἔχει πάλαι, ὥς ἐπέοικεν,
ἴσῃν· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ' ἵκηται. 295
ἀλλ' ἄγε οἱ καὶ ἐγὼ δῶ ξείνιον, ὅφρα καὶ αὐτὸς
ἦε λοετροχόφῃ δώῃ γέρας ἠέ τφ ἄλλφ
δμῶων, οἳ κατὰ δώματ' Ὀδυσσῆος θεῖοιο.”

^αὩς εἰπὼν ἔρριψε βοδὸς πόδα χειρὶ παχείῃ,
κείμενον ἐκ κανέοιο λαβών· ὃ δ' ἀλεύατ' Ὀδυσσεὺς 300
ἦκα παρακλίνας κεφαλὴν, μείδῃσε δὲ θυμῷ
σαρδάνιον μάλα τοῖον· ὃ δ' εὐδμητον βάλε τοῖχον.

Telemachus is justly indignant, and Agelaus tries to
appease him.

Κτήσιππον δ' ἄρα Τηλέμαχος ἠνίπαπε μύθφ·

“Κτήσιππ’, ἡ μάλα τοι τόδε κέρδιον ἔπλετο θυμῷ·
 οὐκ ἔβαλες τὸν ξεῖνον· ἀλείατο γὰρ βέλος αὐτός. 305
 ἡ γὰρ κέν σε μέσον βάλλον ἔγχεϊ ὀξύνοντι,
 καί κέ τοι ἀντὶ γάμοιο πατὴρ τάφον ἀμφεπονείτο
 ἐνθάδε. τῷ μὴ τίς μοι ἀεικείας ἐνὶ οἴκῳ
 φαινέτω· ἥδη γὰρ νοέω καὶ οἶδα ἕκαστα,
 ἐσθλά τε καὶ τὰ χέρηα· πάρος δ’ ἔτι νήπιος ἦα. 310
 ἀλλ’ ἔμπης τάδε μὲν καὶ τέτλαμεν εἰσορόωντες,
 μήλων σφαζομένων οἴνοιο τε πινομένοιο
 καὶ σίτου· χαλεπὸν γὰρ ἐρυκακέειν ἕνα πολλούς.
 ἀλλ’ ἄγε μηκέτι μοι κακὰ βέζετε δυσμενέοντες·
 εἰ δ’ ἥδη μ’ αὐτὸν κτείνειν μενεαίνετε χαλκῷ, 315
 καί κε τὸ βουλοίμην, καί κεν πολλὸν κέρδιον εἴη
 τεθνάμεν ἢ τάδε γ’ αἰὲν ἀεικέα ἔργ’ ὀράσθαι,
 ξείνους τε στυφελιζομένους δμώας τε γυναῖκας
 ῥυστάζοντας ἀεικελίως κατὰ δώματα καλά.”
 “Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 320
 ὁψὲ δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθέντι δικαίῳ
 ἀντιβίοις ἐπέεσσι καθαπτόμενος χαλεπαῖνοι·
 μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν’ ἄλλον 325
 δμῶων, οἳ κατὰ δώματ’ Ὀδυσσῆος θείοιο.
 Τηλεμάχῳ δέ κε μῦθον ἐγὼ καὶ μητέρι φαίην
 ἥπιον, εἴ σφωιν κραδίη ἄδοι ἀμφοτέρουιν.
 ὄφρα μὲν ὑμῖν θυμὸς ἐνὶ στήθεσσι νύλλει
 νοστήσειν Ὀδυσῆα πολύφρονα ὅνδε δόμονδε,
 τόφρ’ οὗ τις νέμεσις μενέμεν τ’ ἦν ἰσχύμεναί τε 330
 μνηστῆρας κατὰ δώματ’, ἐπεὶ τόδε κέρδιον ἦεν,
 εἰ νόστησ’ Ὀδυσσεὺς καὶ ὑπότροπος ἔκετο δῶμα·
 νῦν δ’ ἥδη τόδε δῆλον, ὅτ’ οὐκέτι νόστιμός ἐστιν.
 ἀλλ’ ἄγε, σῇ τάδε μητρὶ παρεζόμενος κατάλεξον,
 γήμασθ’ ὅς τις ἄριστος ἀνὴρ καὶ πλείστα πόρησιν, 335

ὄφρα σὺ μὲν χαίρων πατρώϊα πάντα νέμῃαι,
ἔσθων καὶ πίνων, ἣ δ' ἄλλον δῶμα κομίζῃ.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
“οὐ μὰ Ζῆν', Ἀγέλαε, καὶ ἄλγεα πατρός ἐμοῖο,
ὅς που τῇλ' Ἰθάκης ἦ ἔφθιται ἢ ἀλάληται,
οὗ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω
γῆμασθ' ὧς κ' ἐθέλῃ, ποτὶ δ' ἄσπετα δῶρα δίδωμι.
αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο δῖεσθαι
μύθῳ ἀναγκαίῳ· μὴ τοῦτο θεὸς τελέσειεν.”

340

The suitors, distraught by Athena, laugh at the boding
prophecy of Theoclymenus; then they turn him
from the house.

ἅΩς φάτο Τηλέμαχος· μνηστῆρσι δὲ Παλλὰς Ἀθήνη 345
ἄσβεστον γέλω ὤρσε, παρέπλαγξεν δὲ νόημα.

οἱ δ' ἤδη γναθμοῖσι γελοῖων ἀλλοτρίοισιν,
αἰμοφόρυκτα δὲ δὴ κρέα ἤσθιον· ὅσσε δ' ἄρα σφέν
δακρύνοντι πίμπλυντο, γόον δ' ὤϊετο θυμός.

τοῖσι δὲ καὶ μετέειπε Θεοκλόμενος θεοειδής·

350

“ἂ δειλοὶ, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὑμέων
εἰλύεται κεφαλαί τε πρόσωπά τε νέρθε τε γούνα,

οἰμωγὴ δὲ δέδῃε, δεδάκρυνται δὲ παρειαί,

αἵματι δ' ἐρράδαται τοῖχοι καλαί τε μεσόδμοι·

εἰδώλων δὲ πλέον πρόθυρον, πλείῃ δὲ καὶ αὐλῇ,

355

ἱεμένων Ἐρεβόσδε ὑπὸ ζόφον· ἥελιος δὲ

οὐρανὸν ἑξαπόλωε, κακὴ δ' ἐπιδέδρομεν ἀχλὺς.”

ἅΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἤδυν γέλασαν.

τοῖσιν δ' Εὐρύμαχος, Πολύβου παῖς, ἥρχ' ἀγορεύειν·

“ἀφραίνει ξείνος νέον ἄλλοθεν εἰληλουθώς.

360

ἀλλὰ μιν αἶψα, νέοι, δόμον ἐκπέμψασθε θύραζε

εἰς ἀγορὴν ἔρχεσθαι, ἐπεὶ τάδε νυκτὶ εἰσκει.”

Τὸν δ' αὖτε προσέειπε Θεοκλόμενος θεοειδής·

“Εὐρύμαχ’, οὐ τί σ’ ἄνωγα ἐμοὶ πομπῆας ὀπάξειν·
 εἰσὶ μοι ὀφθαλμοί τε καὶ οὐατα καὶ πόδες ἄμφω 365
 καὶ νόος ἐν στήθεσσι τετυγμένος οὐδὲν ἀεικής.
 τοῖς ἔξειμι θύραζε, ἐπεὶ νοέω κακὸν ὕμιν
 ἐρχόμενον, τό κεν οὐ τις ὑπεκφύγοι οὐδ’ ἀλέαιτο
 μνηστήρων, οἳ δῶμα κατ’ ἀντιθέου Ὀδυσῆος
 ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάσθε.” 370
 ὣς εἰπὼν ἐξῆλθε δόμων εὐναιεταόντων,
 ἔκετο δ’ ἐς Πείραιον, ὃ μιν πρόφρων ὑπέδεκτο.
 μνηστῆρες δ’ ἄρα πάντες ἐς ἀλλήλους ὀρόωντες
 Τηλέμαχον ἐρέθιζον, ἐπὶ ξείνοισι γελοῶντες·
 ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων· 375
 “Τηλέμαχ’, οὐ τις σεῖο κακοξενώτερος ἄλλος·
 οἷον μὲν τινα τοῦτον ἔχεις ἐπίμαστον ἀλήτην,
 σίτου καὶ οἴνου κεχρημένον, οὐδέ τι ἔργων
 ἔμπαιον οὐδὲ βίης, ἀλλ’ αὖτως ἄχθος ἀρούρης.
 ἄλλος δ’ αὐτὲ τις οὔτος ἀνέστη μαντεύεσθαι. 380
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 τοὺς ξείνους ἐν νηὶ πολυκλήϊδι βαλόντες
 ἐς Σικελοὺς πέμψωμεν, ὅθεν κέ τοι ἄξιον ἄλφοιν.”
 ὣς ἔφασαν μνηστῆρες· ὃ δ’ οὐκ ἐμπάζετο μύθων,
 ἀλλ’ ἀκέων πατέρα προσεδέρεκετο, δέγμενος αἰεὶ, 385
 ὁππότε δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήσει.

Penelope sits listening to all the insulting words of the
 suitors.

“Ἡ δὲ κατ’ ἀντηστὶν θεμένη περικαλλέα δίφρου
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
 ἀνδρῶν ἐν μεγάροισιν ἐκάστου μῦθον ἄκουε.
 δεῖπνον μὲν γὰρ τοί γε γελοίωντες τετύκοντο 390
 ἡδύ τε καὶ μενοεικές, ἐπεὶ μάλα πόλλ’ ἱέρευσαν·
 δόρπου δ’ οὐκ ἂν πως ἀχαρίστερον ἄλλο γένοιτο,

οἷον δὴ τάχ' ἔμελλε θεὰ καὶ καρτερὸς ἀνὴρ
 θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανόωντο.

Φ.

Τόξου θέσις.

Penelope brings out from her storehouse the bow of
 Odysseus and challenges the suitors to
 a test of prowess.

Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη,
 κούρῃ Ἰκαρίοιο, περίφρονι Πηνελοπείῃ,
 τόξον μνηστήρεσσι θέμεν πολιόν τε σίδηρον
 ἐν μεγάροις Ὀδυσῆος, ἀέθλια καὶ φόνου ἀρχήν.
 κλίμακα δ' ὑψηλὴν προσεβήσετο οἷο δόμοιο, 5
 εἴλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παχείῃ
 καλὴν χαλκείην· κώπη δ' ἐλέφαντος ἐπῆεν.
 βῆ δ' ἵμεναι θάλαμόνδε σὺν ἀμφιπόλοισι γυναιξίν
 ἔσχατον· ἔνθα δέ οἱ κειμήλια κείμενα ἄνακτος,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος. 10
 ἔνθα δὲ τόξον κείμενον παλίντονον ἠδὲ φαρέτρη
 ἰοδόκος, πολλοὶ δ' ἔνεσαν στονόμεντες διστοί,
 δῶρα τὰ οἱ ξείνος Λακεδαιμόνι δῶκε τυχήσας
 Ἰφίτος Εὐρυτίδης, ἐπιείκελος ἀθανάτοισι.
 τῷ δ' ἐν Μεσσήνῃ ξυμβλήτην ἀλλήλοισιν 15
 οἴκῳ ἐν Ὀρσιλόχοιο δαΐφρονος. ἦ τοι Ὀδυσσεὺς
 ἦλθε μετὰ χρεῖος, τό ρά οἱ πᾶς δῆμος ὄφελλε·
 μῆλα γὰρ ἔξ' Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν
 νηυσὶ πολυκλήισι τριηκόσι' ἠδὲ νομῆας.
 τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς 20

παιδνὸς ἐών· πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.
 Ἴφιτος αὖθ' ἵππους διζήμενος, αἳ οἱ ὄλοντο
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοί·
 αἱ δὴ οἱ καὶ ἔπειτα φόνος καὶ μοῖρα γένοντο,
 ἐπειδὴ Διὸς υἱὸν ἀφίκετο καρτερόθυμον, 25
 φῶθ' Ἡρακλῆα, μεγάλων ἐπίστορα ἔργων,
 ὅς μιν ξείνων ἐόντα κατέκτανεν ᾧ ἐνὶ οἴκῳ,
 σχέτλιος, οὐδὲ θεῶν ὄπιν ῥδέσας· οὐδὲ τράπεζαν,
 τὴν δὴ οἱ παρέθηκεν· ἔπειτα δὲ πέφνε καὶ αὐτὸν,
 ἵππους δ' αὐτὸς ἔχε κρατερώνυχας ἐν μεγάροισι. 30
 τὰς ἐρέων Ὀδυσῆι συνήντετο, δῶκε δὲ τόξον,
 τὸ πρὶν μὲν ῥ' ἐφόρει μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ
 κάλλιπ' ἀποθνήσκων ἐν δώμασιν ὑψηλοῖσι.
 τῷ δ' Ὀδυσσεὺς ξίφος ὀξὺ καὶ ἄλκιμον ἔγχος ἔδωκεν,
 ἀρχὴν ξεινοσύνης προσκηδέος· οὐδὲ τραπέζῃ 35
 γνώτην ἀλλήλων· πρὶν γὰρ Διὸς υἱὸς ἔπεφνε
 Ἴφιτον Εὐρυτιδην, ἐπιείκελον ἀθανάτοισιν,
 ὅς οἱ τόξον ἔδωκε. τὸ δ' οὐ ποτε διὸς Ὀδυσσεὺς
 ἐρχόμενος πόλεμόνδε μελαινάων ἐπὶ νηῶν
 ἥρεϊτ', ἀλλ' αὐτοῦ μνηῆμα ξείνοιο φίλοιο 40
 κέσκετ' ἐνὶ μεγάροισι, φόρει δέ μιν ἦς ἐπὶ γαίης.
 Ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο διὰ γυναικῶν,
 οὐδὸν τε δρύνινον προσεβήσεται, τὸν ποτε τέκτων
 ξέσσειν ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν,
 ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινὰς, 45
 αὐτίκ' ἄρ' ἦ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης,
 ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
 ἅντα τιτυσκομένη· τὰ δ' ἀνέβραχεν ἡύτε ταῦρος
 βοσκομένος λειμῶνι· τόσ' ἔβραχε καλὰ θύρετρα
 πληγέντα κληῖδι, πετάσθησαν δέ οἱ ᾧκα. 50
 ἦ δ' ἄρ' ἐφ' ὑψηλῆς σανίδος βῆ· ἔνθα δὲ χηλοὶ
 ἔστασαν, ἐν δ' ἄρα τῇσι θυώδεα εἴματ' ἔκειτο.

ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον
 αὐτῷ γωρυτῷ, ὅς οἱ περὶκκειτο φαεινός.
 ἔζομένη δὲ κατ' αὔθι, φίλοις ἐπὶ γούνασι θέισα, 55
 κλαῖε μάλα λιγέως, ἐκ δ' ἦρεε τόξον ἄνακτος.
 ἢ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
 βῆ ῥ' ἵμεναι μέγαρόνδε μετὰ μνηστῆρας ἀγανούς
 τόξον ἔχουσ' ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόεντες ὀιστοί. 60
 τῇ δ' ἄρ' ἄμ' ἀμφίπολοι φέρον ὄγκιον, ἔνθα σίδηρος
 κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῖο ἄνακτος.
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα. 65
 [ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.]
 αὐτίκα δὲ μνηστῆρσι μετηύδα καὶ φάτο μῦθον·
 “ κέκλυτέ μευ, μνηστῆρες ἀγήγορες, οἳ τόδε δῶμα
 ἐχράετ' ἐσθιέμεν καὶ πινέμεν ἐμμενὲς αἰεὶ
 ἀνδρὸς ἀποικομένοιο πολὺν χρόνον· οὐδέ τιw' ἄλλην 70
 μῦθον ποιήσασθαι ἐπισχεσίην ἐδύνασθε,
 ἀλλ' ἐμὲ ἱέμενοι γῆμαι θέσθαι τε γυναιῖκα.
 ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνεται ἄεθλον.
 θήσω γὰρ μέγα τόξον Ὀδυσσῆος θεῖοιο·
 ὃς δέ κε ῥήϊτατ' ἐντανύσῃ βιὸν ἐν παλάμῃσι 75
 καὶ διοῖστέυσῃ πελέκεων δυοκαῖδεκα πάντων,
 τῷ κεν ἄμ' ἐσποίμην, νοσφισσαμένη τόδε δῶμα
 κουρίδιον, μάλα καλὸν, ἐνίπλειον βιότοιο,
 τοῦ ποτὲ μεμνήσεσθαι δίομαι ἐν περ ὀνείρῳ.”

Antinous scorns Eumaeus for weeping at the sight of
 his master's bow.

ἌΩς φάτο, καὶ ῥ' Εὐμαιον ἀνώγει, δῖον ὑφορβὺν, 80
 τόξον μνηστῆρεσσι θέμεν πολὺν τε σίδηρον.

δακρύσας δ' Εὐμαιος ἐδέξατο καὶ κατέθηκε·
 κλαῖε δὲ βουκόλος ἄλλοθ', ἐπεὶ ἴδε τόξον ἀνακτος.
 Ἀντίνοος δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “ νῆπιοι ἀγροῖῳται, ἐφημέρια φρονέοντες, 85
 ἃ δειλῶ, τί νυ δάκρυ κατεΐβετον ἡδὲ γυναικὶ
 θυμὸν ἐνὶ στήθεσσι νύρνειτον; ἢ τε καὶ ἄλλως
 κεῖται ἐν ἄλγεσι θυμὸς, ἐπεὶ φίλον ὦλεσ' ἀκοίτην.
 ἀλλ' ἀκέων δαίνυσθε καθήμενοι, ἡὲ θύραζε
 κλαίετον ἐξελθόντε, κατ' αὐτόθι τόξα λιπόντε, 90
 μνηστήρεσσιν ἄεθλον ἄατον· οὐ γὰρ οἶω
 ῥηιδίως τόδε τόξον εὐξοον ἐντανύεσθαι.
 οὐ γάρ τις μέτα τοῖος ἀνὴρ ἐν τοῖσδεσι πᾶσιν
 οἷος Ὀδυσσεὺς ἔσκεν· ἐγὼ δέ μιν αὐτὸς ὅπωπα—
 καὶ γὰρ μνήμων εἰμί—πάϊς δ' ἔτι νῆπιος ἦα.” 95
 ὣς φάτο, τῷ δ' ἄρα θυμὸς ἐνὶ στήθεσσι νύλπει
 νευρὴν ἐντανύσειν διοῖσ τεύσειν τε σιδήρου.
 ἦ τοι οἷστοῦ γε πρῶτος γεύσεσθαι ἐμελλεν
 ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν τότ' ἀτίμα
 ἦμενος ἐν μεγάροις, ἐπὶ δ' ὥρνυε πάντας ἑταίρους. 100

Telemachus incites the suitors to the trial, and sets
 up the axes.

τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἴς Τηλεμάχοιο·
 “ ὦ πόποι, ἦ μάλα με Ζεὺς ἄφρονα θῆκε Κρονίων·
 μήτηρ μὲν μοί φησι φίλη, πινυτή περ ἐοῦσα,
 ἄλλω ἅμ' ἔψεσθαι νοσφισσαμένη τόδε δῶμα· 105
 αὐτὰρ ἐγὼ γελῶ καὶ τέρπομαι ἄφρονι θυμῷ.
 ἀλλ' ἄγετε, μνηστῆρες, ἐπεὶ τόδε φαίνεται ἄεθλον,
 οὔη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν,
 οὔτε Πύλον ἱερῆς οὔτ' Ἀργεὺς οὔτε Μυκῆνης·
 [οὔτ' αὐτῆς Ἰθάκης οὔτ' ἠπειροῖο μελαίνης·]
 καὶ δ' αὐτοὶ τόδε γ' ἴστε· τί με χρὴ μητέρος αἶνον; 110

ἀλλ' ἄγε μὴ μύνησι παρέλκετε μηδ' ἔτι τόξου
 δηρὸν ἀποτρωπᾶσθε τανυστύος, ὅφρα ἴδωμεν.
 καὶ δέ κεν αὐτὸς ἐγὼ τοῦ τόξου πειρησαίμην·
 εἰ δέ κεν ἐντανύσω διοῖστέυσω τε σιδήρου,
 οὐ κέ μοι ἀχυνμένῳ τᾶδε δώματα πότνια μήτηρ
 λείποι ἄμ' ἄλλω ἰοῦσ', ὅτ' ἐγὼ κατόπισθε λιποίμην
 οἷός τ' ἤδη πατρὸς ἀέθλια κάλ' ἀνελέσθαι.”

115

Ἦ καὶ ἀπ' ὧμοιιν χλαῖναν θέτο φοινικέεσσαν
 ὀρθὸς ἀναίξας, ἀπὸ δὲ ξίφος ὀξὺ θέτ' ὦμων.
 πρῶτον μὲν πελέκεας στήσεν, διὰ τάφρον ὀρύξας
 πᾶσι μίαν μακρὴν, καὶ ἐπὶ στάθμην ἵθυνεν,
 ἀμφὶ δὲ γαῖαν ἔναξε· τάφος δ' ἔλε πάντας ἰδόντας,
 ὥς εὐκόσμως στήσε· πάρος δ' οὐ πώ ποτ' ὀπώπει.

120

Then he takes the bow to show his skill, but a look from
 his father makes him desist.

στή δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξου πειρήτιζε.
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθήκε βίης, ἐπιελπόμενος τό γε θυμῷ,
 νευρὴν ἐντανύσειν διοῖστέυσειν τε σιδήρου.
 καὶ νύ κε δὴ ῥ' ἐτάνυσσε βίῃ τὸ τέταρτον ἀνέλκων,
 ἀλλ' Ὀδυσσεὺς ἀνένευε καὶ ἔσχεθεν ἰεμένον περ.
 τοῖς δ' αὖτις μετέειπ' ἱερὴ ἰς Τηλεμάχοιο·
 “ὦ πόποι, ἦ καὶ ἔπειτα κακὸς τ' ἔσομαι καὶ ἄκις,
 ἢ νεώτερός εἰμι καὶ οὐ πω χερσὶ πέποιθα
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 ἀλλ' ἄγεθ', οἷ περ ἐμεῖο βίῃ προφερέστεροί ἐστε,
 τόξου πειρήσασθε, καὶ ἐκγελέωμεν ἄεθλον.”

125

130

135

Ὡς εἰπὼν τόξον μὲν ἀπὸ ἔο θήκε χαμᾶζε,
 κλίνας κολλητήσιν ἐνξέστης σανίδεσσιν,
 αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ,
 ἅψ δ' αὖτις κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.

τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱός· 140
 “ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι,
 ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἶνοχοεύει.”
 ἌΩς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.

Leiodes the prophet first tries to string the bow, and failing,
 utters some dark forebodings.

Λειώδης δὲ πρῶτος ἀνίστατο, Οἴωπος υἱός,
 ὃ σφι θυοσκόος ἔσκε, παρὰ κρητῆρα δὲ καλὸν 145
 ἵξε μυχοίτατος αἰέν· ἀτασθαλῖαι δὲ οἱ οἴῳ
 ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσσα μνηστήρεσσιν·
 ὅς ῥα τότε πρῶτος τόξον λάβε καὶ βέλος ὤκύ.
 στή δ' ἄρ' ἐπ' οὐδὸν ἰὼν καὶ τόξον πειρήτιζεν,
 οὐδέ μιν ἐντάνυσσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκων 150
 ἀτρίπτους ἀπαλὰς· μετὰ δὲ μνηστήρσιν ἔειπεν·
 “ὦ φίλοι, οὐ μὲν ἐγὼ τανύω, λαβέτω δὲ καὶ ἄλλος.
 πολλοὺς γὰρ τόδε τόξον ἀριστήης κεκαθήσει
 θυμοῦ καὶ ψυχῆς, ἐπεὶ ἡ πολὺν φέρτερόν ἐστι 155
 τεθνάμεν ἢ ζῶντας ἀμαρτεῖν, οὐ θ' ἔνεκ' αἰεὶ
 ἐνθάδ' ὀμιλέομεν, ποτιδέγμενοι ἥματα πάντα.
 νῦν μὲν τις καὶ ἔλπετ' ἐνὶ φρεσὶν ἡδὲ μενοινᾷ
 γῆμαι Πηνελόπειαν, Ὀδυσσῆος παράκοιτιν.
 αὐτὰρ ἐπὴν τόξον πειρήσεται ἡδὲ ἴδῃται, 160
 ἄλλην δὴ τιν' ἔπειτα Ἀχαιάδων εὐπέπλων
 μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα
 γῆμαιθ' ὅς κε πλείστα πόροι καὶ μόρσιμος ἔλθοι.”
 ἌΩς ἄρ' ἐφώνησεν καὶ ἀπὸ ἔο τόξον ἔθηκε,
 κλῖνας κολλητῆσιν ἐνξέστης σανίδεσσιν,
 αὐτοῦ δ' ὠκὺ βέλος καλῇ προσέκλινε κορώνῃ, 165
 ἅψ δ' αὖτις κατ' ἄρ' ἕξει· ἐπὶ θρόνου ἔνθεν ἀνέστη.

Antinous rebukes him for his words ; and tries to make the
bow supple by heat, but in vain.

Ἀντίνοος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “Λειῶδες, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,
 δεινόν τ' ἀργαλέον τε,—νεμεσσωμαι δέ τ' ἀκούων—
 εἰ δὴ τοῦτό γε τόξον ἀριστήης κεκαδήσει 170
 θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ τανύσσαι.
 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ
 οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν·
 ἀλλ' ἄλλοι τανύουσι τάχα μνηστήρες ἀγανοί.”
 ὣς φάτο, καὶ ῥ' ἐκέλευσε Μελάνθιον, αἰπόλον αἰγῶν· 175
 “ἄγρει δὴ, πῦρ κῆον ἐνὶ μεγάροισι, Μελανθεῦ,
 παρ δὲ τίθει δίφρον τε μέγαν καὶ κῶας ἐπ' αὐτοῦ,
 ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος,
 ὄφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῇ,
 τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.” 180
 ὣς φάθ', ὁ δ' αἰψ' ἀνέκαιε Μελάνθιος ἀκάματον πῦρ,
 παρ δὲ φέρων δίφρον θήκεν καὶ κῶας ἐπ' αὐτοῦ,
 ἐκ δὲ στέατος ἔνεικε μέγαν τροχὸν ἔνδον ἐόντος·
 τῷ ῥα νέοι θάλποντες ἐπειῶντ'· οὐδ' ἐδύναντο
 ἐντανύσαι, πολλὸν δὲ βίης ἐπιδενέες ἦσαν. 185
 Ἀντίνοος δ' ἔτ' ἐπείχε καὶ Εὐρύμαχος θεοειδὴς,
 ἀρχοὶ μνηστήρων· ἀρετῇ δ' ἔσαν ἕξοχ' ἀριστοί.

Interview of Odysseus with Philoetius and Eumaeus. He
proves their loyalty and secures their services.

Τὼ δ' ἐξ οἴκου βῆσαν ὁμαρτήσαντες ἅμ' ἅμφω
 βουκόλος ἠδὲ συφοβὸς Ὀδυσσεύος θείοιο·
 ἐκ δ' αὐτὸς μετὰ τοὺς δόμον ἤλυθε δῖος Ὀδυσσεύς. 190
 ἀλλ' ὅτε δὴ ῥ' ἐκτὸς θυρέων ἔσαν ἠδὲ καὶ αὐλῆς,

φθεγζάμενός σφ' ἐπέεσσι προσηύδα μελιχίοισι·
 “βουκόλε καὶ σὺ, συφορβῆ, ἔπος τί κε μυθησαίμην,
 ἦ αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει.
 ποῖοί κ' εἴτ' Ὀδυσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι 195
 ὧδε μάλ' ἑξαπίνης καὶ τις θεὸς αὐτὸν ἐνείκαι;
 ἦ κε μνηστήρεσσιν ἀμύνουτ' ἦ Ὀδυσῆι;
 εἴπαθ', ὅπως ὑμέας κραδίη θυμὸς τε κελεύει.”
 Τὸν δ' αὖτε προσέειπε βοῶν ἐπιβουκόλος ἀνὴρ·
 “Ζεῦ πάτερ, αἰ γὰρ τοῦτο τελευτήσεας ἐέλδωρ, 200
 ὡς ἔλθοι μὲν κείνος ἀνὴρ, ἀγάγοι δέ ἐ δαίμων·
 γνοίης χ' οὔη ἐμὴ δύναμις καὶ χεῖρες ἔπονται.”
 ὣς δ' αὖτως Εὐμειος ἐπεύχετο πᾶσι θεοῖσι
 νοστήσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε.
 αὐτὰρ ἐπεὶ δὴ τῶν γε νόον νημερτέ' ἀνέγνω, 205
 ἑξαυτίς σφ' ἐπέεσσιν ἀμειβόμενος προσέειπεν·
 “Ἐνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ, κακὰ πολλὰ μογήσας,
 ἦλνθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
 γιγνώσκω δ' ὡς σφῶιν ἐελδομένοισιν ἱκάνω
 οἴοισι δμῶων· τῶν δ' ἄλλων οὐ τευ ἄκουσα 210
 εὐξαμένον ἐμὲ αὖτις ὑπότροπον οἴκαδ' ἰκέσθαι.
 σφῶιν δ', ὡς ἔσεται περ, ἀληθείην καταλέξω.
 εἴ χ' ὑπ' ἐμοί γε θεὸς δαμάσῃ μνηστήρας ἀγανούς,
 ἄξομαι ἀμφοτέροις ἀλόχους καὶ κτήματ' ὀπάσσω
 οἰκία τ' ἐγγὺς ἐμείῳ τετυγμένα· καί μοι ἔπειτα 215
 Τηλεμάχου ἐτάρω τε κασιγνήτω τε ἔσεσθον.
 εἰ δ' ἄγε δὴ, καὶ σῆμα ἀριφραδὲς ἄλλο τι δείξω,
 ὄφρα μ' ἐν γυνῶτον πιστωθῆτόν τ' ἐνὶ θυμῷ,
 οὐλὴν, τήν ποτέ με σὺς ἤλασε λευκῷ ὀδόντι
 Παρηγσόνδ' ἐλθόντα σὺν νιάσιν Αὐτολύκοιο.” 220
 ὣς εἰπὼν ῥάκεα μεγάλης ἀποέργαθεν οὐλῆς.
 τὼ δ' ἐπεὶ εἰσιδέτην εὖ τ' ἐφράσσαντο ἕκαστα,
 κλαῖον ἄρ' ἀμφ' Ὀδυσῆι δαΐφροσι χεῖρε βαλόντε,

καὶ κύνεον ἀγαπαζόμενοι κεφαλὴν τε καὶ ὦμους.
 ὧς δ' αὐτως Ὀδυσσεὺς κεφαλὰς καὶ χεῖρας ἔκυσσε. 225
 καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ὀδυσσεὺς αὐτὸς ἐρύκακε φώνησέν τε·
 “παύεσθον κλαυθμοῖο γόοιό τε, μή τις ἴδῃται
 ἐξελθῶν μεγάρῳ, ἀτὰρ εἴπησι καὶ εἴσω.
 ἀλλὰ προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, 230
 πρῶτος ἐγώ, μετὰ δ' ὕμμες· ἀτὰρ τόδε σῆμα τετύχθω.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι μνηστήρες ἀγανοὶ,
 οὐκ ἐάσουσιν ἐμοὶ δόμεναι βιὸν ἠδὲ φαρέτρη·
 ἀλλὰ σὺν, δι' Εὐμαιο, φέρων ἀνὰ δώματα τόξον
 ἐν χεῖρεσσιν ἐμοὶ θέμεναι, εἰπέω τε γυναιξὶ 235
 κληῖσαι μεγάρῳ θύρας πυκνωῶς ἀραρυίας,
 ἣν δέ τις ἢ στοναχῆς ἢ κτύπου ξνδον ἀκούσῃ
 ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε
 προβλώσκειν, ἀλλ' αὐτοῦ ἀκὴν ἔμεναι παρὰ ἔργῳ.
 σοὶ δὲ, Φιλοίτιε δῖε, θύρας ἐπιτέλλομαι αὐλῆς 240
 κληῖσαι κληῖδι, θοῶς δ' ἐπὶ δεσμὸν ἱῆλαι.”
 Ὡς εἰπὼν εἰσῆλθε δόμους εὖ ναιετάοντας·
 ἔξετ' ἔπειτ' ἐπὶ δῖφρον ἰὼν, ἔνθεν περ ἀνέστη·
 ἐς δ' ἄρα καὶ τὼ δμῶε ἵτην θείου Ὀδυσῆος.

Eurymachus fails like the rest, and Antinous induces them
 to put off further trial till the morrow.

Εὐρύμαχος δ' ἤδη τόξον μετὰ χερσὶν ἐνώμα, 245
 θάλπων ἔνθα καὶ ἔνθα σέλα πυρός· ἀλλὰ μιν οὐδ' ὧς
 ἐντανύσαι δύνατο, μέγα δ' ἔστεινε κυδάλιμον κῆρ·
 ὀχθήσας δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ὦ πόποι, ἦ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων·
 οὐ τι γάμον τοσσούτον ὀδύρομαι, ἀχυνμένός περ· 250
 εἰσὶ καὶ ἄλλαι πολλαὶ Ἀχαιῖδες, αἱ μὲν ἐν αὐτῇ
 ἀμφιάλῳ Ἰθάκῃ, αἱ δ' ἄλλῃσιν πολίεσσιν·

ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδευέες εἰμὲν
ἀντιθέου Ὀδυσῆος, ὃ τ' οὐ δυνάμεσθα τανύσσαι
τόξον· ἐλεγχεῖν δὲ καὶ ἐσσομένοισι πνέσθαι.” 255

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
“Εὐρύμαχ', οὐχ οὕτως ἔσται· νοέεις δὲ καὶ αὐτός.
νῦν μὲν γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο
ἄγνη· τίς δέ κε τόξα τιταίνουτ'; ἀλλὰ ἔκηνλοι
κάτθετ'· ἀτὰρ πελέκεάς γε καὶ εἴ κ' εἰώμεν ἅπαντας 260
ἐστάμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι οἶω,
ἐλθόντ' ἐς μέγαρον Λαερτιάδεω Ὀδυσῆος.
ἀλλ' ἄγετ', οἶνοχόος μὲν ἐπαρξάσθω δεπᾶεσσω,
ὄφρα σπείσαντες καταθείομεν ἀγκύλα τόξα·
ἡῶθεν δὲ κέλεσθε Μελάνθιον, αἰπόλον αἰγῶν, 265
αἶγας ἄγειν, αἰ πάσι μέγ' ἔξοχοι αἰπολίοισιν,
ὄφρ' ἐπὶ μηρία θέντες Ἀπόλλωνι κλυτοτόξῳ
τόξον πειρώμεσθα καὶ ἐκτελέωμεν ἄεθλον.”

ἌΩς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν, 270
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶεσσω.
οἱ δ' ἐπεὶ οὖν σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

Odysseus, begging to try the bow, draws upon himself the
wrath of the suitors.

τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς·
“κέκλυτέ μεν, μνηστήρες ἀγακλειτῆς βασιλείης” 275
[ὄφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει·]
Εὐρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα
λίσσομ', ἐπεὶ καὶ τοῦτο ἔπος κατὰ μοῖραν ἔειπε,
νῦν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεοῖσιν·
ἡῶθεν δὲ θεὸς δώσει κράτος ᾧ κ' ἐθέλησιν. 280
ἀλλ' ἄγ' ἐμοὶ δότε τόξον ἐύξουν, ὄφρα μεθ' ὑμῶν

χειρῶν καὶ σθένεος πειρήσομαι, ἥ μοι ἔτ' ἐστὶν
 ἴς, οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι,
 ἢ ἤδη μοι ὄλεσσεσεν ἄλη τ' ἀκομιστὶν τε.”
 *Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν, 285
 δείσαντες μὴ τόξον εὖξοον ἐντανύσειεν.
 Ἀντίνοος δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “ἂ δειλὲ ξείνων, ἐνὶ τοι φρένες οὐδ' ἡβαιοί·
 οὐκ ἀγαπᾷς ὃ ἔκηλος ὑπερφιάλοισι μεθ' ἡμῖν
 δαίνυσσαι, οὐδέ τι δαιτὸς ἀμέρδσαι, αὐτὰρ ἀκούεις 290
 μύθων ἡμετέρων καὶ ῥήσιος; οὐδέ τις ἄλλος
 ἡμετέρων μύθων ξείνος καὶ πτωχὸς ἀκούει.
 οἶνός σε τρώει μελιηδῆς, ὅς τε καὶ ἄλλους
 βλάπτει, ὃς ἂν μιν χανθὸν ἔλη μῆδ' αἷσιμα πίνῃ.
 οἶνος καὶ Κένταυρον, ἀγακλυτὸν Εὐρυτίωνα, 295
 ἄας' ἐνὶ μεγάρῳ μεγαθύμου Πειριθόοιο,
 ἐς Λαπίθας ἐλθόνθ'· ὃ δ' ἐπεὶ φρένας ἄσεν οἶνῳ,
 μαινόμενος κάκ' ἔρεξε δόμον κάτα Πειριθόοιο·
 ἦρωας δ' ἄχος εἶλε, διέκ προθύρου δὲ θύραζε
 ἔλκον ἀναίξαντες, ἀπ' οὔατα νηλεί χαλκῷ 300
 ῥῖνᾶς τ' ἀμήσαντες· ὃ δὲ φρεσὶν ἴσιν ἀασθεῖς
 ἦεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ.
 ἐξ οὗ Κενταύροισι καὶ ἀνδράσι νείκος ἐτύχθη,
 οἱ δ' αὐτῷ πρώτῳ κακὸν εὗρετο οἶνοβαρείων.
 ὧς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αἶ κε τὸ τόξον 305
 ἐντανύσης· οὐ γάρ τευ ἐπητύος ἀντιβολήσεις
 ἡμετέρῳ ἐνὶ δῆμῳ, ἄφαρ δέ σε νηὶ μελαίνῃ
 εἰς Ἔχետον βασιλῆα, βροτῶν δηλήμονα πάντων,
 πέμψομεν· ξυθεν δ' οὐ τι σαώσεται· ἀλλὰ ἔκηλος
 πῖνέ τε, μῆδ' ἐρίδαινε μετ' ἀνδράσι κουροτέροισι.” 310

Penelope protests, and claims fair treatment for their guest.

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

“Ἀντίνο’, οὐ μὲν καλὸν ἀτέμβειν οὐδὲ δίκαιον
 ξείνους Τηλεμάχου, ὅς κεν τάδε δώμαθ’ ἵκηται.
 ἔλπεαι, αἶ χ’ ὁ ξείνος Ὀδυσσῆος μέγα τόξον
 ἐντανύσῃ χερσίν τε βίηφί τε ἦφι πιθήσας,
 οἴκαδέ μ’ ἄξεσθαι καὶ ἐὴν θήσεσθαι ἄκοιτιν;
 οὐδ’ αὐτός ποῦ τοῦτό γ’ ἐνὶ στήθεσσι ξολπε·
 μηδέ τις ὑμείων τοῦ γ’ εἴνεκα θυμὸν ἀχεύων
 ἐνθάδε δαινύσθω, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε.”

315

Τὴν δ’ αὖτ’ Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦνδα· 320
 “κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια,
 οὐ τι σε τόνδ’ ἄξεσθαι οἴομεθ’· οὐδὲ ἔοικεν·
 ἀλλ’ αἰσχυρόμενοι φάτιν ἀνδρῶν ἢ δὲ γυναικῶν,
 μή ποτέ τις εἴπησι κακώτερος ἄλλος Ἀχαιῶν·
 ἢ πολλὸν χείρονες ἄνδρες ἀμύμονος ἀνδρὸς ἄκοιτιν 325
 μνῶνται, οὐδέ τι τόξον ἐύζοον ἐντανύουσιν·
 ἀλλ’ ἄλλος τις πτωχὸς ἀνὴρ ἀλαλήμενος ἐλθὼν
 ῥηιδίως ἐτάνυσσε βιὸν, διὰ δ’ ἦκε σιδήρου·
 ὥς ἐρέουσ’, ἡμῖν δ’ ἂν ἐλέγχεα ταῦτα γένοιτο.”

325

Τὸν δ’ αὖτε προσέειπε περίφρων Πηνελόπεια· 330
 “Εὐρύμαχ’, οὐ πως ἔστιν ἐνκλείας κατὰ δῆμον
 ἔμμεναι οἳ δὴ οἶκον ἀτιμάζοντες ἔδουσιν
 ἀνδρὸς ἀριστῆος· τί δ’ ἐλέγχεα ταῦτα τίθεσθε;
 οὗτος δὲ ξείνος μάλα μὲν μέγας ἦδ’ εὐπηγῆς,
 πατρὸς δ’ ἐξ ἀγαθοῦ γένος εὐχεται ἔμμεναι υἱός. 335
 ἀλλ’ ἄγε-οἱ δότε τόξον ἐύζοον, ὄφρα ἴδωμεν.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κέ μιν ἐντανύσῃ, δώῃ δέ οἱ εὐχος Ἀπόλλων,
 ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα καλὰ,
 δώσω δ’ ὄξυν ἄκουτα, κυνῶν ἀλκτῆρα καὶ ἀνδρῶν, 340
 καὶ ξίφος ἀμφηκες· δώσω δ’ ὑπὸ ποσσὶ πέδιλα,
 πέμψω δ’ ὄππῃ μιν κραδίη θυμός τε κελεύει.”

340

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·

“μήτερ ἐμῇ, τόξον μὲν Ἀχαιῶν οὗ τις ἐμεῖο
 κρείσσων, ᾧ κ’ ἐθέλω, δόμεναί τε καὶ ἀρνήσασθαι, 345
 οὐθ’ ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 οὐθ’ ὅσσοι νήσοισι πρὸς Ἥλιδος ἵπποβότοιο·
 τῶν οὐ τίς μ’ ἀέκοντα βιήσεται αἶ κ’ ἐθέλωμι
 καὶ καθάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.
 ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σ’ αὐτῆς ἔργα κόμιζε, 350
 ἱστόν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· τόξον δ’ ἄνδρεσσι μελήσει
 πᾶσι, μάλιστα δ’ ἐμοί· τοῦ γὰρ κράτος ἔστ’ ἐνὶ οἴκῳ.”
 Ἦ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ. 355
 ἔς δ’ ὑπερφ’ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ’ Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνου
 ἥδυν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Eumaeus brings the bow and arrows to his master ; and bids
 Eurycleia to keep all the women in their rooms.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα διὸς ὑφορβός·
 μνηστῆρες δ’ ἄρα πάντες ἐμόκλεον ἐν μεγάρουσιν· 360
 ὧδε δέ τις εἶπεν ἄνδρα νέον ὑπερηροέοντων·
 “πῇ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβῶτα,
 πλαγκτές; τάχ’ αὖ σ’ ἐφ’ ὕεσσι κύνες ταχέες κατέδονται
 οἶον ἀπ’ ἀνθρώπων, οὓς ἔτρεφες, εἴ κεν Ἀπόλλων
 ἡμῖν ἰλήκησι καὶ ἀθάνατοι θεοὶ ἄλλοι.” 365
 ὣς φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνὶ χόρῳ,
 δείσας, οὐνεκα πολλοὶ ἐμόκλεον ἐν μεγάρουσιν.
 Τηλέμαχος δ’ ἐτέρωθεν ἀπειλήσας ἐγεγώνει
 “ἄττα, πρόσσω φέρε τόξα· τάχ’ οὐκ εἴ πᾶσι πιθήσεις·
 μή σε καὶ ὀπλότερός περ ἔων ἀγρόνδε δίωμαι, 370
 βάλλων χερμαδίοισι· βίηφι δὲ φέρτερός εἰμι.

αὐτὰρ πάντων τόσσον, ὅσοι κατὰ δώματ' ἔασι,
μνηστήρων χερσὶν τε βίηφί τε φέρτερος εἶην·
τῷ κε τάχα στυγερώς τιν' ἐγὼ πέμψαιμι νέεσθαι
ἡμετέρου ἐξ οἴκου, ἐπεὶ κακὰ μηχανώονται.” 375

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἤδὺν γέλασαν
μνηστήρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο
Τηλεμάχῳ· τὰ δὲ τόξα φέρων ἀνὰ δῶμα συβώτης
ἐν χεῖρεσσι· Ὀδυσῆι δαΐφρονι θῆκε παραστάς.
ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· 380
“Τηλέμαχος κέλεται σε, περίφρων Εὐρύκλεια,
κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας,
ἣν δέ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε
προβλώσκειω, ἀλλ' αὐτοῦ ἀκῆν ἔμεναι παρὰ ἔργῳ.” 385

ὣς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,
κλήισεν δὲ θύρας μεγάρων εὖ ναιεταόντων.

Meanwhile Philoetius makes fast the doors of the hall.

Σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἄλτο θύραζε,
κλήισεν δ' ἄρ' ἔπειτα θύρας εὐερκέος αὐλῆς.
κεῖτο δ' ὑπ' αἰθούσῃ ὄπλον νεὸς ἀμφιελίσσης 390
βύβλινον, ᾧ ῥ' ἐπέδησε θύρας, ἐς δ' ἦεν αὐτός·
ἔζετ' ἔπειτ' ἐπὶ δίφρῳ ἰὼν, ἐνθεν περ ἀνέστη,

Odysseus deftly handles the bow, and at the first shot sends
his arrow through the axes.

εἰσορόων Ὀδυσῆα. ὁ δ' ἤδη τόξον ἐνώμα
πάντη ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα,
μὴ κέρα ἵπες ἔδοιεν ἀποικομένιοι ἀνακτος. 395
ὦδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
“ἦ τις θηητὴρ καὶ ἐπὶ κλοπος ἔπλετο τόξων.

ἢ ῥά νύ που τοιαῦτα καὶ αὐτῷ οἴκοθι κεῖται,
 ἢ ὅ γ' ἐφορμάται ποιησέμεν, ὥς ἐνὶ χερσὶ
 νωμῇ ἔνθα καὶ ἔνθα κακῶν ἔμπαιος ἀλήτης.” 400
 Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορέοντων·
 “ αἶ γὰρ δὴ τοσσούτον ὀνήσιος ἀντιάσειεν
 ὥς οὐτός ποτε τοῦτο δυνήσεται ἐντανύσασθαι.”
 Ὡς ἄρ' ἔφην μνηστήρες· ἀτὰρ πολύμητις Ὀδυσσεύς,
 αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη, 405
 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ αἰοδῆς
 ῥηιδίως ἐτάνυσσε νέφ' περὶ κόλλοπι χορδῇν,
 ἄψας ἀμφοτέρωθεν ἐυστρεφὲς ἔντερον οἶος,
 ὥς ἄρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξον Ὀδυσσεύς.
 δεξιτερῇ δ' ἄρα χειρὶ λαβὼν πειρήσατο νευρῆς· 410
 ἢ δ' ὑπὸ καλὸν ἔεισε, χελιδόνι εἰκέλη αὐδῇν.

The suitors are aghast, and Zeus signifies his approval by
 a clap of thunder. Telemachus stands ready for
 resistance at his father's side.

μνηστήρῃσιν δ' ἄρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρῶς
 ἐτράπετο. Ζεὺς δὲ μεγάλ' ἔκτυπε σήματα φαίνων·
 γήθησέν τ' ἄρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς,
 ὅττι ῥά οἱ τέρας ἦκε Κρόνου παῖς ἀγκυλομήτεω. 415
 εἴλετο δ' ὠκὺν οἰστὸν, ὃ οἱ παρέκειτο τραπέζῃ
 γυμνός· τοὶ δ' ἄλλοι κοίλῃς ἐντοσθε φαρέτρῃς
 κείατο, τῶν τάχ' ἔμελλον Ἀχαιοὶ πειρήσεσθαι.
 τὸν ῥ' ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε, 420
 αὐτόθεν ἐκ δίφροιο καθήμενος, ἦκε δ' οἰστὸν
 ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων
 πρῶτης στείλειης, διὰ δ' ἀμπερὲς ἦλθε θύραζε
 ἰὸς χαλκοβαρῆς· ὃ δὲ Τηλέμαχον προσέειπε·
 “ Τηλέμαχ', οὗ σ' ὁ ξείνος ἐνὶ μεγάροισιν ἐλέγχει

ἤμεινος, οὐδέ τι τοῦ σκοποῦ ἤμβροτον οὐδέ τι τόξον 425
 δὴν ἔκαμον τανύων· ἔτι μοι μένος ἔμπεδόν ἐστιν,
 οὐχ ὥς με μνηστῆρες ἀτιμάζοντες ὄνουνται.
 νῦν δ' ὥρη καὶ δόρπον Ἀχαιοῖσιν τετυκέσθαι
 ἐν φάει, αὐτὰρ ἔπειτα καὶ ἄλλως ἐψιάσθαι
 μολπῇ καὶ φόρμιγγι· τὰ γάρ τ' ἀναθήματα δαιτός.” 430
 Ἦ καὶ ἐπ' ὑφρῦσι νεῦσεν· ὁ δ' ἀμφέθετο ξίφος ὀξὺ
 Τηλέμαχος, φίλος υἱὸς Ὀδυσσεύος θείοιο,
 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχρῃ, ἄγχι δ' ἄρ' αὐτοῦ
 παρ θρόνον ἐστήκει κεκορυθμένος αἴθοπι χαλκῷ.

X.

Μνηστηροφονία.

Odysseus shoots down Antinous, and reveals himself
 to the terrified suitors.

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεὺς,
 ἄλτο δ' ἐπὶ μέγαν οὐδὸν, ἔχων βιὸν ἠδὲ φαρέτρην
 ἰῶν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀιστοὺς
 αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστῆρσιν ἔειπεν·
 “οὗτος μὲν δὴ ἄεθλος ἀάατος ἐκτετέλεσται· 5
 νῦν αὖτε σκοπὸν ἄλλον, ὃν οὐ πά τις βάλεν ἀνὴρ,
 εἴσομαι, αἶ κε τύχωμι, πόρῃ δέ μοι εὖχος Ἀπόλλων.”
 Ἦ καὶ ἐπ' Ἀντινόφῃ ἰθύνετο πικρὸν διστόν.
 ἦ τοι ὁ καλὸν ἄλειςον ἀναιρήσεσθαι ἔμελλε,
 χρύσειον ἄμφωτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, 10
 ὄφρα πίοι οἶνοιο· φόβος δέ οἱ οὐκ ἐνὶ θυμῷ

μέμβλετο· τίς κ' οἶοιτο μετ' ἀνδράσι δαιτυμόνεσσι
 μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μάλα καρτερὸς εἴη,
 οἷ τεύξειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν;
 τὸν δ' Ὀδυσσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἰῶ, 15
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυνθ' ἄκωκή.
 ἐκλίνθη δ' ἐτέρωσε, δέπας δέ οἱ ἔκπεσε χειρὸς
 βλημένου, αὐτίκα δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν
 αἵματος ἀνδρομέοιο· θοῶς δ' ἀπὸ εἴο τράπεζαν
 ὦσε ποδὶ πλήξας, ἀπὸ δ' εἴδατα χεῦεν ἔραζε· 25
 σῆτος τε κρέα τ' ὅπτα φορύνετο. τοὶ δ' ὁμάδησαν
 μνηστήρες κατὰ δώμαθ', ὅπως ἴδον ἄνδρα πεσόντα,
 ἐκ δὲ θρόνων ἀνόρουσαν ὀρινθέντες κατὰ δῶμα,
 πάντοσε παπταίνοντες ἐνδμήτους ποτὶ τοίχους·
 οὐδέ πη ἀσπίς ἦν οὐδ' ἄλκιμον ἔγχος ἐλέσθαι. 25
 νείκειον δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσι·
 “ξείνε, κακῶς ἀνδρῶν τοξάζεαι· οὐκέτ' ἀέθλων
 ἄλλων ἀντιάσεις· νῦν τοι σῶς αἰπὺς ὄλεθρος.
 καὶ γὰρ δὴ νῦν φῶτα κατέκτανες ὃς μέγ' ἄριστος
 κούρων εἶν' Ἰθάκῃ· τῷ σ' ἐνθάδε γυῖpes ἔδονται.” 35
 Ἰσκεν ἕκαστος ἀνὴρ, ἐπεὶ ἦ φάσαν οὐκ ἐθέλοντα
 ἄνδρα κατακτεῖναι· τὸ δὲ νήπιοι οὐκ ἐνόησαν,
 ὥς δὴ σφιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφήπτο.
 τοὺς δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ κύνες, οὐ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἴκαδ' ἰκέσθαι 35
 δήμου ἄπο Τρώων, ὅτι μοι κατεκείρετε οἶκον,
 δμῶϊσιν δὲ γυναιξὶ παρευνάζεσθε βιαίως,
 αὐτοῦ τε ζῶντος ὑπεμνάσθε γυναιῖκα,
 οὔτε θεοὺς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,
 οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι· 45
 νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφήπται.”
 Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος εἴλε·
 [πάπτηνεν δὲ ἕκαστος ὅπη φύγοι αἰπὺν ὄλεθρον·]

Eurymachus tries in vain to make terms; then he rushes
upon Odysseus, but falls pierced with an arrow.

Εὐρύμαχος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
 “ εἰ μὲν δὴ Ὀδυσσεὺς Ἰθακήσιος εἰλήλουθας, 45
 ταῦτα μὲν αἵσιμα εἶπας, ὅσα ῥέζεσκον Ἀχαιοί,
 πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ’ ἐπ’ ἀγροῦ.
 ἀλλ’ ὁ μὲν ἤδη κείται δὲς αἴτιος ἔπλετο πάντων,
 Ἀντίνοος· οὗτος γὰρ ἐπῆλθεν τάδε ἔργα,
 οὗ τι γάμου τόσσον κεχρημένος οὐδὲ χατίζων, 50
 ἀλλ’ ἄλλα φρονέων, τὰ οἱ οὐκ ἐτέλεσσε Κρονίων,
 ὄφρ’ Ἰθάκης κατὰ δῆμον ἐκτιμένης βασιλεύοι
 αὐτὸς, ἀτὰρ σὸν παῖδα κατακτείνειε λοχίστας.
 νῦν δ’ ὁ μὲν ἐν μοίρῃ πέφαιται, σὺ δὲ φεῖδες λαῶν
 σῶν· ἀτὰρ ἄμμες ὀπισθεν ἀρεσσάμενοι κατὰ δῆμον, 55
 ὅσσα τοι ἐκπέπεται καὶ ἐδήδοται ἐν μεγάροισι,
 τιμὴν ἀμφὶς ἄγοντες ἐεικοσάβοιον ἕκαστος,
 χαλκὸν τε χρυσόν τ’ ἀποδώσομεν, εἰς ὃ κε σὺν κῆρ
 ἱανθῇ· πρὶν δ’ οὗ τι νεμεσσητὸν κεχολῶσθαι.”
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 60
 “ Εὐρύμαχ’, οὐδ’ εἴ μοι πατρώια πάντ’ ἀποδοῖτε,
 ὅσσα τε νῦν ὕμμι’ ἐστὶ καὶ εἴ ποθεν ἄλλ’ ἐπιθίετε,
 οὐδέ κεν ὧς ἔτι χεῖρας ἐμὰς λήξαιμι φόνοιο
 πρὶν πᾶσαν μνηστῆρας ὑπερβασίην ἀποτίσαι.
 νῦν ὑμῖν παράκειται ἐναντίον ἡ μάχεςθαι 65
 ἢ φεύγειν, ὅς κεν θάνατον καὶ κῆρας ἀλύξῃ·
 ἀλλὰ τιν’ οὐ φεύξεσθαι ὀλομαι αἰπὺν ὄλεθρον.”
 ὣς φάτο, τῶν δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
 τοῖσιν δ’ Εὐρύμαχος μετεφώνεε δεύτερον αὖτις·
 “ ὦ φίλοι, οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους, 70
 ἀλλ’ ἐπεὶ ἔλλαβε τόξον ἐύξοον ἠδὲ φαρέτρην,

οὐδοῦ ἄπο ξέστου τοξάσσεται, εἰς ὃ κε πάντας
 ἄμμε κατακτείνει· ἀλλὰ μνησώμεθα χάρμης.
 φάσγανά τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
 ἰῶν ὠκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν 75
 ἄθροοι, εἴ κέ μιν οὐδοῦ ἀπώσομεν ἠδὲ θυράων,
 ἔλθωμεν δ' ἀνὰ ἄστν, βοῇ δ' ὥκιστα γένοιτο·
 τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσαιτο.”
 ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὄξυν
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον, ἄλτο δ' ἐπ' αὐτῷ 80
 σμερδαλέα ἰάχων· ὃ δ' ἀμαρτῇ διὸς Ὀδυσσεὺς
 ἰὼν ἀποπροΐεις βάλλε στήθος παρὰ μαζόν,
 ἐν δέ οἱ ἦπατι πῆξε θοδὸν βέλος· ἐκ δ' ἄρα χειρὸς
 φάσγανον ἦκε χαμᾶζε, περιρρηδῆς δὲ τραπέζῃ
 κάππεσεν ἰδνωθεὶς, ἀπὸ δ' εἶδατα χεῦεν ἔραζε 85
 καὶ δέπας ἀμφικύπελλον· ὃ δὲ χθόνα τύπτε μετώπῳ
 θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέροισι
 λακτίζων ἐτίνασσε· κατ' ὀφθαλμῶν δ' ἔχυντ' ἀχλὺς.

Telemachus, having slain Amphinomus, brings arms for his
 father, himself, and their two herdsman.

Ἀμφίνομος δ' Ὀδυσῆος ἐείσατο κυδαλίμοιο
 ἀντίος αἰξίας, εἴρυτο δὲ φάσγανον ὄξυν, 90
 εἴ πως οἱ εἴξειε θυράων. ἀλλ' ἄρα μιν φθῇ
 Τηλέμαχος κατόπισθε βαλὼν χαλκήρεϊ δουρὶ
 ὦμων μεσσηγὺς, διὰ δὲ στήθεσφιν ἔλασσε·
 δούπησεν δὲ πεσὼν, χθόνα δ' ἤλασε παντὶ μετώπῳ.
 Τηλέμαχος δ' ἀπόρουσε, λιπὼν δολιχόσκιον ἔγχος 95
 αὐτοῦ ἐν Ἀμφινόμῳ· περὶ γὰρ δίε μή τις Ἀχαιῶν
 ἔγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειε
 φασγάνῳ αἰξίας ἢ ἐπροπρηνέα τύψαι.
 βῆ δὲ θέειν, μάλα δ' ὤκα φίλον πατέρ' εἰσαφίκανεν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 100

“ὦ πάτερ, ἤδη τοι σάκος οἶσω καὶ δύο δοῦρε
καὶ κυνέην πάγχαλκον, ἐπὶ κροτάφοις ἀραρυῖαν,
αὐτός τ’ ἀμφιβαλεῦμαι ἰὼν, δώσω δὲ συμβώτῃ
καὶ τῷ βουκόλῳ ἄλλα· τετευχῆσθαι γὰρ ἄμεινον.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 105
“οἷσε θέων, εἴως μοι ἀμύνεσθαι πᾶρ’ οἰστοί,
μή μ’ ἀποκινήσωσι θυράων μοῦνον ἔοντα.”

Ἄς φάτο, Τηλέμαχος δὲ φίλῳ ἐπεπείθετο πατρὶ,
βῆ δ’ ἵμεναι θάλαμόνδ’, ὅθι οἱ κλυτὰ τεύχεα κείτο.
ἔνθεν τέσσαρα μὲν σάκε’ ἔξελε, δούρατα δ’ ὀκτώ 110
καὶ πύσυρας κυνέας χαλκῆρεας ἵπποδασείας·
βῆ δὲ φέρων, μάλα δ’ ὦκα φίλον πατέρ’ εἰσαφίκανεν,
αὐτὸς δὲ πρόωιστα περὶ χροῖ δύσετο χαλκόν·
ὥς δ’ αὖτως τῷ δμῶε δνέσθην τεύχεα καλὰ,
ἔσταν δ’ ἀμφ’ Ὀδυσῆα δαΐφρονα ποικιλομήτην. 115

Αὐτὰρ ὃ γ’, ὄφρα μὲν αὐτῷ ἀμύνεσθαι ἔσαν ἰοί,
τόφρα μνηστήρων ἕνα γ’ αἰεὶ ὧ ἐνὶ οἴκῳ
βάλλε τιτυσκόμενος· τοὶ δ’ ἀγχιστῖνοι ἔπιπτον.
αὐτὰρ ἐπεὶ λίπον ἰοὶ οἰστεύοντα ἄνακτα,
τόξον μὲν πρὸς σταθμόν· ἐνσταθέος μεγάρου 120
ἔκλιν’ ἐστάμεναι, πρὸς ἐνώπια παμφανόωντα,
αὐτὸς δ’ ἀμφ’ ὥμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ’ ἄλκιμα δοῦρε δύω κεκορυθμένα χαλκῷ. 125

Melanthius tries to steal into the storehouse to get arms.
He is caught there and left fast bound.

Ὀρσοθύρῃ δέ τις ἔσκειν ἐνδμήτῳ ἐνὶ τοίχῳ,
ἀκρότατον δὲ παρ’ οὐδὸν ἐνσταθέος μεγάρου
ἦν ὁδὸς ἐς λαύρην, σανίδες δ’ ἔχον εὖ ἀραρυῖαι.
τὴν δ’ Ὀδυσσεὺς φράζεσθαι ἀνώγει δῖον ὑφορβόν

ἔσταότ' ἄγχ' αὐτῆς· μία δ' οἷη γίγνεται ἔφορμή. 130

τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων

“ὦ φίλοι, οὐκ ἂν δῆ τις ἂν ὀρσοθύρην ἀναβαίη

καὶ εἴποι λαοῖσι, βοῇ δ' ὤκιστα γένοιτο;

τῷ κε τάχ' οὗτος ἀνὴρ νῦν ὕστατα τοξάσσεται.”

Τὸν δ' αὖτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν. 135

“οὐ πως ἔστ', Ἀγέλαε διοτρεφές· ἄγχι γὰρ αἰνῶς

αὐλῆς καλὰ θύρετρα καὶ ἀργαλέον στόμα λαύρης·

καὶ χ' εἰς πάντας ἐρύκοι ἀνὴρ, ὅς τ' ἄλκιμος εἴη.

ἀλλ' ἄγεθ', ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι

ἐκ θαλάμου· ἔνδον γὰρ, οἴομαι, οὐδέ πη ἄλλη 140

τεύχεα κατθέσθην Ὀδυσσεὺς καὶ φαιδῖμος υἱός.”

ἌΩς εἰπὼν ἀνέβαινε Μελάνθιος, αἰπόλος αἰγῶν,

ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥώγας μεγάραιο.

ἔνθεν δώδεκα μὲν σάκε' ἔξελε, τόσσα δὲ δοῦρα

καὶ τόσσας κυνέας χαλκίρεας ἵπποδασείας· 145

βῆ δ' ἵμεναι, μάλα δ' ὦκα φέρων μνηστῆρσιν ἔδωκε.

καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,

ὥς περιβαλλομένους ἴδε τεύχεα χερσὶ τε δοῦρα

μακρὰ τινάσσοντας· μέγα δ' αὐτῷ φαίνετο ἔργον.

αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· 150

“Τηλέμαχ', ἦ μάλα δῆ τις ἐνὶ μεγάροισι γυναικῶν

νώων ἐποτρύνει πόλεμον κακὸν ἥε Μελανθεύς.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα·

“ὦ πάτερ, αὐτὸς ἐγὼ τόδε γ' ἡμβροτον—οὐδέ τις ἄλλος

αἵτιος—ὅς θαλάμοιο θύρην πυκνῶς ἀραρυῖαν 155

κάλλιπον ἀγκλίνας· τῶν δὲ σκοπὸς ἦεν ἀμείνων.

ἀλλ' ἴθι, δῖ' Εὐμαιοε, θύρην ἐπίθες θαλάμοιο,

καὶ φράσαι ἥ τις ἄρ' ἐστὶ γυναικῶν ἥ τάδε ῥέζει,

ἥ υἱὸς Δολίοιο, Μελανθεὺς τόν περ οἶω.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 160

βῆ δ' αὖτις θάλαμόνδε Μελάνθιος, αἰπόλος αἰγῶν,

οἷσων τεύχεα καλά· νόησε δὲ δῖος ὑφορβὸς,
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἔοντα·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 κείνος δ' αὖτ' αἰδήλος ἀνὴρ, ὃν διόμεθ' αὐτοὶ,
 165 ἔρχεται ἐς θάλαμον· σὺ δέ μοι νημερτὲς ἐνίσπες,
 ἥ μιν ἀποκτείνω, αἶ κε κρείσσω γε γένωμαι,
 ἥέ σοι ἐνθάδ' ἄγω, ἵν' ὑπερβασίας ἀποτίσῃ
 πολλὰς, ὅσας οὗτος ἐμήσατο σφ' ἐνὶ οἴκῳ.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 170
 “ἦ τοι ἐγὼ καὶ Τηλέμαχος μνηστῆρας ἀγανούς
 στήσομεν ἔντοσθεν μεγάρων, μάλα περ μεμαῶτας·
 σφῶι δ' ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθευ
 ἐς θάλαμον βαλέειν, σανίδας δ' ἐκδῆσαι ὅπισθε,
 175 σειρήν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
 κίον' ἀν' ὑψηλὴν ἐρύσαι πελάσσαι τε δοκοῖσιν,
 ὥς κεν δηθὰ ζῶος ἔων χαλέπ' ἄλγεα πάσχη.”

ᾧ ὤς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,
 βᾶν δ' ἵμεν ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἔοντα.
 ἦ τοι ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε' ἐρεῦνα,
 180 τῷ δ' ἔσταν ἐκάτερθε παρὰ σταθμοῖσι μένοντε,
 εὖθ' ὑπὲρ οὐδὸν ἔβαινε Μελάνθιος, αἰπόλος αἰγῶν,
 τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
 τῇ δ' ἐτέρῃ σάκος εὐρὺ γέρον, πεπαλαγμένον ἄσκη,
 185 Λαέρτew ἥρωος, ὃ κουρίζων φορέεσκε·
 δὴ τότε γ' ἦδη κείτο, ῥαφαὶ δὲ λέλυντο ἱμάντων·
 τῷ δ' ἄρ' ἐπαΐξανθ' ἐλέτην, ἔρυσάν τέ μιν εἶσω
 κουρίζ, ἐν δαπέδῳ δὲ χαμαὶ βάλον ἀχνύμενον κῆρ,
 σὺν δὲ πόδας χεῖράς τε δέον θυμαλγεί δεσμῷ
 190 εὖ μάλ' ἀποστρέψαντε διαμπερὲς, ὥς ἐκέλευσεν
 υἱὸς Λαέρταο, πολύτλας δῖος Ὀδυσσεύς·
 σειρήν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήναντε
 κίον' ἀν' ὑψηλὴν ἔρυσαν πέλασάν τε δοκοῖσι.

τὸν δ' ἐπικερτόμεων προσέφησ, Εὖμαιε συβῶτα·
 “νῦν μὲν δὴ μάλα πάγχυν, Μελάνθιε, νύκτα φυλάξεις, 195
 εὐνῇ ἔνι μαλακῇ καταλέγμενος, ὥς σε ἔοικεν·
 οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκeanοῖο ῥοάων
 λήσει ἐπερχομένη χρυσόθρονος, ἥνικ' ἀγινεῖς
 αἶγας μνηστήρεσσι δόμον κάτα δαῖτα πένεσθαι.”
 ἌΩς ὁ μὲν αὔθι λέλειπτο, ταθεῖς ὄλοψ' ἐνὶ δεσμῷ· 200
 τὼ δ' ἐς τεύχεα δύντε, θύρην ἐπιέντε φαεινὴν,
 βήτην εἰς Ὀδυσῆα δαΐφρονα ποικιλομήτην.
 ἔνθα μένος πνέοντες ἐφέστασαν, οἱ μὲν ἐπ' οὐδοῦ
 τέσσαρες, οἱ δ' ἔντοσθε δόμων πολέες τε καὶ ἐσθλοί.

Athena appears in the form of Mentor, kindles the courage
 of Odysseus; and then takes the shape of a
 swallow and sits on the rafter.

τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη, 205
 Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν.
 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ μῦθον ἔειπε·
 “Μέντορ, ἄμυνον ἀρῆν, μνήσαι δ' ἑτάριοι φίλοιο,
 ὅς σ' ἀγαθὰ ῥέζεσκον· ὁμηλικίη δέ μοι ἔσσι.”
 ἌΩς φάτ', οἰόμενος λαοσσόον ἔμμεν Ἀθήνην. 210
 μνηστήρες δ' ἐτέρωθεν ὑμόκλειον ἐν μεγάροισι.
 πρῶτος τὴν γ' ἐνέειπε Δαμαστορίδης Ἀγέλαος·
 “Μέντορ, μή σ' ἐπέεσσι παραιπεπίθῃσιν Ὀδυσσεὺς
 μνηστήρεσσι μάχεσθαι, ἀμυνέμεναι δέ οἱ αὐτῷ.
 ὧδε γὰρ ἡμέτερόν γε νόον τελέεσθαι οἶω· 215
 ὅππότε κεν τούτους κτέωμεν, πατέρ' ἡδὲ καὶ υἱοί,
 ἐν δὲ σὺ τοῖσιω ἔπειτα πεφήσῃαι, οἷα μενοινᾷς
 ἔρδειν ἐν μεγάροισι· σῶ δ' αὐτοῦ κράατι τίσεις.
 αὐτὰρ ἐπὶν ὑμέων γε βίας ἀφελώμεθα χαλκῷ,
 κτήμαθ' ὀπόσσα τοι ἔστι, τὰ τ' ἔνδοθι καὶ τὰ θύρηφι, 220

τοῖσιν Ὀδυσσῆος μεταμίξομεν· οὐδέ τοι νῆας
ζώειν ἐν μεγάροισιν ἐάσομεν, οὐδὲ θύγατρας
οὐδ' ἄλοχον κεδνὴν Ἰθάκης κατὰ ἄστυ πολεύειν.”

ὦς φάτ', Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,
νείκεσσαν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν· 225

“οὐκέτι σοί γ', Ὀδυσσεῦ, μένος ἔμπεδον οὐδέ τις ἀλκή,
οὔη ὅτ' ἀμφ' Ἑλένη λευκωλένῳ εὐπατερεῖη
εἰνάετες Τρώεσσιν ἐμάρναο νωλεμῆς αἰεὶ,
πολλοὺς δ' ἄνδρας ἔπεφνες ἐν αἰνῇ δηιοτήτι,
σῇ δ' ἦλω βουλῇ Πριάμου πόλις εὐρύαγυια. 230
πῶς δὴ νῦν, ὅτε σόν τε δόμον καὶ κτήμαθ' ἱκάνεις,
ἅντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἶναι;
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
ὅφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι δυσμενέεσσι
Μέντωρ Ἀλκιμίδης εὐεργεσίας ἀποτίνειν.” 235

Ἦ ῥα, καὶ οὗ πω πάγχυ δίδου ἑτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν
ἡμῆν Ὀδυσσῆος ἠδ' υἱοῦ κυδαλίμοιο.
αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον
ἕζετ' ἀναΐξασα, χελιδόνι εἰκέλῃ ἄντην. 240

Μνηστήρας δ' ὥτρυνε Δαμαστορίδης Ἀγέλαος
Εὐρύνομός τε καὶ Ἀμφιμέδων Δημοπτόλεμός τε
Πείσανδρός τε Πολυκτορίδης Πόλυβός τε δαΐφρων·
οἱ γὰρ μνηστήρων ἀρετῇ ἔσαν ἕξοχ' ἄριστοι,
ὅσσοι ἔτ' ἕζων περί τε ψυχέων ἐμάχοντο· 245

τοὺς δ' ἦδη ἐδάμασσε βιὸς καὶ ταρφέες ἰοί.
τοῖς δ' Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων·
“ὦ φίλοι, ἦδη σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους·
καὶ δὴ οἱ Μέντωρ μὲν ἔβη κενὰ εὗγματα εἰπῶν,
οἱ δ' οἷοι λείπονται ἐπὶ πρώτῃσι θύρῃσι. 250
τῷ νῦν μὴ ἅμα πάντες ἀφίετε δούρατα μακρὰ,
ἀλλ' ἄγεθ' οἱ ἔξ πρῶτον ἀκοντίσας, αἱ κέ ποθι Ζεὺς

δῶη Ὀδυσσῆα βλῆσθαι καὶ κῶδος ἀρέσθαι.
τῶν δ' ἄλλων οὐ κῆδος, ἐπὴν οὗτός γε πέσῃσιν.”

Athena diverts the spears from Odysseus and his friends, and
scares the suitors by raising her aegis before them.

“Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκόντισαν ὥς ἐκέλευεν, 255
ιέμενοι· τὰ δὲ πάντα ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάρου
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
αὐτὰρ ἐπειδὴ δούρατ' ἀλεύαντο μνηστήρων, 260
τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς·
“ὦ φίλοι, ἦδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμιν
μνηστήρων ἐς ὄμιλον ἀκοντίται, οἳ μεμάασιν
ἡμέας ἐξεναρίζαι ἐπὶ προτέροισι κακοῖσιν.”

“Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκόντισαν ὀξέα δοῦρα 265
ἄντα τιτυσκόμενοι· Δημοπτόλεμον μὲν Ὀδυσσεὺς,
Εὐρύαδην δ' ἄρα Τηλέμαχος, Ἐλάτον δὲ συβώτης,
Πείσανδρον δ' ἄρ' ἔπεφνε βοῶν ἐπιβουκόλος ἀνὴρ.
οἳ μὲν ἔπειθ' ἅμα πάντες ὀδᾶξ ἔλον ἄσπετον οὐδας,
μνηστήρες δ' ἀνεχώρησαν μεγάρου μυχόνδε· 270
τοὶ δ' ἄρ' ἐπήϊξαν, νεκύων δ' ἐξ ἔγχε' ἔλοντο.

Αὐτίς δὲ μνηστήρες ἀκόντισαν ὀξέα δοῦρα
ιέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.
τῶν ἄλλος μὲν σταθμὸν ἐυσταθέος μεγάρου
βεβλήκειν, ἄλλος δὲ θύρην πυκινῶς ἀραρυῖαν· 275
ἄλλου δ' ἐν τοίχῳ μελίη πέσε χαλκοβάρεια.
Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ
λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.
Κτήσιππος δ' Εὐμαιον ὑπὲρ σάκος ἔγχεῖ μακρῷ
ῶμον ἐπέγραψεν· τὸ δ' ὑπέρπτατο, πῖπτε δ' ἔραζε. 280
τοὶ δ' αὖτ' ἀμφ' Ὀδυσῆα δαΐφρονα ποικιλομήτην

μνηστρήων ἐς ὄμιλον ἀκόντισαν ὀξέα δοῦρα,
 ἔνθ' αὖτ' Εὐρυδάμαντα βάλε πτολίπορθος Ὀδυσσεὺς,
 Ἀμφιμέδοντα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης·
 Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀνὴρ 285
 βεβλήκει πρὸς στήθος, ἐπευχόμενος δὲ προσηύδα·
 “ὦ Πολυθερσεΐδη φιλοκέρτομε, μή ποτε πάμπαν
 εἴκων ἀφραδίης μέγα εἰπείν, ἀλλὰ θεοῖσι
 μῦθον ἐπιτρέψαι, ἐπεὶ ἦ πολὺν φέρτεροί εἰσι.
 τοῦτό τοι ἀντὶ ποδὸς ξεινήιον, ὅν ποτ' ἔδωκας 290
 ἀντιθέφ' Ὀδυσῆι δόμον κάτ' ἀλητεύοντι.”

Ἡ ῥα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ Ὀδυσσεὺς
 οὕτα Δαμαστορίδην αὐτοσχεδὸν ἔγχρ' μακρῷ·
 Τηλέμαχος δ' Εὐηνορίδην Λειώκριτον οὕτα
 δουρὶ μέσον κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν· 295
 ἦριπε δὲ πρηνῆς, χθόνα δ' ἤλασε παντὶ μετώπῳ.
 δὴ τότε Ἀθηναίη φθισίμβροτον αἰγίδ' ἀνέσχευ
 ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἐπτοίηθεν.
 οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες ὥς ἀγελαῖαι·
 τὰς μὲν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν 300
 ὥρη ἐν εἰαρινῇ, ὅτε τ' ἥματα μακρὰ πέλονται.
 οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
 ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσσι θόρωσι·
 ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσιν ἔνεται,
 οἱ δέ τε τὰς ὀλέκουσιν ἐπάλμενοι, οὐδέ τις ἀλκὴ 305
 γίγνεται οὐδὲ φυγὴ· χαίρουσι δέ τ' ἀνέρες ἄγρη·
 ὥς ἄρα τοὶ μνηστῆρας ἐπεσσύμενοι κατὰ δῶμα
 τύπτουν ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικῆς
 κράτων τυπτομένων, δάπεδον δ' ἄπαν αἶματι θύε.

Leiodes supplicates in vain for mercy.

Λειώδης δ' Ὀδυσῆος ἐπεσσύμενος λάβε γούνων, 310
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·

“γουνουμαί σ’, Ὀδυσσεῦ· σὺ δέ μ’ αἶδεο καί μ’ ἐλέησον·
 οὐ γάρ πώ τινά φημι γυναικῶν ἐν μεγάροισιν
 εἶπεῖν οὐδέ τι ῥέξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους
 παύεσκον μνηστήρας, ὅτις τοιαῦτά γε ῥέζοι. 315
 ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπὸ χεῖρας ἔχεσθαι·
 τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
 αὐτὰρ ἐγὼ μετὰ τοῖσι θυοσκόος οὐδὲν ἐοργῶς
 κείσομαι, ὥς οὐκ ἔστι χάρις μετόπισθ’ εὐεργέων.”
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 320
 “εἰ μὲν δὴ μετὰ τοῖσι θυοσκόος εὔχεται εἶναι,
 πολλάκι που μέλλεις ἀρήμεναι ἐν μεγάροισι
 τηλοῦ ἔμοι νόστοιο τέλος γλυκεροῖο γενέσθαι,
 σοὶ δ’ ἄλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·
 τῷ οὐκ ἂν θάνατόν γε δυσηλεγέα προφύγοισθα.” 325
 Ὡς ἄρα φωνήσας ξίφος εἴλετο χειρὶ παχείῃ
 κείμενον, ὃ ρ’ Ἀγέλαος ἀποπροέηκε χαμᾶζε
 κτεινόμενος· τῷ τὸν γε κατ’ αὐχένα μέσσον ἔλασσε·
 φθεγγομένου δ’ ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.

But Phemius, the minstrel, is spared, Telemachus
 interceding for him,

Τερπιάδης δέ τ’ αἰοῖδός ἀλύσκαυε κῆρα μέλαιναν, 330
 Φήμιος, ὃς ρ’ ἦειδε μετὰ μνηστήρσιν ἀνάγκη.
 ἔστη δ’ ἐν χεῖρεσσιν ἔχων φόρμιγγα λίγεια
 ἄγχι παρ’ ὀρσοθύρην· δίχα δὲ φρεσὶ μερμήριζεν,
 ἢ ἐκδὺς μεγάροιο Διὸς μεγάλου ποτὶ βωμόν
 ἐρκείου ἵζοιτο τετυγμένον, ἐνθ’ ἄρα πολλὰ 335
 Λαέρτης Ὀδυσσεύς τε βοῶν ἐπὶ μηρί’ ἔκηαν,
 ἢ γούνων λίσσοιτο προσαίξας Ὀδυσῆα,
 ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 γούνων ἄψασθαι Λαερτιάδεω Ὀδυσῆος.

ἦ τοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμᾶζε 340
 μεσσηγὺς κρητήρος ἰδὲ θρόνου ἀργυροήλου,
 αὐτὸς δ' αὖτ' Ὀδυσῆα προσαΐξας λάβε γούνων,
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “ γονυοῦμαί σ', Ὀδυσσεῦ· σὺ δέ μ' αἶδεο καί μ' ἐλέησον·
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, εἴ κεν ἀοιδὸν 345
 πέφνης, ὅς τε θεοῖσι καὶ ἀνθρώποισιν αἰείδῃ.
 αὐτοδίδακτος δ' εἰμὶ, θεὸς δέ μοι ἐν φρεσὶν οἶμας
 παντοίας ἐνέφυσεν· ἔοικα δέ τοι παραίδειν
 ὥς τε θεῶ· τῷ μὴ με λιλαίεο δειροτομήσαι.
 καί κεν Τηλέμαχος τάδε γ' εἶποι, σὸς φίλος υἱός, 350
 ὥς ἐγὼ οὗ τι ἐκὼν ἐς σὸν δόμον οὐδὲ χαρίζων
 πωλεύμεν μνηστήησιν ἀεισόμενος μετὰ δαίτας,
 ἀλλὰ πολὺν πλέονες καὶ κρείσσονες ἦγον ἀνάγκη.”
 ὣς φάτο, τοῦ δ' ἤκουσ' ἱερὴ ἱς Τηλεμάχοιο,
 αἶψα δ' ἐὼν πατέρα προσεφώνεεν ἐγγὺς ἐόντα· 355

and for the herald Medon.

“ ἴσχεο μηδέ τι τοῦτον ἀναίτιον οὔταε χαλκῷ·
 καὶ κήρυκα Μέδοντα σαώσομεν, ὅς τέ μεν αἰεὶ
 οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἐόντος,
 εἰ δὴ μὴ μιν ἔπεφνε Φιλοίτιος ἥδ' ἐσβώτης,
 ἥδ' ἐσὶν ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα.” 360
 ὣς φάτο, τοῦ δ' ἤκουσε Μέδων πεπνυμένα εἰδώς·
 πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον, ἀμφὶ δὲ δέρμα
 ἔστο βοὸς νεόδαρτον, ἀλύσκων κῆρα μέλαιναν.
 αἶψα δ' ἀπὸ θρόνου ὤρτο, θοῶς δ' ἀπέδυνε βοεῖην,
 Τηλέμαχον δ' ἄρ' ἔπειτα προσαΐξας λάβε γούνων, 365
 καί μιν λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “ ὦ φίλ', ἐγὼ μὲν ὅδ' εἰμὶ, σὺ δ' ἴσχεο· εἰπέ δὲ πατρὶ
 μή με περισθενέων δηλήσεται ὀξείη χαλκῷ,
 ἀνδοῶν μνηστήρων κεχολωμένος, οἷ οἱ ἔκειρον

κτήματ' ἐνὶ μεγάροις, σὲ δὲ νήπιοι οὐδὲν ἔτιον.” 370

Τὸν δ' ἐπιμειδίσας προσέφη πολύμητις Ὀδυσσεύς·
 “ θάρσει, ἐπεὶ δὴ σ' οὗτος ἐρύσσατο καὶ ἐσάωσεν,
 ὄφρα γνῶς κατὰ θυμὸν, ἀτὰρ εἴπησθα καὶ ἄλλω,
 ὥς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων.
 ἀλλ' ἐξελθόντες μεγάρων ἔξεσθε θύραζε 375
 ἐκ φόνου εἰς αὐλήν, σύ τε καὶ πολύφημος ἀοιδὸς,
 ὄφρ' ἂν ἐγὼ κατὰ δῶμα ποιήσομαι ὅττεό με χρή.”

ἌΩς φάτο, τὼ δ' ἔξω βήτην μεγάροιο κίοντες,
 ἐξέσθην δ' ἄρα τῷ γε Διὸς μεγάλου ποτὶ βωμόν,
 πάντοσε παπταίνοντες, φόνον ποτιδεγμένω αἰεῖ. 380

Πάπτηνεν δ' Ὀδυσσεὺς καθ' ἐδν δόμον, εἴ τις ἔτ' ἀνδρῶν
 ζῶδς ὑποκλοπέοιτο, ἀλύσκων κῆρα μέλαιναν.
 τοὺς δὲ ἴδεν μάλα πάντας ἐν αἵματι καὶ κούρησι
 πεπτεώτας πολλοὺς, ὥς τ' ἰχθύας, οὓς θ' ἄλιῃς
 κοῦλον ἐς αἰγιαλὸν πολιῆς ἔκτοσθε θαλάσσης 385
 δικτύῳ ἐξέρυσαν πολυωπῶ· οἳ δέ τε πάντες
 κύμαθ' ἄλδς ποθέοντες ἐπὶ ψαμάθοισι κέχυνται·
 τῶν μὲν τ' Ἡέλιος φαέθων ἐξείλετο θυμόν·
 ὥς τότ' ἄρα μνηστῆρες ἐπ' ἀλλήλοισι κέχυντο.
 δὴ τότε Τηλέμαχον προσέφη πολύμητις Ὀδυσσεύς· 390
 “ Τηλέμαχ', εἰ δ' ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν,
 ὄφρα ἔπος εἴπωμι τό μοι καταθύμιόν ἐστιν.”

Odysseus summons Eurycleia to the hall, and makes her
 send in the disloyal women,

ἌΩς φάτο, Τηλέμαχος δὴ φίλῳ ἐπεπέιθετο πατρὶ,
 κινήσας δὲ θύρην προσέφη τροφὸν Εὐρύκλειαν·
 “ δεῦρο δὴ ὄρσο, γρήν παλαιγενὲς, ἧ τε γυναικῶν 395
 δμῶάν σ' σκοπὸς ἐσσι κατὰ μέγαρ' ἡμετεράων·
 ἔρχεο· κικλήσκει σε πατὴρ ἐμὸς, ὄφρα τι εἴπῃ.”
 ἌΩς ἄρ' ἐφώνησεν, τῇ δ' ἄπτερος ἔπλετο μῦθος,

ὤϊξεν δὲ θύρας μεγάρων εὖ ναιεταόντων,
 βῆ δ' ἵμεν· αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. 400
 εὖρεν ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσιν,
 αἵματι καὶ λύθρῳ πεπαλαγμένον ὥς τελέοντα,
 ὅς ῥά τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλοιο·
 πᾶν δ' ἄρα οἱ στήθός τε παρήϊά τ' ἀμφοτέρωθεν
 αἱματόεντα πέλει, δεινὸς δ' εἰς ᾧπα ἰδέσθαι· 405
 ὥς Ὀδυσσεὺς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεῖν·
 ἦ δ' ὥς οἷν νέκυσ τε καὶ ἄσπετον εἴσιδεν αἶμα,
 ἴθυσέν ῥ' ὀλολύξαι, ἐπεὶ μέγα εἴσιδεν ἔργον·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένην περ,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 410
 “ἐν θυμῷ, γρη῏, χαίρε καὶ ἴσχεο μῆδ' ὀλόλυξε·
 οὐχ ὅσῃ κταμένοισιν ἐπ' ἀνδράσιν εὐχετάασθαι.
 τούσδε δὲ μοῖρ' ἐδάμασσε θεῶν καὶ σχέτλια ἔργα·
 οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
 οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο· 415
 τῷ καὶ ἀτασθαλίῃσιν ἀεικέα πότμον ἐπέσπον.
 ἀλλ' ἄγε μοι σὺ γυναιῖκας ἐνὶ μεγάροις κατάλεξον,
 αἷ τέ μ' ἀτιμάζουσι καὶ αἱ νηλεΐτιδές εἰσιν.”
 Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω. 420
 πεντήκοντά τοί εἰσιν ἐνὶ μεγάροισι γυναιῖκες
 δμῳαί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι,
 εἰριά τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι·
 τᾶων δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν,
 οὗτ' ἐμὲ τίουσαι οὗτ' αὐτὴν Πηνελόπειαν. 425
 Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὐδέ ἐ μήτηρ
 σημαίνειν εἶασκεν ἐπὶ δμῳῇσι γυναιξίν.
 ἀλλ' ἄγ' ἐγὼν ἀναβᾶς ὑπερώϊα σιγαλόεντα
 εἶπω σῇ ἀλόχῳ, τῇ τις θεὸς ὕπνον ἐπῶρσε.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 430

“μή πω τήνδ’ ἐπέγειρε· σὺ δ’ ἐνθάδε εἰπὲ γυναιξὶν
ἐλθέμεν, αἶ περ πρόσθεν ἀεικέα μηχανώωντο.”

ἌΩς ἄρ’ ἔφη, γρήνυς δὲ διέκ μεγάροιο βεβήκει
ἀγγελέουσα γυναιξὶ καὶ δτρυνέουσα νέεσθαι.

who are made to take their part in carrying out the
corpses and cleansing the hall.

αὐτὰρ ὁ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην 435
εἰς ἑ καλεσσάμενος ἔπεα πτερόεντα προσηύδα·

“ἄρχετε νῦν νέκυσ φορέειν καὶ ἄνωχθε γυναικάς·
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ῥῥατι καὶ σπόγγοισι πολυτρήτοισι καθαίρειν.

αὐτὰρ ἐπὶ δὴ πάντα δόμον κατακοσμήσῃσθε, 440
δμῶας ἐξαγαγόντες ἐνσταθέος μεγάροιο,

μεσσηγύς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,
θεινέμεναι ξίφεσιν ταυνήκεσιν, εἰς ὃ κε πασέων
ψυχὰς ἐξαφέλῃσθε, καὶ ἐκλελάθωντ’ Ἀφροδίτης,
τὴν ἄρ’ ὑπὸ μνηστήρσιν ἔχον μίσγοντό τε λάθρη.” 445

ἌΩς ἔφαθ’, αἱ δὲ γυναιῖκες ἀολλέες ἦλθον ἅπασαι,
αἶν’ ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.

πρῶτα μὲν οὖν νέκυσ φόρεον κατατεθνηῶτας,
καὶ δ’ ἄρ’ ὑπ’ αἰθούσῃ τίθεσαν εὐερέος αὐλῆς,
ἀλλήλοισιν ἐρείδουσαι· σήμαινε δ’ Ὀδυσσεὺς 450
αὐτὸς ἐπισπέρχων· ταὶ δ’ ἐκφόρεον καὶ ἀνάγκη.
αὐτὰρ ἔπειτα θρόνους περικαλλέας ἠδὲ τραπέζας
ῥῥατι καὶ σπόγγοισι πολυτρήτοισι κάθαιρον.

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης 455
λίστροισιν δάπεδον πύκα ποιητοῖο δόμοιο
ξῦον· ταὶ δ’ ἐφόρεον δμῶα, τίθεσαν δὲ θύραζε.

Twelve of the women are hanged in the courtyard,

αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμῶας δ’ ἐξαγαγόντες ἐνσταθέος μεγάροιο,

μεσσηγύς τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,
 εἴλεον ἐν στείνει, ὅθεν οὐ πως ἦεν ἀλύξαι. 460
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχ' ἀγορεύειν·
 “μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
 τάων, αἱ δὲ ἐμῇ κεφαλῇ κατ' ὀνείδεα χεῖραν
 μητέρει θ' ἡμετέρῃ παρά τε μνηστήρσιν ἵανον.”
 ὦς ἄρ' ἔφη, καὶ πείσμα νεὸς κυανοπρώροιο 465
 κίονος ἐξάνψας μεγάλης περίβαλλε θόλοιο,
 ὑψόσ' ἐπειτανύσας, μή τις ποσὶν οὐδας ἴκοιτο.
 ὥς δ' ὅτ' ἂν ἦ κίχλαι τανυσίπτεροι ἢ πέλειαι
 ἔρκει ἐνιπλήξωσι, τό θ' ἐστήκη ἐνὶ θάμνῳ,
 αὐλῳ ἐσιέμεναι, στυγερὸς δ' ὑπεδέξατο κοῖτος, 470
 ὥς αἶ γ' ἐξείης κεφαλᾶς ἔχον, ἀμφὶ δὲ πάσαις
 δειρῇσι βρόχοι ἦσαν, ὅπως οἴκτιστα θάνοιεν.
 ἦσπαιρον δὲ πόδεσσι μίνυνθά περ οὐ τι μάλα δῆν.

and Melanthius is ruthlessly mutilated.

Ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν·
 τοῦ δ' ἀπὸ μὲν ῥίνας τε καὶ οὐατα νηλεί χαλκῷ 475
 τάμνον, μῆδεά τ' ἐξέρυσαν, κυσὶν ὦμα δάσασθαι,
 χεῖράς τ' ἠδὲ πόδας κόπτουν κεκοτηότι θυμῷ.
 Οἱ μὲν ἔπειτ' ἀπονυψάμενοι χεῖράς τε πόδας τε
 εἰς Ὀδυσῆα δόμονδε κίον, τετέλεστο δὲ ἔργον·
 αὐτὰρ ὃ γε προσέειπε φίλην τροφὸν Εὐρύκλειαν 480

Odysseus having purged the hall with sulphur, bids
 Penelope and her faithful women, to come
 to him there.

“οἷσε θέειον, γρήν, κακῶν ἄκος, οἷσε δέ μοι πῦρ,
 ὄφρα θεειώσω μέγαρον· σὺ δὲ Πηνελόπειαν
 ἐλθεῖν ἐνθάδ' ἀνωχθὶ σὺν ἀμφιπόλοισι γυναιξί·
 πάσας δ' ὄτρυνον δμῶας κατὰ δῶμα νέεσθαι.”

Τὸν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 485
 “ναὶ δὴ ταῦτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε τοι χλαῖνάν τε χιτῶνά τε εἴματ' ἐνείκω,
 μηδ' οὕτω ῥά κεσιν πεπυκασμένος εὐρέας ὤμους
 ἔσταθ' ἐνὶ μεγάροισι· νεμεσσητὸν δέ κεν εἴη.”

Τῇν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 490
 “πῦρ νῦν μοι πρῶτιστον ἐνὶ μεγάροισι γενέσθω.”

Ἦς ἔφατ', οὐδ' ἀπίθησε φίλη τροφὸς Εὐρύκλεια,
 ἥνειακον δ' ἄρα πῦρ καὶ θήιον· αὐτὰρ Ὀδυσσεὺς
 εὖ διεθείωσεν μέγαρον καὶ δῶμα καὶ ἀνλήν.

Γρήνυς δ' αὖτ' ἀπέβη διὰ δώματα κάλ' Ὀδυσῆος 495
 ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι·
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι.
 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα,
 καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὤμους
 χεῖράς τ' αἰνύμεναι· τὸν δὲ γλυκὺς ἥμερος ἦρει 500
 κλανθμοῦ καὶ στοναχῆς, γίγνωσκε δ' ἄρα φρεσὶ πάσας.

Ψ.

Ὀδυσσεὺς ὑπὸ Πηνελόπης ἀναγνωρισμός.

Eurycleia wakes Penelope and tells her of the arrival of
 Odysseus and the slaughter of the suitors; but she
 cannot believe the tale.

Γρήνυς δ' εἰς ὑπερῷ' ἀνεβήσεται καγχαλόωσα,
 δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἔοντα·
 γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “ἔγρεο, Πηνελόπεια, φίλον τέκος, ὅφρα ἴδῃαι 5
 ὀφθαλμοῖσι τεοῖσι τά τ' ἔλδαι ἥματα πάντα.

ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ὃψέ περ ἐλθῶν.
μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οἳ τε οἱ οἶκον
κῆδεσκον καὶ κτήματ' ἔδον βιόωντό τε παῖδα.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 10
“μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἳ τε δύνανται
ἄφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλ' ἐόντα,
καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·
οἳ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα.
τίπτε με λωβεύεις πολυπενθέα θυμὸν ἔχουσιν 15
ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀνεγείρεις
ἡδέος, ὅς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
ᾤχετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.
ἀλλ' ἄγε νῦν κατάβηθι καὶ ἄψ' ἔρχευ μέγαρόνδε. 20
εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἳ μοι ἔασι,
ταῦτ' ἐλθοῦσ' ἡγγεῖλε καὶ ἐξ ὕπνου ἀνέγειρε,
τῷ κε τάχα στυγερώς μιν ἐγὼν ἀπέπεμψα νεέσθαι
αὐτὶς ἔσω μέγαρον· σὲ δὲ τοῦτό γε γήρας ὀνήσει.”

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια· 25
“οὐ τί σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ὥς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντες ἀτίμων ἐν μεγάροισι.
Τηλέμαχος δ' ἄρα μιν πάλαι ᾔδεεν ἔνδον ἐόντα,
ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκευθεν, 30
ὅφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορέοντων.”

ᾧ Ως ἔφαθ', ἥ δ' ἐχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
γρηλὴ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκε,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“εἰ δ' ἄγε δῆ μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, 35
εἰ ἔτεδ' οἶκον ἱκάνεται, ὥς ἀγορεύεις,
ὅππως δὴ μνηστῆρσιν ἀναιδέσι χείρας ἐφήκε
μοῦνος ἐὼν, οἳ δ' αἶεν ἀολλέες ἔνδον ἔμμενον.”

Τῆν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
 “οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἶον ἄκουσα
 κτεινομένων· ἡμεῖς δὲ μυχῶ θαλάμων εὐπήκτων
 ἤμεθ' ἀτυζόμεναι, σανίδες δ' ἔχον εὖ ἀραρυῖαι,
 πρὶν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάρου κάλεσσε
 Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.
 εὐρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοισι νέκυσσιν
 ἐσταόθ'· οἱ δέ μιν ἀμφὶ, κραταίπεδον οὗδας ἔχοντες,
 κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθης
 [αἷματι καὶ λύθρῳ πεπαλαγμένον ὥς τε λέοντα].
 νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείῃσι θύρῃσιν
 ἄθροοι, αὐτὰρ ὁ δῶμα θεειοῦται περικαλλές,
 πῦρ μέγα κηάμενος· σὲ δέ με προέηκε καλέσσαι.
 ἀλλ' ἔπευ, ὄφρα σφῶν ἐυφροσύνης ἐπιβῆτον
 ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·
 ἦλθε μὲν αὐτὸς ζῶδς ἐφέστιος, εὖρε δὲ καὶ σὲ
 καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἷ πέρ μιν ἔρεζον
 μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ.”
 Τῆν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “μαῖα φίλη, μή πω μέγ' ἐπεύχεο καγχαλώσα.
 οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη
 πᾶσι, μάλιστα δ' ἐμοί τε καὶ νίει, τὸν τεκόμεσθα·
 ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὥς ἀγορεύεις,
 ἀλλὰ τις ἀθανάτων κτεῖνε μνηστῆρας ἀγανούς,
 ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.
 οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων,
 οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο·
 τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς
 ὤλεσε τηλοῦ νόστον Ἀχαιῖδος, ὤλετο δ' αὐτός.”
 Τῆν δ' ἡμείβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια·
 “τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων,

ἢ πόσιν ἔνδον ἔοντα παρ' ἐσχάρῃ οὐ ποτ' ἔφησθα
οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.
ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἶπω,
οὐλῆν, τήν ποτέ μιν σὺς ἤλασε λευκῶ ὀδόντι.
τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ
εἰπέμεν· ἀλλὰ με κείνος ἔλων ἐπὶ μάστακα χερσὶν
οὐκ ἔα εἰπέμεναι πολυῖδρεϊσι νόοιο.

ἀλλ' ἔπευ· αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς,
αἶ κέν σ' ἐξαπάφω, κτεῖναί μ' οἰκτίστῳ ὀλέθρῳ.”

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια·
“μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετῶν
δῆνεα εἴρυσθαι, μάλα περ πολυῖδριν ἐοῦσαν·
ἀλλ' ἔμπης ἵομεν μετὰ παῖδ' ἐμὸν, ὄφρα ἴδωμαι
ἄνδρας μνηστῆρας τεθνηότας, ἦδ' ὅς ἐπεφνεν.”

Penelope enters the hall, and sits long silent, doubtful
whether the stranger can really be her lord.

ᾧς φάμεν κατέβαιν' ὑπερώια· πολλὰ δὲ οἱ κῆρ
ῶρμαιν', ἢ ἀπάνευθε φίλον πόσιν ἐξερεεῖνοι,
ἢ παρστώσα κύσειε κάρη καὶ χεῖρε λαβοῦσα.
ἢ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λάινον οὐδὸν,
ἔζετ' ἔπειτ' Ὀδυσῆος ἐναντίῃ, ἐν πυρὸς αὐγῇ,
τοίχου τοῦ ἑτέρου· ὃ δ' ἄρα πρὸς κίονα μακρὴν
ἦστο κάτω ὀρόων, ποτιδέγμενος εἴ τί μιν εἶποι
ἰφθίμη παράκοιτις, ἐπεὶ ἶδεν ὀφθαλμοῖσιν.
ἢ δ' ἄνεω δὴν ἦστο, τάφος δὲ οἱ ἦτορ ἵκανεν·
ὄψει δ' ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ' ἀγνώσασκε κακὰ χροῖ εἵματ' ἔχοντα.

Telemachus chides her slowness of heart to believe.

Τηλέμαχος δ' ἐνέειπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“μήτερ ἐμῇ, δύσμητερ', ἀπηνέα θυμὸν ἔχουσα,

τίφθ' οὐτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν
 ἰζομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾷς;
 οὐ μέν κ' ἄλλη γ' ὧδε γυνὴ τετληότι θυμῷ 100
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας
 ἔλθοι ἑικοστῷ ἔτει ἔς πατρίδα γαίαν·
 σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “τέκνον ἐμὸν, θυμός μοι ἐνὶ στήθεσσι τέθιπεν,
 οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι 105
 οὐδ' εἰς ὧπα ἰδέσθαι ἐναντίον. εἰ δ' ἔτεδον δὴ
 ἔστ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ἣ μάλα νῶι
 γνωσόμεθ' ἀλλήλων καὶ λώιον· ἔστι γὰρ ἡμῖν
 σήμαθ', ἃ δὴ καὶ νῶι κεκρυμμένα ἴδμεν ἀπ' ἄλλων.” 110

Ὡς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·
 “Τηλέμαχ', ἣ τοι μητέρ' ἐνὶ μεγάροισιν ἔασον
 πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
 νῦν δ' ὅττι ῥυπόω, κακὰ δὲ χροῖ εἴματα εἶμαι, 115
 τοῦνεκ' ἀτιμάζει με καὶ οὗ πώ φησι τὸν εἶναι.

Odysseus orders that the household keep high festival, that
 the slaughter of the suitors may not yet be known.

ἡμεῖς δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.
 καὶ γάρ τις θ' ἔνα φῶτα κατακτείνας ἐνὶ δήμῳ,
 ᾧ μὴ πολλοὶ ἔωσιν ἀοσσητήρες ὀπίσσω,
 φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαίαν· 120
 ἡμεῖς δ' ἔρμα πόληος ἀπέκταμεν, οἱ μέγ' ἄριστοι
 κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·
 “αὐτὸς ταῦτά γε λεύσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην
 μήτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κε τίς τοι 125
 ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.

[ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, ὅση δύνάμεις γε πάρεστιν."]

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 130

πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,

δμῶας δ' ἐν μεγάροισιν ἀνώγετε εἵμαθ' ἐλέσθαι·

αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν

ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,

ὥς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, 135

ἢ ἂν' ὁδὸν στείχων, ἣ οἱ περιναιετάουσι·

μὴ πρόσθε κλέος εὐρὺν φόνου κατὰ ἄστν γένηται

ἀνδρῶν μνηστήρων, πρὶν γ' ἡμέας ἐλθέμεν ἕξω

ἀγρὸν ἐς ἡμέτερον πολυδένδρεον. ἔνθα δ' ἔπειτα

φρασσόμεθ' ὅττι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ.” 140

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἢδ' ἐπίθουτο.

πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,

ὥπλισθεν δὲ γυναιῖκες· ὁ δ' εἵλετο θεῖος ἀοιδὸς

φόρμιγγα γλαφυρῇν, ἐν δὲ σφισιν ἤμερον ὦρσε

μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145

τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν

ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.

ὦδε δὲ τις εἶπεσκε δόμων ἔκτοσθεν ἀκούων·

“ ἦ μάλα δὴ τις ἔγημε πολυμνήστην βασιλείαν·

σχετλήν, οὐδ' ἔτλη πόσιος οὐ κουριδίοιο 150

εἴρυσθαι μέγα δῶμα διαμπερὲς, εἶος ἴκοιτο.”

ἌΩς ἄρα τις εἶπεσκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.

Odysseus, clad in royal raiment, returns to his wife and
chides her coldness.

αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ

Εὐρυνόμη ταμὴν λούσεν καὶ χρίσεν ἐλαίῳ,

ἀμφὶ δὲ μιν φᾶρος καλὸν βάλεν ἠδὲ χινῶνα· 155

αὐτὰρ καὶ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη
 μείζονά τ' εἰσιδέειν καὶ πάσσονα· καὶ δὲ κάρητος
 οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
 Ἰδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 160
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 ὥς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.
 ἐκ δ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοίος·
 ἄνδρ' αὖτις κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἔνθεν ἀνέστη,
 ἀντίον ἧς ἀλόχου, καὶ μιν πρὸς μῦθον ἔειπε· 165
 “δαιμονίη, περὶ σοί γε γυναικῶν θηλυτεράων
 κῆρ ἀτέραμνον ἔθηκαν Ὀλύμπια δώματ' ἔχοντες·
 οὐ μέν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ
 ἀνδρὸς ἀφεσταίῃ, ὅς οἱ κακὰ πολλὰ μογήσας
 ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαίαν. 170
 ἀλλ' ἄγε μοι, μάλα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
 λέξομαι· ἦ γὰρ τῇ γε σιδήρεος ἐν φρεσὶ θυμός.”
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “δαιμόνι', οὐτ' ἄρ' τι μεγαλίζομαι οὐτ' ἀθερίζω
 οὔτε λῆν ἄγαμαι, μάλα δ' εὖ οἶδ' οἷος ἔησθα 175
 ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχρήετμοιο.
 ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,
 ἐκτὸς ἐνσταθέος θαλάμου, τὸν ῥ' αὐτὸς ἐποίει·
 ἔνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' ἐννῆν,
 κῶεα καὶ χλαῖνας καὶ ῥήγεα σιγαλόεντα.” 180

Convinced at last by his knowledge of his own secret
 chamber, that it is really Odysseus, she throws
 herself into his arms.

ὦς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
 ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυῖαν·
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες.

τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἶη
 καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185
 ῥηιδίως ἐθέλων θείῃ ἄλλῃ ἐνὶ χώρῃ.
 ἀνδρῶν δ' οὐ κέν τις ζῶς βροτὸς, οὐδὲ μάλ' ἡβῶν,
 ῥεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
 ἐν λέχει ἀσκητῶ· τὸ δ' ἐγὼ κάμον οὐδέ τις ἄλλος.
 θάμνος ἔφνυ τανύφυλλος ἐλαίης ἔρκεος ἐντὸς, 190
 ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἥνυτε κίων.
 τῷ δ' ἐγὼ ἀμφιβαλὼν θάλαμον δέμον, ὄφρ' ἐτέλεσσα,
 πυκνῆσιν λιθάδεσσι, καὶ εὖ καθύπερθεν ἔρεψα,
 κολλητὰς δ' ἐπέθηκα θύρας, πυκινῶς ἀραρυίας.
 καὶ τότε ἔπειτ' ἀπέκοψα κόμην τανυφύλλου ἐλαίης, 195
 κορμὸν δ' ἐκ ῥίζης προταμὼν ἀμφέξεσα χαλκῷ
 εὖ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἵθυνα,
 ἔρμῳ ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.
 ἐκ δὲ τοῦ ἀρχόμενος λέχος ἕξον, ὄφρ' ἐτέλεσσα,
 δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἦδ' ἐλέφαντι· 200
 ἐκ δ' ἐτάνυσσα ἱμάντα βοὸς φοίνικι φαινόων.
 οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
 ἦ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἡέ τις ἤδη
 ἀνδρῶν ἄλλοσε θῆκε, ταμῶν ὑπο πυθμέν' ἐλαίης."
 Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 205
 σήματ' ἀναγνούσης τὰ οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
 δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας
 δειρῇ βάλλ' Ὀδυσσῆι, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·
 "μή μοι, Ὀδυσσεῦ, σκύζεν, ἐπεὶ τὰ περ ἄλλα μάλιστα
 ἀνθρώπων πέπνυστο· θεοὶ δ' ὥπαζον οἰζύν, 210
 οἳ νῶϊν ἀγάσαντο παρ' ἀλλήλοισι μένοντες
 ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἰκέσθαι.
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο μηδὲ νεμέσσα,
 οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα.
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215

ἐρρίγει μή τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν
 ἐλθῶν· πολλοὶ γὰρ κακὰ κέρδεα βουλευουσιν.
 [οὐδέ κεν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
 ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότῃ καὶ εὐνῇ,
 εἰ ἦδη ὅ μιν αὖτις ἀρήιοι νῆες Ἀχαιῶν 220
 ἀξέμεναι οἰκόνδε φίλῃν ἐς πατρίδ' ἔμελλον.
 τὴν δ' ἦ τοι ῥέξαι θεὸς ὥρορεν ἔργον αἰεκές·
 τὴν δ' αἶτην οὐ πρόσθεν ἔφ' ἐγκάτθετο θυμῷ
 λυγρῇν, ἐξ ἧς πρῶτα καὶ ἡμέας ἵκετο πένθος.]
 νῦν δ', ἐπεὶ ἦδη σήματ' ἀριφραδέα κατέλεξας 225
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος δῶππει,
 ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
 Ἀκτορὶς, ἣν μοι δῶκε πατήρ ἔτι δεῦρο κιούσῃ,
 ἣ νῶιν εἵρυτο θύρας πυκινοῦ θαλάμοιο,
 πείθεις δὴ μεν θυμὸν, ἀπηνέα περ μάλ' ἐόντα." 230
 ὧς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἡμερον ὦρσε γόοιο·
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.
 ὧς δ' ὅτ' ἂν ἀσπασίος γῇ νηχομένοισι φανήῃ,
 ὦν τε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
 ῥαίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235
 παῦροι δ' ἐξέφυγον πολίης ἁλὸς ἠπειρόνδε
 νηχόμενοι, πολλὰ δὲ περὶ χροῦ τέτροφεν ἄλμη,
 ἀσπασίοι δ' ἐπέβαν γαίης, κακότητα φυγόντες·
 ὧς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,
 δειρῆς δ' οὗ πω πάμπαν ἀφίετο πήχεε λευκῷ. 240
 καὶ νύ κ' ὄδυρομένοισι φάνη ῥοδοδάκτυλος Ἥως,
 εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.
 νύκτα μὲν ἐν περάτῃ δολιχὴν σκέθεν, Ἥῳ δ' αὔτε
 ῥύσασθ' ἐπ' Ὠκεανῷ χρυσόθρονον, οὐδ' ἔα ἵππους
 ζεύγνυσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας, 245
 Λάμπον καὶ Φαέθονθ', οἳ τ' Ἥῳ πῶλοι ἄγουσι.
 καὶ τότε ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων
 ἦλθομεν, ἀλλ' ἔτ' ὀπισθεν ἀμέτρητος πόνος ἔσται,
 πολλὸς καὶ χαλεπὸς, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250
 ὥς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο
 ἡματι τῷ ὅτε δὴ κατέβην δόμον Ἄιδος εἴσω,
 νόστον ἑταίροισιν διζήμενος ἦδ' ἐμοὶ αὐτῷ.
 ἀλλ' ἔρχεν, λέκτρονδ' ἵομεν, γύναι, ὄφρα καὶ ἡδὴ
 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντε.” 255
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
 “εὐνὴ μὲν δὴ σοί γε τότ' ἔσσεται ὀππότε θυμῷ
 σῶ ἐθέλῃς, ἐπεὶ ἄρ σε θεοὶ ποίησαν ἱκέσθαι
 οἶκον ἐκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·
 ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260
 εἴπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὀπισθεν, οἶω,
 πεύσομαι, αὐτίκα δ' ἔστι δαήμεναι οὐ τι χέρειον.”

Odysseus recounts the prophecy of Teiresias as to
 his further wanderings,

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κελεύεις
 εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω. 265
 οὐ μὲν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
 χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἅστε' ἄνωγεν
 ἐλθεῖν, ἐν χεῖρεσσιν ἔχοντ' εὐήρες ἑρετμόν,
 εἰς ὃ κε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν· 270
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἑρετμὰ, τὰ τε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδὲς, οὐδέ σε κεύσω·
 ὀππότε κεν δὴ μοι ξυμβλήμενος ἄλλος ὁδίτης
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμφῳ, 275
 καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἑρετμόν,

ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνειὸν ταῦρόν τε συνὼν τ' ἐπιβήτορα κάρπρον,
 οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, 280
 πᾶσι μάλ' ἐξείησ'· θάνατος δέ μοι ἐξ ἄλδος αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνη
 γήραι ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι."
 Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 285
 "εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,
 ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι."
 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνήν
 ἐσθήτος μαλακῆς, δαΐδων ὕπο λαμπομενάων. 290
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai,
 γρήυς μὲν κείονσα πάλιν οἰκόνδε βεβήκει,
 τοῖσιν δ' Εὐρυνόμη θαλαμηπόλος ἡγεμόνευεν
 ἐρχομένοισι λέχουσδε, δάος μετὰ χερσὶν ἔχουσα·
 ἐς θάλαμον δ' ἀγαγούσα πάλιν κίεν. οἱ μὲν ἔπειτα 295
 ἀσπάσιοι λέκτροιο παλαιοῦ θεσμὸν ἵκοντο.
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συμβώτης
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναικάς,
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκιόεντα.

and husband and wife spend the night in telling each other
 of what they had undergone.

Τὼ δ' ἐπεὶ οὖν φιλότῃτος ἐταρπήτην ἐρατεινῆς, 300
 τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
 ἢ μὲν ὅς' ἐν μεγάροισιν ἀνέσχετο διὰ γυναικῶν,
 ἀνδρῶν μνηστήρων ἐσορῶσ' αἰδηλὸν ὄμιλον,
 οἳ ἔθεν εἵνεκα πολλὰ, βόας καὶ ἴφια μῆλα,
 ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 305

αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κήδε' ἔθηκεν
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησε,
 πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος
 πίπτειν ἐπὶ βλεφάροισι πάρος καταλέξει ἅπαντα.

Ἦρξατο δ' ὥς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 310
 ἦλθ' ἐς Λωτοφάγων ἀνδρῶν πείραν ἄρουραν·
 ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὥς ἀπετίσατο ποινὴν
 ἰφθίμων ἐτάρων, οὓς ἥσθιεν οὐδ' ἐλέαιρεν·
 ἦδ' ὥς Αἴολον ἴκεθ', ὃ μιν πρόφρων ὑπέδεκτο
 καὶ πέμπ', οὐδέ πω αἴσα φίλην ἐς πατρίδ' ἰκέσθαι 315
 ἦεν, ἀλλὰ μιν αὖτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενάχοντα·
 ἦδ' ὥς Τηλέπυλον Λαιστρηνόνην ἀφίκανε,
 οἱ νῆας τ' ὄλεσαν καὶ ἐνκνήμιδας ἐταίρους
 [πάντας· Ὀδυσσεὺς δ' οἶος ὑπέκφυγε νηὶ μελαίνῃ]. 320
 καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,
 ἦδ' ὥς εἰς Ἀἶδεω δόμον ἦλυθεν εὐρώεντα,
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,
 νηὶ πολυκλήιδι, καὶ εἴσιδε πάντας ἐταίρους
 μητέρα θ', ἣ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἐόντα· 325
 ἦδ' ὥς Σειρήνων ἀδινάων φθόγγον ἄκουσεν,
 ὥς θ' ἴκετο Πλαγκτὰς πέτρας δεινὴν τε Χάρυβδι
 Σκύλλην θ', ἣν οὐ πώ ποτ' ἀκήριοι ἄνδρες ἄλυξαν·
 ἦδ' ὥς Ἥελίοιο βόας κατέπεφνον ἐταῖροι·
 ἦδ' ὥς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ 330
 Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἐταῖροι
 πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·
 ὥς θ' ἴκετ' Ὀγυγίην νῆσον νύμφην τε Καλυψῶ,
 ἣ δὴ μιν κατέρυκε λιλαιομένη πόσιν εἶναι
 ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἠδὲ ἔφασκε 335
 θήσειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα·
 ἀλλὰ τῷ οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·

ἦδ' ὥς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
 οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο
 καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαῖαν, 340
 χαλκὸν τε χρυσὸν τε ἅλῃς ἐσθλὰ τε δόντες.
 τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἳ γλυκὺς ὕπνος
 λυσιμελὴς ἐπόρουσε, λύων μελεδήματα θυμοῦ.
 Ἦ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
 ὅππότε δὴ ῥ' Ὀδυσῆα ἐέλεπετο ὃν κατὰ θυμὸν 345
 εὐνῆς ἧς ἀλόχου ταρπήμεναι ἦδ' ἐκὼν ὕπνου,
 αὐτίκ' ἀπ' Ὠκεανοῦ χρυσόθρονον ἡριγένειαν
 ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς
 εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·

Next morning Odysseus gives up the care of the house to
 his wife, and bids her remain indoors while he
 visits Laertes.

“ὦ γύναι, ἦδη μὲν πολέων κεκορήμεθ' ἀέθλων 350
 ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
 κλαίονσ'· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
 ἰέμενον πεδάσσκον ἐμῆς ἀπὸ πατρίδος αἴης.
 νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἰκόμεθ' εὐνήν,
 κτήματα μὲν τά μοι ἔστι κομιζέμεν ἐν μεγάροισι, 355
 μῆλα δ' ἅ μοι μνηστήρες ὑπερφίαλοι κατέκειραν,
 πολλὰ μὲν αὐτὸς ἐγὼ ληίσσομαι, ἄλλα δ' Ἀχαιοὶ
 δώσουσ', εἰς ὃ κε πάντας ἐνιπλήσωσιν ἐπαύλους.
 ἀλλ' ἦ τοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
 ὀψόμενος πατέρ' ἐσθλὸν, ὃ μοι πυκνῶς ἀκάχηται· 360
 σοὶ δὲ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·
 αὐτίκα γὰρ φάτις εἴσω ἅμ' ἡελίφ' ἀνιόντι
 ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
 ἦσθαι, μηδὲ τινα προτιόσσεο μηδ' ἐρέεινε.” 365

Ἦ ῥα καὶ ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ,
 ὦρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συμβώτην,
 πάντας δ' ἔντε' ἀνωγεν ἀρήια χερσὶν ἐλέσθαι.
 οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
 ὦιξαν δὲ θύρας, ἐκ δ' ἦιον· ἦρχε δ' Ὀδυσσεύς. 370
 ἦδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
 νυκτὶ κατακρύψασα θοῶς ἐξήγε πόληος.

Ω.

Σπονδαί.

Hermes conducts to Hades the souls of the suitors. They
 meet there with Achilles and other heroes.

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλείτο
 ἀνδρῶν μνηστήρων· ἔχε δὲ ῥάβδον μετὰ χερσὶ
 καλὴν χρυσεῖην, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τῇ ῥ' ἄγε κινήσας, ταὶ δὲ τρίζουσαι ἔποντο. 5
 ὥς δ' ὅτε νυκτερίδες μυχῶ ἀντρον θεσπεσίοιο
 τρίζουσαι ποτέονται, ἐπεὶ κέ τις ἀποπέσῃσιν
 ὄρμαθ' ἐκ πέτρης, ἀνὰ τ' ἀλλήλησιν ἔχονται,
 ὥς αἱ τετριγυῖαι ἄμ' ἦισαν· ἦρχε δ' ἄρα σφιν 10
 Ἑρμείας ἀκάκητα κατ' εὐρώεντα κέλευθα.
 πᾶρ δ' ἴσαν Ὠκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην,
 ἠδὲ παρ' Ἑελίοιο πύλας καὶ δῆμον δνεύρων
 ἦισαν· αἶψα δ' ἵκοντο κατ' ἀσφοδελὸν λειμῶνα,
 ἔνθα νε ναίουσι ψυχαί, εἴωλα καμόντων.
 Εὐρον δὲ ψυχὴν Πηληϊάδεω Ἀχιλῆος 15

καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ὥς οἱ μὲν περὶ κείνον ὀμίλειον· ἀγχίμολον δὲ
 ἦλυθ' ἔπι ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαιο 20
 ἀχυνμένῃ· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσαι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 τὸν προτέρῃ ψυχὴν προσεφώνεε Πηλεΐωνος·

Agamemnon is telling Achilles of the splendid funeral that
 did him honour, and contrasting it with his own
 dismal murder.

“Ἀτρεΐδῃ, περὶ μὲν σ' ἔφαμεν Διὶ τερπικεραύνῳ
 ἀνδρῶν ἡρώων φίλον ἔμμεναι ἥματα πάντα, 25
 οὐνεκα πολλοῖσιν τε καὶ ἰφθίμοισιν ἄνασσε
 δῆμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί.
 ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλε
 μοῖρ' ὀλοή, τὴν οὐ τις ἀλεύεται ὅς κε γένηται.
 ὥς ὄφελες τιμῆς ἀπονήμενος, ἥς περ ἄνασσε, 30
 δῆμῳ ἔνι Τρώων θάνατον καὶ πότμον ἐπισπείῃ·
 τῷ κέν τοι τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἠδὲ κε καὶ σῶ παιδὶ μέγα κλέος ἦρα' ὀπίσσω·
 νῦν δ' ἄρα σ' οἰκτίστω θανάτῳ εἵμαρτο ἀλῶναι.”
 Τὸν δ' αὖτε ψυχὴν προσεφώνεεν Ἀτρεΐδαιο· 35
 “ὄλβιε Πηλῆος υἱέ, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ὃς θάνες ἐν Τροίῃ ἐκὰς Ἀργεος· ἀμφὶ δέ σ' ἄλλοι
 κτείνοντο Τρώων καὶ Ἀχαιῶν νῆες ἄριστοι,
 μαρνάμενοι περὶ σείῳ· σὺ δ' ἐν στροφάλιγγι κονίης 40
 κεῖσο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ἡμεῖς δὲ πρόπαν ἡμαρ ἐμαρνάμεθ'· οὐδέ κε πάμπαν
 πανσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι παῦσεν.
 αὐτὰρ ἐπεὶ σ' ἐπὶ νῆας ἐνείκαμεν ἐκ πολέμοιο,

κάτθεμεν ἐν λεχέεσσι, καθήραντες χροά καλὸν
 ὕδατί τε λιαρῶ καὶ ἀλείφατι· πολλὰ δέ σ' ἀμφὶς 45
 δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας.
 μήτηρ δ' ἐξ ἄλδς ἦλθε σὺν ἀθανάτης ἀλήσιω
 ἀγγελίης αἰούσα· βοὴ δ' ἐπὶ πόντον ὀρώρει
 θεσπεσίη, ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς·
 καὶ νύ κ' ἀναΐξαντες ἔβαν κοίλας ἐπὶ νῆας, 50
 εἰ μὴ ἀνὴρ κατέρυκε παλαιά τε πολλὰ τε εἰδώς,
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
 'ἴσχεσθ', Ἀργεῖοι, μὴ φεύγετε, κοῦροι Ἀχαιῶν·
 μήτηρ ἐξ ἄλδς ἦδε σὺν ἀθανάτης ἀλήσιω 55
 ἔρχεται, οὗ παιδὸς τεθνηότος ἀντιόωσα·
 ὧς ἔφαθ', οἱ δ' ἔσχοντο φόβον μεγάθυμοι Ἀχαιοί·
 ἀμφὶ δέ σ' ἔστησαν κοῦραι ἀλίοιο γέροντος
 οἴκτρ' ὀλοφνυρόμεναι, περὶ δ' ἄμβροτα εἴματα ἔσσαν·
 Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅπῃ καλῇ 60
 θρήνεον· ἔνθα κεν οὗ τιν' ἀδάκρυτόν γ' ἐνόησας
 Ἀργείων· τοῖον γὰρ ὑπώρορε Μοῦσα λίγεια.
 ἑπτὰ δὲ καὶ δέκα μέν σε ὁμῶς νύκτας τε καὶ ἡμάρ
 κλαίομεν ἀθάνατοί τε θεοὶ θνητοί τ' ἄνθρωποι·
 ὀκτωκαιδεκάτῃ δ' ἔδομεν πυρὶ, πολλὰ δέ σ' ἀμφὶς 65
 μῆλα κατεκτάνομεν μάλα πíoνα καὶ ἔλικας βοῦς.
 καίεο δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῶ
 καὶ μέλιτι γλυκερῶ· πολλοὶ δ' ἥρωες Ἀχαιοὶ
 τεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένοιο,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 70
 αὐτὰρ ἐπεὶ δὴ σε φλόξ ἥγνυσεν Ἥφαίστοιο,
 ἠῶθεν δὴ τοι λέγομεν λεύκ' ὅστέ', Ἀχιλλεῦ,
 οἶνω ἐν ἀκρήτῳ καὶ ἀλείφατι· δῶκε δὲ μήτηρ
 χρύσειον ἀμφιφορῆα· Διωνύσοιο δὲ δῶρον
 φάσκ' ἔμεναι, ἔργον δὲ περικλυτοῦ Ἥφαίστοιο. 75

ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' Ἀχιλλεῦ,
 μίγδα δὲ Πατρόκλοιο Μενoitιάδαο θανόντος,
 χωρὶς δ' Ἀντιλόχοιο, τὸν ἔξοχα τῆς ἀπάντων
 τῶν ἄλλων ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον 85
 χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν
 ἀκτῇ ἐπὶ προὔχουσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,
 ὥς κεν τηλεφανῆς ἐκ ποντόφιν ἀνδράσιν εἴη
 τοῖς οἷ νῦν γεγάασι καὶ οἷ μετόπισθεν ἔσονται.
 μήτηρ δ' αἰτήσασα θεοὺς περικαλλέ' ἄεθλα 95
 θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν.
 ἦδ' ἔμεν πολέων τάφῳ ἀνδρῶν ἀντεβόλησας
 ἡρώων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆος
 ζώνωνται τε νέοι καὶ ἐπεντύνονται ἄεθλα·
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν θήησας θυμῷ, 99
 οἷ' ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα,
 ἀργυρόπεζα Θέτις· μάλα γὰρ φίλος ἦσθα θεοῖσιν.
 ὥς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὤλεσας, ἀλλὰ τοι αἰεὶ
 πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται ἐσθλὸν, Ἀχιλλεῦ·
 αὐτὰρ ἐμοὶ τί τόδ' ἦδος, ἐπεὶ πόλεμον τολύπενσα; 95
 ἐν νόστῳ γάρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον
 Αἰγίσθου ὑπὸ χερσὶ καὶ οὐλομένης ἀλόχοιο."
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἀγχίμολον δέ σφ' ἦλθε διάκτορος ἀργειφόντης,
 ψυχὰς μνηστήρων κατὰγων Ὀδυσῇ δαμέντων. 103
 τὼ δ' ἄρα θαμβήσαντ' ἰθὺς κίον, ὥς ἐσιδέσθην.

Agamemnon learns from the soul of Amphimedon about
 the slaying of the suitors.

ἔγνω δὲ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο
 παῖδα φίλον Μελανῆος, ἀγακλυτὸν Ἀμφιμέδοντα·
 ξείνος γάρ οἱ ἔην Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων.

τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρεΐδῃο· 105
 “ Ἀμφίμεδον, τί παθόντες ἐρεμνὴν γαῖαν ἔδυτε
 πάντες κεκριμένοι καὶ ὁμήλικες; οὐδέ κεν ἄλλως
 κρινάμενος λέξαιτο κατὰ πτόλιον ἄνδρας ἀρίστους.
 ἦ ὕμῃ ἐν νήεσσι Ποσειδάων ἐδάμασσευ,
 ὄρσας ἀργαλέους ἀνέμους καὶ κύματα μακρά; 110
 ἦ που ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου
 βοῦς περιταμνομένους ἢ δ’ οἴων πώεα καλὰ,
 ἢ περὶ πτόλιος μαχεσόμενοι ἢ δὲ γυναικῶν;
 εἰπέ μοι εἰρομένῳ· ξείνος δέ τοι εὖχομαι εἶναι.
 ἦ οὐ μέμνη ὅτε κείσε κατήλυθον ὑμέτερον δῶ, 115
 ὀτρυνέων Ὀδυσῆα σὺν ἀντιθέῳ Μενελάῳ
 Ἴλιον εἰς ἅμ’ ἔπεσθαι ἐυσσέλμων ἐπὶ νηῶν;
 μνηὶ δ’ ἄρ’ οὐλφ πάντα περήσαμεν εὐρέα πόντοι,
 σπουδῇ παρπεπιθόντες Ὀδυσσῆα πτολίπορθον.”
 Τὸν δ’ αὖτε ψυχὴ προσεφώνεεν Ἀμφιμέδοντος· 120
 “ [Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,]
 μέμνημαι τάδε πάντα, διοτρεφεῖς, ὥς ἀγορεύεις·
 σοὶ δ’ ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω,
 ἡμετέρου θανάτοιο κακὸν τέλος, οἶον ἐτύχθη.
 μνώμεθ’ Ὀδυσσῆος δὴν οἰχομένοιο δάμαρτα· 125
 ἢ δ’ οὐτ’ ἡρνείτο στυγερόν γάμον οὐτ’ ἐτελεύτα,
 ἡμῶν φραζομένη θάνατον καὶ κῆρα μέλαιναν,
 ἀλλὰ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγα ἴσθον ἐνὶ μεγάροισιν ὕφαινε,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῶν μετέειπε· 130
 ‘κοῦροι, ἔμοι μνηστήρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
 μίμνεται’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω—μή μοι μεταμῶνια νήματ’ ὀληται—
 Λαέρτη ἥρωι ταφῆιον, εἰς ὅτε κέν μιν
 μοῖρ’ ὅλοῃ καθέλησι ταυηλεγέος θανάτοιο, 135
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσῇσσι,

αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκειν μέγαν ἱστὸν,
 νύκτας δ' ἀλλύεσκειν, ἐπεὶ δαΐδας παραθείτο. 140
 ὥς τρίετες μὲν ἔληθε δόλφ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 [μηνῶν φθινόντων, περὶ δ' ἡματα πόλλ' ἐτελέσθη,]
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ἦδη,
 καὶ τήν γ' ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν. 145
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης.
 εὖθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἱστὸν,
 πλύνασ', ἠελίῳ ἐναλίγκιον ἥ σελήνῃ,
 καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἦγαγε δαίμων
 ἀγροῦ ἐπ' ἐσχατιῇ, ὅθι δώματα ναῖε συβώτης. 150
 ἔνθ' ἦλθεν φίλος υἱὸς Ὀδυσσῆος θεῖοιο,
 ἐκ Πύλου ἡμαθόεντος ἰὼν σὺν νηὶ μελαίνῃ·
 τῷ δὲ μνηστῆρσιν θάνατον κακὸν ἀρτύναντε
 ἴκοντο προτὶ ἄστν περικλυτὸν, ἦ τοι Ὀδυσσεὺς
 ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευε. 155
 τὸν δὲ συβώτης ἦγε κακὰ χροῖ εἵματα ἔχοντα,
 πτωχῷ λευγαλέῳ ἐναλίγκιον ἥδὲ γέροντι
 σκηπτόμενον· τὰ δὲ λυγρὰ περὶ χροῖ εἵματα ἔστο·
 οὐδέ τις ἡμείων δύνατο γνῶναι τὸν ἐόντα
 ἑξαπίνης προφανέντ', οὐδ' οἱ προγενέστεροι ἦσαν, 160
 ἀλλ' ἔπεσιν τε κακοῖσιν ἐνίσσομεν ἥδὲ βολῆσιν.
 αὐτὰρ ὁ τέως μὲν ἐτόλμα ἐνὶ μεγάροισιν ἐοῖσι
 βαλλόμενος καὶ ἐνισσόμενος τετληότι θυμῷ·
 ἀλλ' ὅτε δὴ μιν ἔγειρε Διὸς νόος αἰγιόχοιο,
 σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε' αἰείρας 165
 ἐς θάλαμον κατέθηκε καὶ ἐκλήισεν ὀχῆας,
 αὐτὰρ ὁ ἦν ἄλοχον πολυκερδείησιν ἄνωγε
 τόξον μνηστήρεσσι θέμεν πολίον τε σίδηρον,

ἡμῶν αἰνομόροισιν ἀέθλια καὶ φόνου ἀρχήν.
 οὐδέ τις ἡμείων δύνατο κρατεροῖο βιοῖο 170
 νευρὴν ἐντανύσαι, πολλὸν δ' ἐπιδευέες ἦμεν.
 ἀλλ' ὅτε χεῖρας ἔκανεν Ὀδυσσῆος μέγα τόξον,
 ἔνθ' ἡμεῖς μὲν πάντες ὁμοκλέομεν ἐπέεσσι
 τόξον μὴ δόμεναι, μὴδ' εἰ μάλα πόλλ' ἀγορεύοι,
 Τηλέμαχος δέ μιν οἷος ἐποτρύνων ἐκέλευσεν. 175
 αὐτὰρ ὁ δέξατο χειρὶ πολύτλας δῖος Ὀδυσσεύς,
 ῥηιδίως δ' ἐτάνυσσε βιὸν, διὰ δ' ἦκε σιδήρου,
 στήθ' ἄρ' ἐπ' οὐδὸν ἰὼν, ταχέας δ' ἐκχεύατ' ὀιστοὺς
 δεινὸν παπταίνων, βάλε δ' Ἀντίνοον βασιλῆα.
 αὐτὰρ ἔπειτ' ἄλλοις ἐφίει βέλεα στονόεντα, 180
 ἅντα τιτυσκόμενος· τοὶ δ' ἀγχιστῖνοι ἐπιπτον.
 γνωτὸν δ' ἦν ὃ ῥά τίς σφι θεῶν ἐπιτάρροθος ἦεν·
 αὐτίκα γὰρ κατὰ δώματ' ἐπισπόμενοι μένῃ σφῶ
 κτείων ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' ἀεικῆς,
 κράτων τυπτομένων, δάπεδον δ' ἅπαν αἵματι θῆεν. 185
 ὥς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ', ὦν ἔτι καὶ νῦν
 σώματ' ἀκηδέα κείται ἐνὶ μεγάροις Ὀδυσῆος·
 οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἐκάστω,
 οἳ κ' ἀπονίψαντες μέλανα βρότον ἐξ ὠτειλέων
 κατθέμενον γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανόντων." 190

He lauds the constancy of Penelope and contrasts it with
 the faithlessness of Clytemnestra.

Τὸν δ' αὖτε ψυχὴν προσεφώνεεν Ἀτρεΐδης·
 “Ὀλβιε Λαέρταο πάι, πολυμήχαν' Ὀδυσσεῦ,
 ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν·
 ὥς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ,
 κούρῃ Ἰκαρίου· ὥς εὖ μέμνητ' Ὀδυσῆος, 195
 ἀνδρὸς κουριδίου. τῷ οἱ κλέος οὐ ποτ' ὀλεῖται
 ἧς ἀρετῆς, τεύξουσι δ' ἐπιχθονίοισιν αἰοδὴν

ἀθάνατοι χαρίεσσαν ἐχέφρουι Πηνελοπείῃ,
 οὐχ ὥς Τυνδαρέου κούρη κακὰ μήσατο ἔργα,
 κουρίδιον κτείνασα πόσιν, στυγερὴ δέ τ' αἰοιδὴ 200
 ἔσσετ' ἐπ' ἀνθρώπους, χαλεπὴν δέ τε φῆμιν ὅπασσε
 Οηλυτέρησι γυναιξὶ, καὶ ἥ κ' εὐεργὸς ἔησιν.”
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 ἔσταότ' εἰν Ἀῖδαο δόμοις, ὑπὸ κεύθεσι γαίης·

Visit of Odysseus to Laertes.

οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἵκοντο 205
 καλὸν Λαέρταο τετυγμένον, ὅν ῥά ποτ' αὐτὸς
 Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.
 ἔνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θέε πάντη,
 ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἱανον
 δμῶες ἀναγκαῖοι, τοῖ οἱ φίλα ἐργάζοντο. 210
 ἐν δὲ γυνὴ Σικελὴ γρήνυς πέλεν, ἥ ῥα γέροντα
 ἐνδυκέως κομέεσκεν ἐπ' ἀγροῦ, νόσφι πόληος.
 ἔνθ' Ὀδυσσεὺς δμῶεσσι καὶ νῆϊ μῦθον ἔειπεν·
 “ὕμεις μὲν νῦν ἔλθετ' ἐνκτιμένον δόμον εἴσω,
 δεῖπνον δ' αἶψα συνῶν ἱερεύσατε ὅς τις ἄριστος· 215
 αὐτὰρ ἐγὼ πατρὸς πειρήσομαι ἡμετέρου,
 αἷ κέ μ' ἐπιγνώῃ καὶ φράσσεται ὀφθαλμοῖσιν,
 ἥέ κεν ἀγνοῖσι πολὺν χρόνον ἀμφὶς ἐόντα.”
 Ὡς εἰπὼν δμῶεσσιν ἀρήια τεύχε' ἔδωκεν.
 οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὀδυσσεὺς 220
 ἄσσουν ἔεν πολυκάρπου ἀλωῆς πειρητίζων.
 οἷδ' εὗρεν Δολίον, μέγαν ὄρχατον ἐσκαταβαίνων,
 οὐδέ τινα δμῶων οὐδ' υἱῶν· ἀλλ' ἄρα τοί γε
 αἵμασι δὲ λέξοντες ἀλωῆς ἔμμεναι ἔρκος
 ᾤχοντ', αὐτὰρ ὁ τοῖσι γέρων δόδον ἡγεμόνευε. 225
 τὸν δ' οἶον πατέρ' εὗρεν ἐνκτιμένη ἐν ἀλωῇ,
 λιστρεύοντα φυτόν· ῥυπόωντα δὲ ἔστο χιτῶνα

ῥαπτὸν αἰκέλιον, περὶ δὲ κνήμησι βοείας
 κνημίδας ῥαπτὰς δέδετο, γραπτὺς ἀλεείνων,
 χειρὶδὰς τ' ἐπὶ χερσὶ βάτων ἔνεκ'. αὐτὰρ ὑπερθεῖν 230
 αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων.
 τὸν δ' ὥς οὖν ἐνόησε πολὺτλας δῖος Ὀδυσσεὺς
 γήραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,
 στὰς ἄρ' ὑπὸ βλωθρὴν ὄγχυνην κατὰ δάκρυον εἴβε.
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν 235
 κύσσαι καὶ περιφῦναι ἔδν πατέρ', ἥδ' ἕκαστα
 εἰπεῖν, ὥς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
 ἧ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
 ᾧδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτον κερτομίους ἐπέεσσιν πειρηθῆναι. 240
 τὰ φρονέων ἰθὺς κίεν αὐτοῦ δῖος Ὀδυσσεύς.
 ἧ τοι ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινε·
 τὸν δὲ παριστάμενος προσεφώνεε φαίδιμος υἱός·

Odysseus invents a story which brings home to Laertes
 many thoughts about his son.

“ὦ γέρον, οὐκ ἀδαημονίη σ' ἔχει ἀμφιπολεύειν
 ὄρχατον, ἀλλ' εὔ τοι κομιδὴ ἔχει οὐδέ τι πάμπαν, 245
 οὐ φυτὸν, οὐ συκὴν, οὐκ ἄμπελος, οὐ μὲν ἐλαίη,
 οὐκ ὄγχυνη, οὐ πρασιή τοι ἄνευ κομιδῆς κατὰ κῆπον.
 ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ·
 αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἅμα γήρας
 λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ αἰκέα ἔσσαι. 250
 οὐ μὲν ἀεργίης γε ἄναξ ἔνεκ' οὗ σε κομίζει,
 οὐδέ τί τοι δούλειον ἐπιπρέπει εἰσοράσθαι
 εἶδος καὶ μέγεθος· βασιλῆι γὰρ ἀνδρὶ ἔοικας.
 τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιο φάγοι τε, 255
 εὐδέμεναι μαλακῶς· ἧ γὰρ δίκη ἐστὶ γερόντων.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,

τεῦ δμῶς εἴς ἀνδρῶν; τεῦ δ' ὄρχατον ἀμφιπολεύεις;
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 εἰ ἐτεόν γ' Ἰθάκην τήνδ' ἰκόμεθ', ὥς μοι ἔειπεν
 οὔτος ἀνὴρ νῦν δὴ ξυμβλήμενος ἐνθάδ' ἰόντι, 260
 οὐ τι μάλ' ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἕκαστα
 εἰπεῖν ἢ δ' ἐπακοῦσαι ἐμὸν ἔπος, ὥς ἐρέεινον
 ἀμφὶ ξείνῳ ἐμῷ, ἣ πον ζῶει τε καὶ ἔστιν,
 ἢ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.
 ἐκ γάρ τοι ἐρέω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον· 265
 ἄνδρα ποτ' ἐξείνισσα φίλῃ ἐνὶ πατρίδι γαίῃ
 ἡμέτερόνδ' ἐλθόντα, καὶ οὐ πῶ τις βροτὸς ἄλλος
 ξείνων τηλεδαπῶν φιλίων ἐμὸν ἔκετο δῶμα·
 εὐχέτο δ' ἐξ Ἰθάκης γένος ἔμμεναι, αὐτὰρ ἔφασκε
 Λαέρτην Ἀρκεισιάδην πατέρ' ἔμμεναι αὐτῷ. 270
 τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων εὖ ἐξείνισσα,
 ἐνδυκέως φιλέων, πολλῶν κατὰ οἶκον ἐόντων,
 καὶ οἱ δῶρα πόρον ξεινήια, οἷα ἐφείκ.
 χρυσοῦ μὲν οἱ δῶκ' εὐεργέος ἐπτά τάλαντα,
 δῶκα δὲ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα, 275
 δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας,
 τόσσα δὲ φάρεα καλὰ, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
 χωρὶς δ' αὖτε γυναικας, ἀμύμονα ἔργα ἰδυίας,
 τέσσαρας εἰδαλίμας, ἃς ἤθελεν αὐτὸς ἐλέσθαι.”
 Τὸν δ' ἡμεῖβετ' ἔπειτα πατὴρ κατὰ δάκρυον εἴβων· 280
 “ξείν', ἢ τοι μὲν γαῖαν ἰκάνεις ἣν ἐρεεῖνεις,
 ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσι.
 δῶρα δ' ἐτώσια ταῦτα χαρίζεο, μυρὶ' ὀπάζων·
 εἰ γάρ μιν ζῶόν γ' ἐκίχεις Ἰθάκης ἐνὶ δήμῳ,
 τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε 285
 καὶ ξενίῃ ἀγαθῇ· ἢ γὰρ θέμις, ὅς τις ὑπάρξῃ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 πόστον δὴ ἔτος ἐστίν, ὅτε ξείνισσας ἐκείνων

σὸν ξείνων δύστηνον, ἐμὸν παῖδ', εἴ ποτ' ἔην γε,
 δύσμορον ; ὅν που τῆλε φίλων καὶ πατρίδος αἴης 290
 ἡέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου
 θηρσὶ καὶ οἰωνοῖσιν ἔλωρ γένετ'· οὐδέ ἐ μήτηρ
 κλαῦσε περιστείλασα πατήρ θ', οἷ μιν τεκόμεσθα·
 οὐδ' ἄλοχος πολύδωρος, ἐχέφρων Πηνελόπεια,
 κώκυς ἐν λεχέεσσιν ἐδὼν πόσιν, ὥς ἐπέφκει, 295
 ὀφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἐστὶ θανάτων.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εἷ εἰδῶ·
 τίς πόθεν εἷς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆς ;
 ποῦ δαὶ νηὺς ἔστηκε θοῇ, ἢ σ' ἤγαγε δεῦρο
 ἀντιθέους θ' ἐτάρους ; ἢ ἔμπορος εἰλήλουθας 300
 νηὸς ἐπ' ἀλλοτρίης, οἳ δ' ἐκβήσαντες ἔβησαν ;”
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ τοιγὰρ ἐγὼ τοι πάντα μάλ' ἀτρεκέως καταλέξω.
 εἰμὶ μὲν ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναῖω,
 υἱὸς Ἀφείδαντος Πολυπημονίδαο ἀνακτος· 305
 αὐτὰρ ἐμοί γ' ὄνομ' ἐστὶν Ἐπήριτος· ἀλλὰ με δαίμων
 πλάγξ' ἀπὸ Σικανίης δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης.
 αὐτὰρ Ὀδυσσῆϊ τόδε δὴ πέμπτον ἔτος ἐστὶν,
 ἐξ οὗ κείμεν ἔβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 310
 δύσμορος· ἢ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι,
 δεξιῶν, οἷς χαίρων μὲν ἐγὼν ἀπέπεμπον ἐκείνων,
 χαῖρε δὲ κείνος ἰών· θυμὸς δ' ἔτι νῶιν ἐώλπει
 μίξεσθαι ξενίῃ ἢδ' ἀγλαὰ δῶρα διδώσειν.”

The old man utterly breaks down, and Odysseus embracing
 him discovers himself to him.

Ως φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα· 315
 ἀμφοτέρησιν δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσιν
 χεῦατο καὶ κεφαλῆς πολιῆς, ἀδινὰ στεναχίζων.

τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥίνας δέ οἱ ἦδη
 δριμύ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι.
 κύσσε δέ μιν περιφύς ἐπιάλμενος, ἦδ' ἐπ' ὀφθαλμοῖσιν
 " κείνος μὲν τοι ὅδ' αὐτὸς ἐγὼ, πάτερ, ὃν σὺ μεταλλᾷς,
 ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.
 ἀλλ' ἴσχεο κλαυθμοῖο γόοιό τε δακρυόεντος.
 ἐκ γάρ τοι ἐρέω· μάλα δὲ χρὴ σπευδέμεν ἔμπης·
 μνηστῆρας κατέπεφνον ἐν ἡμετέροισι δόμοισι,
 λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα." 320
 Τὸν δ' αὖ Λαέρτης ἀπαμείβετο φώνησέν τε·
 " εἰ μὲν δὴ Ὀδυσσεύς γε ἐμὸς παῖς ἐνθάδ' ἰκάνεις,
 σῆμά τί μοι νῦν εἰπὲ ἀριφραδὲς, ὅφρα πεποίθω." 325
 Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 330
 " οὐλήν μὲν πρῶτον τήνδε φράσαι ὀφθαλμοῖσιν,
 τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὁδόντι
 οἰχόμενον· σὺ δέ με προΐεις καὶ πότνια μήτηρ
 ἐς πατέρ'· Αὐτόλυκον μητρὸς φίλον, ὅφρ' ἂν ἐλοίμην
 δῶρα, τὰ δεῦρο μολῶν μοι ὑπέσχετο καὶ κατένευσεν. 335
 εἰ δ' ἄγε τοι καὶ δένδρε' ἐυκτιμένην κατ' ἀλωὴν
 εἵπω, ἃ μοί ποτ' ἔδωκας, ἐγὼ δ' ἥγεόν σε ἕκαστα
 παιδὸν ἐξὼν, κατὰ κῆπον ἐπισπόμενος· διὰ δ' αὐτῶν
 ἰκνεύμεσθα, σὺ δ' ὠνόμασας καὶ ἔειπες ἕκαστα.
 ὄγχνας μοι δῶκας τρισκαίδεκα καὶ δέκα μηλέας, 340
 συκέας τεσσαράκοντ'· ὄρχους δέ μοι ὦδ' ὀνόμηνας
 δώσειν πεντήκοντα, διατρύγιος δὲ ἕκαστος
 ἦην· ἐνθα δ' ἀνὰ σταφυλαὶ παντοῖαι ἔασιν,
 ὅππότε δὴ Διὸς ὦραι ἐπιβρίσειαν ὑπερθευ." 345
 ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ, 345
 σήματ' ἀναγνόντος τὰ οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πῆχες· τὸν δὲ ποτὶ οἷ
 εἶλεν ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς.
 αὐτὰρ ἐπεὶ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

ἐξαυτίς μύθοισιν ἀμειβόμενος προσέειπε· 350
 “Ζεῦ πάτερ, ἦ ῥα ἔγ’ ἐστὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 εἰ ἐτεδὸν μνηστῆρες ἀτάσθαλον ὕβριν ἔτισαν.
 νῦν δ’ αἰνῶς δεῖδοικα κατὰ φρένα μὴ τάχα πάντες
 ἐνθάδ’ ἐπέλθωσιν Ἰθακήσιοι, ἀγγελίας δὲ
 πάντη ἐποτρύνωσι Κεφαλλήνων πολίεσσι.” 355
 Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μὴ τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
 ἀλλ’ ἵομεν προτὶ οἶκον, ὃς δρχάτου ἐγγύθι κείται·
 ἔνθα δὲ Τηλέμαχον καὶ βουκόλον ἡδὲ συμβώτην
 προὔπεμψ’, ὥς ἂν δειπνον ἐφοπλίσσωσι τάχιστα.” 360
 ὣς ἄρα φωνήσαντε βάτην πρὸς δώματα καλά.
 οἱ δ’ ὅτε δὴ ῥ’ ἵκοντο δόμους εὖ ναιετάοντας,
 εὔρον Τηλέμαχον καὶ βουκόλον ἡδὲ συμβώτην
 ταμνομένους κρέα πολλὰ κερώντας τ’ αἶθοπα οἶνον.
 Τόφρα δὲ Λαέρτην μεγαλήτορα ᾧ ἐνὶ οἴκῳ 365
 ἀμφίπολος Σικελὴ λούσεν καὶ χρίσεν ἐλαίῳ,
 ἀμφὶ δ’ ἄρα χλαῖναν καλὴν βάλεν· αὐτὰρ Ἀθήνη
 ἄγχι παρισταμένη μέλε’ ἤλδανε ποιμένι λαῶν,
 μείζονα δ’ ἢ ἐπάρως καὶ πάσσονα θῆκεν ἰδέσθαι.
 ἐκ δ’ ἀσαμίνθου βῆ· θαύμαζε δέ μιν φίλος υἱὸς, 370
 ὥς ἴδεν ἀθανάτοισι θεοῖς ἐναλίγκιον ἄντην·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ πάτερ, ἦ μάλα τίς σε θεῶν αἰιγενετάων
 εἰδὸς τε μέγεθός τε ἀμείνονα θῆκεν ἰδέσθαι.”
 Τὸν δ’ αὖ Λαέρτης πεπνυμένος ἀντίον ἦῤῥα· 375
 “αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 οἷος Νήρικον εἶλον, ἐνκτίμενον πτολίεθρον,
 ἀκτὴν ἡπείροιο, Κεφαλλήνεσσιν ἀνάσσων,
 τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι,
 τεύχε’ ἔχων ὥμοισιν, ἐφεστάμεναι καὶ ἀμύνειν 380
 ἄνδρας μνηστῆρας· τῷ κε σφέων γούνατ’ ἔλυσα

πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἰάνθης.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.

οἱ δ' ἐπεὶ οὖν παύσαντο πόρου τετύκοντό τε δαῖτα,

ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε. 385

Joy of Dolius, the old slave of Laertes, at recognising the
lost Odysseus.

ἐνθ' οἱ μὲν δείπνῳ ἐπεχείρεον ἀγχίμολον δὲ
ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱεῖς τοῖο γέροντος,
ἑξ ἔργων μογέοντες, ἐπεὶ προμολοῦσα κάλεσσε
μήτηρ γρηῦς Σικελῇ, ἥ σφεας τρέφε καὶ ῥα γέροντα
ἐνδυκέως κομέεσκεν, ἐπεὶ κατὰ γήρας ἔμαρψεν. 390

οἱ δ' ὥς οὖν Ὀδυσῆα ἴδον φράσσαντό τε θυμῷ,
ἔσταν ἐνὶ μεγάροισι τεθηπότες· αὐτὰρ Ὀδυσσεὺς
μειλιχίους ἐπέεσσι καθαπτόμενος προσέειπεν·
“ὦ γέρον, ἴς' ἐπὶ δείπνον, ἀπεκλεάθεσθε δὲ θάμβευς·

δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῶτες 395
μύμνομεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί.”

ὥς ἄρ' ἔφη, Δολίος δ' ἰθὺς κίε χεῖρε πετάσσας
ἀμφοτέρας, Ὀδυσσεὺς δὲ λαβὼν κύσε χεῖρ' ἐπὶ καρπῷ,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ὦ φίλ', ἐπεὶ νόστησας ἐελδομένοισι μάλ' ἡμῖν 400
οὐδ' ἔτ' διομένοισι, θεοὶ δέ σ' ἀνήγαγον αὐτοῖ,
οὐδέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὔ εἰδῶ,
ἦ ἤδη σάφα οἶδε περίφρων Πηνελόπεια
νοστήσαντά σε δεῖρ', ἦ ἄγγελον ὀτρύνωμεν.” 405

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γέρον, ἦδη οἶδε· τί σε χρὴ ταῦτα πένεσθαι;”

“Ὡς φάθ', ὁ δ' αὖτις ἄρ' ἔξετ' ἐνξέστον ἐπὶ δίφρου.

ὥς δ' αὐτως παῖδες Δολίου κλυτὸν ἀμφ' Ὀδυσῆα
δεικανόωντ' ἐπέεσσι καὶ ἐν χεῖρεσσι φύοντο, 410

ἔξειίης δ' ἔζοντο παραὶ Δολίον, πατέρα σφόν.

^αΩς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο·

News reaches the city of the slaying of the suitors.

ἽΟσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ὥχετο πάντη,
μνηστήρων στυγερὸν θάνατον καὶ κῆρ' ἐνέπouσα.
οἱ δ' ἄρ' ὁμῶς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος 415
μυχμῶ τε στοναχῇ τε δόμων προπάροιθ' Ὀδυσῆος,
ἐκ δὲ νέκυσ οἴκων φόρεον καὶ θάπτον ἕκαστοι,
τοὺς δ' ἔξ ἀλλάων πολίων οἰκόνδε ἕκαστον
πέμπον ἄγειν ἀλιεῦσι θοῆς ἐπὶ νηυσὶ τιθέντες·
αὐτοὶ δ' εἰς ἀγορὴν κίον ἀθρόοι, ἀχνύμενοι κῆρ. 420
αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Εὐπείθης ἀνά θ' ἵστατο καὶ μετέειπε·
παιδὸς γάρ οἱ ἄλαστον ἐνὶ φρεσὶ πένθος ἔκειτο,
Ἄντινόου, τὸν πρῶτον ἐνήρατο διὸς Ὀδυσσεύς·
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν· 425

Threatening language of Eupheithes, father of Antinous,

“ὦ φίλοι, ἡ μέγα ἔργον ἀνὴρ ὅδ' ἐμήσατ' Ἀχαιούς·
τοὺς μὲν σὺν νῆεσσιν ἄγων πολέας τε καὶ ἐσθλοὺς
ᾤλεσε μὲν νῆας γλαφυράς, ἀπὸ δ' ᾤλεσε λαοὺς,
τοὺς δ' ἐλθὼν ἔκτεινε Κεφαλλήνων ὄχ' ἀρίστους.
ἀλλ' ἄγετε, πρὶν τοῦτον ἢ εἰς Πύλον ὦκα ἰκέσθαι 430
ἢ καὶ εἰς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί,
ἴομεν· ἢ καὶ ἔπειτα κατηφές ἐσσόμεθ' αἰεὶ·
λώβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆας
τισόμεθ'· οὐκ ἂν ἐμοί γε μετὰ φρεσὶν ἡδὺ γένοιτο 435
ζώμεν, ἀλλὰ τάχιστα θανὼν φθιμένοισι μετεῖν.
ἀλλ' ἴομεν, μὴ φθέωσι περαιωθέντες ἐκείνοι.”
^αΩς φάτο δάκρυ χέων, οἶκτος δ' ἔλε πάντας Ἀχαιούς.

ἀγχίμολον δέ σφ' ἦλθε Μέδων καὶ θεῖος αἰοιδὸς
 ἐκ μεγάρων Ὀδυσῆος, ἐπεὶ σφεας ὕπνος ἀνήκεν, 440
 ἔσταν δ' ἐν μέσσοισι· τάφος δ' ἔλεν ἄνδρα ἕκαστον.
 τοῖσι δὲ καὶ μετέειπε Μέδων πεπνυμένα εἰδώς·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσεὺς
 ἀθανάτων ἀέκητι θεῶν τάδ' ἐμήσατο ἔργα·
 αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον, ὅς ῥ' Ὀδυσῆι 445
 ἐγγύθεν ἐστήκει καὶ Μέντορι πάντα ἐφίκει.
 ἀθάνατος δὲ θεὸς τοτὲ μὲν προπάροιθ' Ὀδυσῆος
 φαίνετο θαρσύνων, τοτὲ δὲ μνηστῆρας ὀρίνων
 θύνε κατὰ μέγαρον· τοὶ δ' ἀγχιστῖνοι ἔπιπτον.”
 ἌΩς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἤρει. 450
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γέροντο· 455
 οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαῶν,
 ὑμετέροισι παῖδας καταπανέμεν ἀφροσυνάων,
 οἳ μέγα ἔργον ἔρεξαν ἀτασθαλίῃσι κακῇσι,
 κτήματα κείροντες καὶ ἀτιμάζοντες ἄκοιτιν
 ἀνδρὸς ἀριστῆος· τὸν δ' οὐκέτι φάντο νέεσθαι. 460
 καὶ νῦν ὧδε γένοιτο· πείθεσθέ μοι ὥς ἀγορεύω·
 μὴ ἴομεν, μή ποὺ τις ἐπίσπαστον κακὸν εὕρη.”

who carries the day against Medon and Halitherses, and
 leads the men of Ithaca in arms to the
 palace of Odysseus.

ἌΩς ἔφαθ', οἳ δ' ἄρ' ἀνήξαν μεγάλῳ ἀλαλητῷ
 ἡμίσεων πλείους· τοὶ δ' ἄθροοι αὐτόθι μίμνον·
 οὐ γάρ σφιν ἄδε μῦθος ἐνὶ φρεσὶν, ἀλλ' Εὐπείθει 465
 πείθοντ'· αἶψα δ' ἔπειτ' ἐπὶ τεύχεα ἐσσεύοντο.

αὐτὰρ ἐπεὶ ῥ' ἔσαντο περὶ χροὶ νώροπα χαλκὸν,
 ἄθρόοι ἠγέρεθοντο πρὸ ἄστεος εὐρυχόροιο.
 τοῖσιν δ' Εὐπείθης ἠγήσατο νηπιέησι·
 φῆ δ' ὅ γε τίσεσθαι παιδὸς φόνον, οὐδ' ἄρ' ἔμελλεν 470
 ἄψ ἀπονοστήσειν, ἀλλ' αὐτοῦ πότμον ἐφέψειν.
 αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα·
 “ὦ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων,
 εἰπέ μοι εἰρομένη, τί νύ τοι νόος ἔνδοθι κεύθει;
 ἢ προτέρω πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 475
 τεύξεις, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησθα;”
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “τέκνον ἐμὸν, τί με ταῦτα διείρειαι ἡδὲ μεταλλάς;
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἤ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἑλθών; 480
 ἔρξον ὅπως ἐθέλεις· ἐρέω τέ τοι ὥς ἐπέοικεν.
 ἐπεὶ δὴ μνηστῆρας ἐτίσατο δῖος Ὀδυσσεὺς,
 ὄρκια πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεὶ,
 ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόνοιο
 ἔκκλησιν θέωμεν· τοὶ δ' ἀλλήλους φιλεόντων 485
 ὥς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλις ἔστω.”
 ὣς εἰπὼν ὦτρυνε πάρος μεμανίαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰξάσα
 Οἶ δ' ἐπεὶ οὖν σίτοιο μελίφρονος ἔξ ἔρον ἔντο,
 τοῖς δ' ἄρα μύθων ἦρχε πολύτλας δῖος Ὀδυσσεύς· 490
 “ἔξελθὼν τις ἴδοι μὴ δὴ σχεδὸν ὦσι κίοντες.”

Dolius announces their approach, and Odysseus goes out
 to meet them with Telemachus and Laertes.

ὥς ἔφατ'· ἔκ δ' υἱὸς Δολίου κίεν, ὥς ἐκέλευε,
 στῆ δ' ἄρ' ἐπ' οὐδὸν ἰὼν, τοὺς δὲ σχεδὸν εἶσιδε πάντας.
 αἶψα δ' Ὀδυσσῆα ἔπεα πτερόεντα προσηύδα·
 “οὔδε δὴ ἐγγὺς ἔασ'· ἀλλ' ὀπλιζόμεθα θᾶσσον.” 495

ὥς ἔφαθ', οἳ δ' ὄρνυντο καὶ ἐν τεύχεσσι δύνοντο,
 τέσσαρες ἀμφ' Ὀδυσῆ', ἔξ δ' υἱεῖς οἱ Δολιχόιοι·
 ἐν δ' ἄρα Λαέρτης Δολίος τ' ἐς τεύχε' ἔδυνον,
 καὶ πολιοὶ περ ἑόντες, ἀναγκαῖοι πολεμισταί.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροὸν νόροπα χαλκόν, 500
 ὤϊζάν ῥα θύρας, ἐκ δ' ἦιον, ἦρχε δ' Ὀδυσσεύς·

Τοῖσι δ' ἐπ' ἀγχίμολον θυγάτηρ Διὸς ἦλθεν Ἀθήνη,
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδήν.
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς·
 αἶψα δὲ Τηλέμαχον προσεφώνεεν ὃν φίλον υἱόν· 505
 “Τηλέμαχ', ἦδη μὲν τόδε γ' εἴσεται αὐτὸς ἐπελθὼν,
 ἀνδρῶν μαρναμένων ἵνα τε κρίνονται ἄριστοι,
 μή τι κατασχύνειν πατέρων γένιος, οἳ τὸ πάρος περ
 ἀλκῇ τ' ἡνορέῃ τε κεκάσμεθα πάσαν ἐπ' αἶαν.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· 510
 “ὄψεται, αἶ κ' ἐθελήσθαι, πάτερ φίλε, τῷδ' ἐπὶ θυμῷ
 οὗ τι κατασχύνοντα τεδὼν γένος, ὥς ἀγορεύεις.”

ᾧ φάτο, Λαέρτης δ' ἐχάρη καὶ μῦθον ἔειπε·
 “τίς νύ μοι ἡμέρη ἦδε, θεοὶ φίλοι; ἦ μάλα χαίρω·
 υἱός θ' υἱωνός τ' ἀρετῆς πέρι δῆριν ἔχουσι.” 515

Τὸν δὲ παρισταμένη προσέφη γλαυκῶπις Ἀθήνη·
 “ὦ Ἄρκεισιάδῃ, πάντων πολὺν φίλταθ' ἑταίρων,
 εὐξάμενος κούρη γλαυκῶπιδι καὶ Διὶ πατρὶ,
 αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.”

Laertes slays Eupheithes, and a general slaughter
 would have followed,

ᾧ φάτο, καὶ ῥ' ἔμπνευσεν ἄνδρα μέγα Παλλὰς Ἀθήνη. 520
 εὐξάμενος δ' ἄρ' ἔπειτα Διὸς κούρη μέγαλοιο,
 αἶψα μάλ' ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Εὐπείθεα κόρυθος διὰ χαλκοπαρτίου.
 ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός·

δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 525
 ἐν δ' ἔπεσον προμάχοις Ὀδυσσεὺς καὶ φαίδιμος υἱός,
 τύπτον δὲ ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισι.
 καὶ νύ κε δὴ πάντας ὄλεσαν καὶ ἔθηκαν ἀνόστους,
 εἰ μὴ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 ἦυσεν φωνῇ, κατὰ δ' ἔσχεθε λαὸν ἅπαντα 530
 “ἴσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοιο,
 ὥς κεν ἀναιμωτί γε διακρινθεῖτε τάχιστα.”
 ἥΩς φάτ' Ἀθηναίη, τοὺς δὲ χλωρὸν δέος εἶλε·

had not Athena intervened and made peace between
 the combatants.

τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατο τεύχεα,
 πάντα δ' ἐπὶ χθονὶ πίπτε, θεᾶς ὅπα φωνησάσης· 535
 πρὸς δὲ πόλιν τρωπῶντο λιλαιόμενοι βιότοιο.
 σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὀδυσσεὺς,
 οἴμησεν δὲ ἀλεῖς ὥστ' αἰετὸς ὑψιπετής.
 καὶ τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνὸν,
 καδ' δ' ἔπεσε πρόσθε γλαυκῶπιδος ὀβριμοπάτρης. 540
 δὴ τότε Ὀδυσσεύη προσέφη γλαυκῶπις Ἀθήνη·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἴσχεο, παῦε δὲ νεῖκος ὁμοίου πολέμοιο,
 μὴ πῶς τοι Κρονίδης κεχολώσεται εὐρύοπα Ζεὺς.”
 ἥΩς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ. 545
 ὄρκια δ' αὖ κατόπισθε μετ' ἀμφοτέροισιν ἔθηκε
 Παλλὰς Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδήν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

CONTENTS.

<p>§ 1 Epic Dialect. 2 Digamma. 3 Shortening, lengthening, etc. of Vowels. 4 Contraction. 5 Hiatus. 6 Elision. 7 Apocope. 8 Consonants. 9 First Declension. 10 Second Declension. 11 Third Declension. 12 Special Terminations.</p>	<p>§ 13 Adjectives. 14 The Article. 15 Pronouns. 16 Augment and Reduplication. 17 Terminations of Moods and Tenses. 18 Contracted Verbs. 19 Fut. and Aor. I. Act. and Med. 20 Aor. II. Act. and Med. 21 Perfect and Pluperfect. 22 Aor. I. and II. Pass. 23 Verbs in <i>μι</i>.</p>
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§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*Ϝ*, i. e. *ϝ*), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as *τὸν δ' ἡμείβετ' ἔπειτα ἀναξ* or *μέγα μήσατο ἔργον*, we should expect to find *ἔπειτ' ἀναξ* and *μήσατ' ἔργον*. Instead of *ἀποείκω* or *ἀποείπω*, we should naturally write *ἀπέικω* and *ἀπέίπω*. But there was a time when the words were pronounced *ῥάναξ*, *ῥέργον*, *ἀποῤείκω*, *ἀποῤείπω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Ῥῶκος*, Sanskrit *veças*, Lat. *vicius*; *Ῥῶνος*, *vinum*, 'wine'; *Ῥέσπερος*, *vesper*; *Ῥιδεῖν*, *videre*; *Ῥέργον*, 'work.'

§ 3. Vowels.

(1) The \bar{a} in Attic generally appears in the Homeric dialect as η , e.g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes \bar{a} is changed to η , as ἡγορέη, ἡνεμόεις: or to α , as παρὰ, καταβατός.

(2) ϵ may be *lengthened to ει*, χρύσειος, κεινός, εἴως, Ἑρμείας, σπειός, θείω: into η , τιθήμενος, ἡύ.

(3) o *lengthened to ου*, πούλις, μούνος, οὔλος for ὄλος: to α , πνοιή, ἡγνοίησε: to ω , Διώνυσος, ἀνώιστος.

(4) η *shortened to ε*, as in Conjunctives ἰθίνετε, εἶδετε, πειρήσεται, μίσγειαι: ω to o , as in Conjunctives τραπέομεν, ἐγείρομεν.

(5) Before or after η the addition of ϵ is not uncommon, as ἔηκε = ἦκε, ἦελις = ἦλιος, as also before ϵ , as ἔεδνα, ἐέκοσι.

(6) $\bar{a}o$ (ηo) often changes to $\epsilon\omega$, as Ἀτρείδᾱο, Ἀτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in $\xi\omega s$ often read as $\epsilon\iota\omega s$. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that eo and eou may contract into eu , as θάρσευς, γεγάνευν, βάλλευ.

(2) Frequently words remain uncontracted, as δέκων, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρὸς (ἱερὸς), βῶσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἀτρείδεω, δὴ αὖ, δὴ ἔβδομος, ἐπεὶ οὖ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels ϵ and υ , as παιδὶ | ὕπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in Arsis, as ἀντιθέω | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels α , ϵ , o , elided, but also frequently the diphthongs $\alpha\iota$, as βούλομ' ἐγὼ, and $\alpha\iota$ in μοι and τοι, as well as ϵ in the dative and in ὅτι. The ν ἐφελκυστικὸν stands before consonants as well as before vowels.

§ 7. Apocope.

Before a following consonant, the short final vowel in *ἄρα*, *παρὰ*, *ἀνὰ*, *κατὰ*, may be dropped. This is called *Apocope*. The *τ* of *κατ[ὰ]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *κάπ πέδιον*, *κάκ κορυφήν*, *κάλλιπε*, *κάδ δ' ἄρα*: and similarly the *ν* of *ἀν[ὰ]* before a following *π* or *λ*, as *ἄμ πεδίον*, *ἀλλύεσκε*.

§ 8. Consonants.

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη*, *θάρσος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ*, *μ*, *ν*, *ρ*, as *ἐλλαβον*, *ἔμμαθον*, *ἐύννητος*, *τύσσος*: so, also, *ἔππας*, *ἔττι*, *πελεκκάω*, *ἔδδεισε*. A short final vowel is often made long when followed by a word which begins with *λ*, *μ*, *ν*, *ρ*, *σ*, *δ*, or which originally began with the *φ* (§ 2), as *πολλὰ λισσομενος*, *ἔτι νῦν*, *ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἀχιλεὺς*, *Ὀδυσσεύς*.

DECLENSIONS.

§ 9. First Declension.

(1) For *ā* in the singular, Homer always has *η*, *Τροίη*, *θήρη*, *νεηνίης*, except *θεὰ* and some proper names.

(2) *ā* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειᾶ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾶ*, as *ἰπ-πύτᾶ*, *νεφεληγερέτᾶ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *αων* or *εων*, sometimes contracted to *ων*, as *γαίᾶων*, *ναντέων*, *παρειῶν*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι*, *σχίζῃς*; but *θεαῖς*, *ἄκταις*.

§ 10. Second Declension.

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. Third Declension.

(1) Dat. and Gen. dual *οιν*.

(2) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *εως*. In the

terminations *eos*, *ees*, *eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρύβε-eos* contracts into *εὐρύβειος*, *σπέ-eos* into *σπῆος*, *Ἡρακλέ-eos* into *Ἡρακλήος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ῆεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *is* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίων*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντης*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεὺς* or *νηὺς*, Dat. *νηι*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κράατα* (from *κράς*, masc.).

(b) *γόνυ* and *δόρυ* make *γούνατος*, *γουνὺς*, and *δούρατος*, *δουρός*.

(c) *νῖος*, besides the regular forms in Second Declension, has Gen. *νῖος*, Dat. *νῖι*, Acc. *νῖα*, Nom. plur. *νῖες*, Dat. *νιάσι*, Acc. *νίας*, Dual *νῖε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ ἐνῆφι*, *ἀπ' ἱερύφιν*, *διὰ στήθεσφιν*, *ὀστέόφιν θίς*; Dat. *θύρηφι*, *βυήφι*, *φαινομένηφι*, *θείφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδύσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιύθι* *πρὸς*, *κηρύθι*.

(b) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεύθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἀιδούδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ὕνδε δόμενδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοίη*, *αἰσχροῖη*, except *διὰ*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρὸς*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εἰα* to *εα* or *εη*, as *βαθέη*. *ὠκέα*.

(4) A common termination is *εις, εσσα, εν*. In this form *ηεις* may contract to *ῆς*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεύντα* for *λωτόεντα*.

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέεσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination ωτερ-, ωτατ-, is admissible in the case of a long vowel in the penult. of the Positive, as λαρώτατος, οἰζυρώτατος. The Comparative and Superlative forms in ιων, ιστος are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are :—Gen. τοῖο, Dual Gen. τοῖν, Nom. plur. τοῖ, ταῖ, Gen. τάν, Dat. τοῖσι, τῇσι, τῇς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μευ ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ξο, εἵ, εἶο, ἔθεν
Dat. "	.. ..	τοῖ, τείν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωέ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶιν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾱ), ἡ, ὅν	νοῖτερος.
Second Person	τέδς, ἡ, ὅν	ὑμδς, ἡ, ὅν	σφωίτερος.
Third Person	ἐδς, ἡ, ὅν	σφδς, ἡ, ὅν	

(3) Special forms of the Pronoun τίς.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὅτεφ	ὀτέοισι
Acc.	ὅτινα, ὅττι	ὀτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. ὅου, (al. ὅο), ἕης. Dat. plur. ἧσι, ῆς.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέ-φραδον (φράζω), ἐπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἡνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ῥερνυμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δείδεγμα, δείδια (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλῃσι, ἐθέλῃσθα, καλοίσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, δώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίει, βούλει, Conjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἐπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κίατο (ἐκκιντο), ἀπολόατο.

(5) The termination of the Inf. is frequently μεναι, or μεν. Pres. ἀκουέ-μεν(αι), Fut. κελυσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is έιν, as πείειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ήναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ᾤθεσκον, ῥίπτασκον, κρίπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσα-σκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κείμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into εα, sometimes εε into η, εο or εον to εν. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δρόω* (*δρῶ*), *δράα* (*δρᾶ*), *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνάσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβῶντες*, from *ήβάω*, *ερώοιμι* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ὕπνῶντες*. Such forms as *ἀρόωσι* (*ἀροῦσι*) and *δηιόφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελῶ*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i.e. *ἀντιάσω*, *ἀντιῶω*, *ἀντιῶω*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἐχεν* *ἐχεα*, *καίω* *έκη*, *σεύω* *έσσευα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *έστυγον* is more primitive than *στυγέω*, *έκτυπον* than *κτυπέω*, *έμακον* than *μηκάομαι*, *έγγραν* than *γγρασκα*, *έχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) Mixed Aor. with *ο* and *ε* instead of *α*. We find such forms as *έζον* (*έκω*), *έβήσετο* (*βαίνω*), *εδύσετο*, *δυσόμενος* (*δύνω*), *έρσο* (*έρυνμι*), *λέξο* (*λέγω*), *άξετε* (*άγω*), *οἶσε* (*οἶω* = *φέρω*), *άξέμεν*, *έρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act) *έκταν* (*κτείνω*), *ξυμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *έδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λῦτο* (*λύω*), *έχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ῥτο* (*ῥυνμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασα*, *έστηώς*, *δεδιώτες*, etc.

(2) The Pluperfect is found with the uncontracted terminations *εα*, *εας*, *εε(ν)* = *ει(ν)*; sometimes *εε* becomes *η*, as in *ῥῶδῃ*.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἔμιχθεν*, *τράφεν*, *ἔκταθεν*, and the Infin. in *ήμεναι* and *ῆμεν* instead of *ῆναι*.

(2) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω* (*ἔδάν*), *σάπηη* (*σῆπω*), *μαγήης*, (al. *μαγείης*), *μυγεωσι*, *δαμείετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἴστημι*, *τίθημι*, *ἵημι*, *δίδωμι*, are given as follows.

	(a) ἴστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθῃσθα	ἵεις	{ διδοῖσθα διδούεις
3rd Sing.	.. ..	τιθεῖ	ἵει	διδούει
3rd Plur.	.. ..	τιθεῖσι	ἵεῖσι	διδούουσι
Indic. 1st Aor.	.. ..	.. ..	ἵηκα	ξείδωκα
.. Imperf.	.. ..	.. ..	ἵειν	ξείδωκεν
Imperat.	ἴστα	.. ..	.. ..	δίδωθε
Infin. Pres.	ἰστάμεναι	τιθήμεναι	ἰέμεν[αι]	{ διδόμεν διδούμεναι
.. 2nd Aor.	στήμεναι	θήμεν[αι]	ἕμεν	δύμεν[αι]
.. Perf.	ἔστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στέλω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	δῶησι. δῶη,
1st Plur.	στέωμεν (στέλομεν)	θέωμεν (θείομεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περι-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν*, *ἵεν*; also *ἔσταν* and *σταν* = *ἔστησαν*, *ἔφαν* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βαν* = *ἔβησαν*. Notice also the forms *ἔσταως*, *ἔστειως*, perf. act. particip.; and 2nd pers. plur. perf. *ἔστατε*, 3rd pers. plur. pluperf. *ἔστασαν*.

(3) *Εἵμι* (*ἰδο*) has the following peculiar forms.

	Pres Indic.	Conjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἵησθα	..	ἵμεν(αι).
Third Sing.	.. ..	ἵησιν	ἵειη	
First Plur.	.. ..	ἵομεν		

Imperf. First Sing.	ῥια, ῥιον	Third Sing.	ῥιε(ν), ῥε(ν), ῥεν
Dual	ῥτην		
First Plur.	ῥομεν, ῥμεν	Third Plur.	ῥισαν, ῥσαν, ῥιον
Fut. εῖσομαι, εἶσθ, εἴσεται		Aor. I. εἰσάμην, εἰσάμην.	

(4) Εἰπὼ (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ῥω, μετ-εἶω	..	..
Second Sing.	ῥσὶ, εἶς	ῥης	ῥοις	ῥσσο
Third Sing.	.. ..	ῥησι, ῥσι, ῥη	ῥοι	
First Plur.	εἶμεν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ῥασι	ῥωσι		

(b) Inf. ῥμμεν[αι] and ῥμεν[αι].

(c) Particip. ῥδν, ῥοῦσα, ῥδν, Gen. ῥόντος.

(d) Imperf. First Sing. ῥα, ῥα, ῥον, Second ῥησθα, Third ῥεν, ῥην, ῥην, Third Plur. ῥσαν.

(e) Iterative tense ῥσπον, Fut. ῥσσομαι, Third Sing. ῥσσειται.

(5) Under φημι we find φῆη (Third Sing. Conjunct.), φῶς (Particip.), φάο (Imp. 2 Sing.).

(6) Under κείμαι we have κέεται, κάταται, and κέονται, = κύνται: κέατο, κείατο = κέειντο: κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

(7) Under ῥμαι, ῥαται, εἶαται for ῥνται: ῥατο, εἶατο for ῥντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδνῖα, Inf. ἰδμ=ναι, ἴδμεν.

(c) Imperf. First Sing. ῥῖδεα, Second Sing. ῥείδης, Third ῥῖδεε, ῥείδη, Third Plur. ῥσαν, Fut. εἰδήσω.

NOTES.

BOOK XIII.

N.B. The sections and numbers in thick type refer to the
'Homeric forms,' pp. 203 foll.

Line 1. **ὧς ἔφαθ'.** Odysseus had just finished telling his adventures to Alcinous, the Phaeacian king, and his nobles; and all sat for a while in mute amaze at his wonderful story. **ἄκῃν ἐγένοντο σιωπῇ,** 'were hushed in silence.' **ἄκῃν** is commonly called an adverb, of the form of a feminine accusative; properly **ἄκᾶν** (*ἄκαος*) with the Ionic use of *η* for *α*. See Homeric forms § 3. (1). It may be compared with such forms as **κρύβδην, βάδην.** The usually received etymology from *ἀ* priv. and **χαίνειν, hiscere,** is improbable.

1. 2. **κηληθμῶ,** 'they were spell-bound [by the charm of his story] throughout the dim-lit hall.' The **μέγαρον,** or main room of the Greek house, is called **σκιόεν,** because of the absence of windows: the light only entering through the open door, or through the smoke-vent in the roof.

1. 4. **ἵκευ, § 4. 1.** **δῶ=δῶμα,** probably not an actual contraction of **δῶμα,** but an equivalent for the simple stem *δομ*. The epithet **χαλκοβατῆς** refers to Od. 7. 89, where the **χάλκεος οὐδὸς** of the palace is spoken of. **ποτί=πρός.**

1. 5. **παλιμπλαγχθέντα.** Alcinous means to promise Odysseus an easy and prosperous voyage home in a Phaeacian ship, and so he says, 'since thou hast come to my palace, therefore I think that thou wilt return home without being driven back from thy course;' as he had so often been before.

1. 7. **ἰμέων, § 15. 1, (b),** to be scanned as two syllables. Alcinous is addressing the Phaeacian princes, and urging them to add to the presents that had already been brought in and packed up for Odysseus.

1. 8. **γερούσιον=** 'the chieftains' wine,' as drunk by the **γέροντες,** who formed the king's council. Cf. inf. 12, **βουληφόροι.** They are not necessarily 'old,' but only 'reverend.'

1. 10. **ἐξέστη, § 13. 2.**

1. 12. **ἔνεικαν,** in Attic, **ἤνεγκαν.**

1. 15. **πισόμεθα,** 'we will repay ourselves by gathering goods among the people; for it is hard that one man should give presents without getting return.' Notice the strong force of the Mid.

Voice *τίνεσθαι*. Here *προικὸς* is a genitive [of price] from *προῖξ*, 'a free gift.' Cp. *Od.* 17. 413.

1. 16. *ἐπι-ήνδανε* § 2.

1. 17. *κακκείοντες*, § 7. *κείω* has the force of a future, 'to lie down.' *οἰκόνδε* § 12. 2, (c).

1. 19. *νήαδε* § 12, 2, (c), § 11. 6. This was the ship on which Odysseus was to embark.

1. 20. *ἱερὸν μένος*. The 'puissant gallantry of Alcinous.' *ἱερός*, if connected with *ἴς*, will mean 'strong,' and (as applied to gods) 'holy,' by implication. Notice that *αὐτὸς ἰὼν* agrees in gender with *Ἀλκίνοος* implied in the periphrasis.

1. 21. *ὑπὸ ζυγά*. Alcinous went right along the ship (*διὰ νηὸς*) and stowed away all the presents under the benches, that they (*τὰ*, l. 20) might not impede (*βλάπτει*) any of the crew as they sped their ship along (*ἐλαυνόντων*, sc. *νήα*).

1. 23. *εἰς Ἀλκινόοιο*, sc. *δόμον*.

1. 24. *τοῖσι*, 'for them.' *ἱέρευσε*, because a banquet was always regarded as a sacrificial feast.

1. 25. *Ζηνί*, 'in honour of Zeus.' The commoner dative is *Δί*.

1. 26. *μῆρα*, the same as *μηρία*, not the whole thighs, but portions cut from them, and wrapped in fat for 'burning' on the altar.

1. 28. *λαοῖσι τετιμένος*, an interpretation of the name *Δημόδοκος*. Cp. *Od.* 8. 479, *πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν αἰδοῖ | τιμῆς ἔμμοροι εἰσι*.

1. 30. *δύναι ἐπειγ.*, 'eager that it should set.'

1. 31. *λιλαίεται*. This may be either indic. or conjunct., § 3. 4, both moods being found in similes; the use of *ἔλκετον* rather suggests the latter.

1. 32. *νεὶδν ἄν* = *ἀνὰ νείδν*, 'over his field,' § 3. 2. *πηκτὸν* must mean 'framed' or 'jointed' of several pieces; in contrast with the simple plough of one solid piece (*αὐτόγυον*, Hesiod. Opp. 433).

1. 33. *κατέδν*, aorist of *καθίστημι*, 'sets.'

1. 34. *ἐποίχεσθαι*, 'that he may get him to his supper;' infin. of purpose. *βλάβεται*, 'totter,' from *βλάβομαι* a poetical form of *βλάπτομαι*. Odysseus was as glad as any weary ploughman could be to see the sun set.

1. 41. *πόμπῃ* means 'convoy home.' He prays for a blessing on his voyage and on his gifts, meaning that he hopes to be spared to enjoy them; and that he hopes to find his wife at home without reproach (*ἀμύμονα*); not a second Clytemnestra.

1. 45. *ἀρετῇ* here is 'prosperity.'

1. 48. *πεμπέμεναι*, § 17. 5.

1. 50. Join *κρητῆρα κερασσάμενος*, 'having mixed a bowl;' sc. of wine and water, as the wine was rarely drunk unmixed. *νείμον*, 1 aor.

imperat. of *νέμω*. The cupbearer filled a jug (*πρόχοος*) from the bowl, and then coming round to each guest and stopping at his seat (*ἐπισταδόν*), poured wine into his cup (*δέπας*), that he might make a libation. Here, each of the company made his libation, 'from the place where he was sitting' (*ἐξ ἑδρέων* being an appended explanation [*ἐπεξηγήσεις*] of *αὐτόθεν*. Cp. Il. 19. 77, *αὐτόθεν ἐξ ἑδρης, οὐδ' ἐν μέσσοισιν ἀναστάς*): but Odysseus rose and pledged Arete the queen, before he took leave.

1. 58. Notice, in this often recurring verse, that both *μιν*, § 15. 1, (c), and *ἔπεα* are governed by *προσέειπε*, for *φωνήσας* is intrans. = 'having lifted up his voice.'

1. 59. *διαμπερές*, 'for ever and aye.' *εἰς ὃ κε*, 'until' = the later *ἔστε* syncopated from *ἐς ὅτε*.

1. 60. *τά τε*, 'things which,' taking up the two notions of *γῆρας* and *θάνατος*. Join *ἐπι-πέλονται*, and render 'overhang,' or 'wait upon,' rather than 'come upon,' which suggests an accusative. Cp. Od. 15. 408, *νοῦσος ἐπὶ στυγερῇ πέλεται δειλοῖσι βροτοῖσιν*.

1. 63. *ἐβήσετο*, § 20. 3. *ὑπέρ* expresses the lifting of the foot to cross the threshold, which was somewhat raised. From another point of view we say *κατ' οὐδοῦ*, Od. 4. 680.

1. 65. *ἡγείσθαι*, infin. of purpose, 'to lead the way.'

1. 66. Join *δμῶς γυναῖκας* = 'serving-women,' three of whom are specified as *τὴν μὲν, τὴν δ' ἐτέρην, ἢ δ' ἄλλη*, respectively.

1. 68. *ἄμ' ὅπασσε*, 'she sent along with her a second to carry a strong chest.'

1. 71. *πομπῆς ἀγαυῆς*. This 'gallant convoy' consisted of 52 youths chosen for the purpose, as told in Od. 8. 35. *τά γε* is explained as 'meat and drink,' by the words in apposition, in the next line.

1. 73. Join *κάδ* (§ 7) *στόρεσαν*, 'spread down.'

1. 74. *ικριόφιν*, § 12. 1. The Homeric ship was not decked over from stem to stern, but had two small decks, fore and aft, leaving the middle of the ship uncovered. Here, that there may be no doubt as to which of the decks he slept on, the adjective *πρύμνης* is added, to qualify *νηός*.

1. 75. Join *ἄν* (§ 7) *ἐβήσετο* (§ 20. 2), 'he embarked.' *κατίλεκτο*, § 20. 4, 'lay down.'

1. 77. *κόσμῳ*, 'in order.' We must suppose that this stone, which was bored with a hole to receive the stern-cable, was fixed on shore; the bows of the ship were moored to blocks of stone at the bottom of the water, called *εὐναί* (cp. Od. 15. 498).

1. 78. *ἀνακλινθέντες*, 'leaning back they tossed up the brine with the oar blade.'

1. 79. *νήδυμος*. It is usual to follow the interpretation of Buttmann, and to regard this as a mistaken form for *ἡδυμος* (*ἡδύς*). But the rendering of Aristarchus, sc. *ἀνέκδυτος*, from *νή, δύω*, is more likely; the 'sound' sleep from which one does not wake is described further by the

words *νήγετος*, etc. Cp. Virg. Aen. 6. 522, 'dulcis et alta quies, placidaeque simillima morti.' τῷ refers to Odysseus.

1. 81. ἡ δὲ, 'but the ship;' this construction is not kept up, but changes at l. 84. The first simile compares the ship, as the seas pass under her and lift her stern, to a team of horses at a furious gallop, with outstretched necks, lowered heads, and hind-quarters that seem to rise high from the ground at every stride. The second simile simply describes the ship's *speed*.

1. 86. ἱρηξ κίρκος. In such combinations the generic term comes first, and the specific second, as in βοῦς ταῦρος, etc. κίρκος serves to limit ἱρηξ. We may render 'the *wheeling* falcon.'

1. 89. θεοῖς ἐναλίγκια = 'plans like [those of] the Gods.' For this short form of comparison cp. ὁμοῖα νοήματα Πηνελοπείης, Od. 2. 121; κόμαι Χαρίτεσσιν ὁμοῖαι, Il. 17. 51.

1. 91. πείρων, 'passing through,' is joined appropriately with κύματα, and less accurately with πτολέμους. A good instance of zeugma.

1. 92. λελασμένους, 'oblitus;' perf. particip. of λανθάνομαι.

1. 93. φαάντατος. This seems to be for φαέντατος (shortened from φαεινότατος), with assimilation of ε to the preceding α. ὑπέρεσχε, 'rose,' intrans., as εὔτε γὰρ ἡέλιος φαέθων ὑπέρεσχεθε γαίης, Il. 11. 735. The morning-star is said (Il. 23. 226) to come φάως ἐρέων ἐπὶ γαίαν.

1. 95. τῆμος takes up εὔτε sup. = *cum* . . . *tum*. νηῦς, § 11. 6, scanned as one syllable.

1. 96. Phorcys, a sea-god, is represented by Hesiod as a son of Pontus. The Φόρκυνος λιμὴν cannot now be identified in Ithaca. The poet seems to place it on the West or North-West side of the island.

1. 97. δύο δὲ, 'and there are two steep, jutting, headlands in it, sinking toward the harbour, which keep off the great wave raised by stormy winds outside.' The two extremities of the headlands narrow the harbour's mouth, as described in Od. 10. 89, ἀκταὶ δὲ προβλήτες ἐναντία ἀλλήλησιν | ἐν στόματι προῦχουσιν, ἀραιή δ' εἴσοδος ἐστίν. We may compare with this passage Virg. Aen. 3. 533 foll. 'Portus . . . ipse latet; gemino demittunt brachia muro | turriti scopuli;' and, for a more complete picture, Aen. 1. 159-169. ἀπορρώγες is the exact equivalent of the Lat. 'abruptae.' ποτιπεπτηνῖαι is the Epic form of προσπεπτηκνῖαι from προσπήσσω. δυσάων is a lengthened form of the uncontracted genit. δυσάων (δυσάης).

1. 100. δεσμοῖο, i. e. 'mooring-cable.'

1. 101. εὔσσελμοι, § 8. 2.

1. 102. κρατὸς, § 11. 7, (a), is the landward end of the harbour.

1. 105. κρητῆρες. These 'bowls, urns, and looms of stone' are intended to describe the quaint shapes that hang from the roof and rise from the floor of a stalactitic grotto. ξασί, § 23. 4, (a).

1. 106. *τιθαιβώσσουσι*, 'store honey,' is akin to *θάω, τίτθω*, and *τιθήνη*. Here *ἔπειτα* only means 'besides,' as introducing a new feature in the description.

1. 109. *οἱ*, sc. *ἀντρον*, 'the grotto has.'

1. 110. *αἱ μὲν*, 'one [doorway], on the North side, is accessible to men; but the other, facing South-West, etc.' *καταβαταὶ*, a lengthened form of *καταβαταὶ*, suggests the idea of stepping down into the grotto from the hill top.

1. 111. *θεώτεραι* (probably for *θειότεραι*, § 3. 6, though others take it directly from *θεός*), lit. 'more divine,' i. e. 'for the sole use of the goddesses.' This entrance may have been in the sheer face of the cliff, or accessible only from the sea, like the opening into the Blue Grotto of Capri.

1. 113. *οἳ γέ*, sc. the Phaeacian sailors, who had been there on some of their earlier voyages.

1. 114. *ἐπέκελσαν*, § 19. 2, intrans. 'ran ashore.' *ὅσον τ' ἐπὶ = τόσον*, *ἐπὶ ὅσον τε* (where *τε* only qualifies *ὅσον*, as in the phrase *οἶός τε*), lit. 'over so great a space as half of the whole [ship];' i. e. 'to the extent of half her whole length.'

1. 115. *τοῖον*, 'so [swiftly];' cp. Od. 3. 496, *τοῖον γὰρ ὑπέκφερον ὠκείες ἵπποι*. Others read *τοίων*, = 'by the hands of such strong rowers.'

1. 118. *αὐτῷ σὺν τε λίνῳ*, = 'linen and all,' as sup. 73. *σὺν* may be used or omitted at will in this combination. Cp. Od. 8. 186, *αὐτῷ φόρει ἀναίξας*.

1. 119. Join *καδ* (§ 7) *ἔθεσαν* and *ἐκ . . ἄειραν*, the verb being separated from the preposition by tmesis.

1. 120. *διὰ* has the sense here of 'by means of,' 'by the grace of,' as *Διὸς μεγάλου διὰ βουλὰς*, Od. 8. 82.

1. 122. *παρὰ πυθμένα*, 'close by the bole of the olive,' sup. 102.

1. 124. *ἔγρεσθαι*, § 20. 4 (*ἐγείρομαι*). Notice that this aor. inf. follows the accentuation of a present tense.

1. 126. Poseidon's wrath against Odysseus was because of the blinding of the Cyclops, who was a son of the sea-god. Cp. the words of Teiresias to Odysseus, Od. 11. 100 foll. *νόστον δίξῃαι μελιγδέα, φαίδιμ' Ὀδυσσεῦ | τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω | λήσειν ἐννοσίγαιον ὃ τοι κότον ἐνθετο θυμῷ | χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας*.

1. 127. *ἔξείρετο*, 'asked.'

1. 128. *ὅτε* has something of the force of 'since' here; but the true temporal force has not disappeared, as *οὐκέτι* in the preceding line suggests.

1. 130. *ἑμῆς γενέθλης*, cp. Od. 7. 56 foll. Poseidon was father of Nausithous, whose son was Alcinous, the reigning Phaeacian king.

1. 131. The emphasis lies on *κακὰ πολλὰ παθόντα*, for, as Poseidon says, 'I did not think to rob him' [notice force of imperf.] 'altogether

of return, after that thou hadst once promised.' The vexation is that he should return in comfort and prosperity.

1. 136. ἄλυσ, 'in full measure,' qualifies all the three nouns, to which πολλὰ stands in descriptive apposition, 'yea, many things, so many as Odysseus would never have won from Troy, had he come back unharmed, having obtained by lot his full meed from the booty.'

1. 139. νεφεληγερέτα, § 9. 3.

1. 140. οἶον is not interrogative, but, possibly, exclamatory; or, more likely = ὅτι τοῖον, explaining the cry of surprise ὦ πόποι.

1. 142. ἀτιμίσιν (§ 9. 6) ἰάλλειν, 'to assail with disrespect.' Notice the lengthening *metr. grat.* of the second ι in ἀτιμίσιν, comparing ἀκομστήν, Od. 21. 284; κακοεργίης, 22. 374; ἀεργίης, 24. 251. ἰάλλειν is translated by others in this passage 'to fling into;' but this is very doubtful. The initial ι is the residuum of a reduplication. (Cp. ι-αύ-ω.) The root ἀλ is identified by some with a Sanskrit root *ar*, 'to raise;' others refer ἰάλλω to a root *σαλ*, as in Lat. *salio*, supposing the original form to have been σισαλίω.

1. 143. βίη καὶ κόρτεϊ εἴκων, i. e. 'obeying the promptings of his mightiness and strength.' Cp. Od. 14. 262; 21. 315.

1. 144. σοὶ δέ. Here δέ introduces the apodosis, 'then thou hast always a chance of vengeance for the time to come.'

1. 145. The force of ὅπως is extended to ἐπλετο, syncopated form for ἐπέλετο (πέλομαι). The past tense (for which our idiom employs the present) looks back to the time given in πρῶτον ἐπηπείλησε, sup. 127.

1. 148. θυμόν, 'thy wrath.'

1. 151. ἵν' ἤδη σχῶνται, 'that they may henceforth keep themselves aloof, and may cease from the convoy of men.' For the reading ἀπολλήξωσι (ἀπολήγω) cp. § 8. 2. Others write it with only one λ.

1. 152. ἀμφικαλύψαι, (depending upon ἐθέλω, the words ἵν' ἤδη . . . ἀνθρώπων being parenthetical), 'to throw a great mountain on either side of their city;' so, καὶ οἱ σάκος ἀμφεκάλυψε, Il. 8. 311, 'threw the shield about him for a covering.' Poseidon does not propose to bury the city, but to shut it off from the use of its two harbours, (cp. Od. 6. 263) by some great mountain mass.

1. 154. ὥς μὲν . . . ἄριστα. These words must be taken purely parenthetically, so that θεῖναι (156) and ἀμφικαλύψαι (158) have the force of imperatives, 'when all the people catch sight from the city of [the ship] speeding on, turn her into a stone like to a swift ship.' With θεῖναι λίθον we must supply μιν or νῆα, as inf. 163, ὅς μιν λᾶαν ἔθηκε. The story was doubtless suggested by some rock resembling a ship that was familiar to the poet.

1. 158. Aristophanes of Byzantium is said to have read μὴ δέ σφιν instead of μέγα δέ σφιν, as though Zeus were dissuading Poseidon from

his heaviest vengeance, and seeking to make him content with giving them a lighter warning.

l. 160. Σχερίη was identified in the time of Thucydides with the island of Corcyra (Corfu); but there is no evidence for this identification; and indeed Σχερίη points etymologically rather to a coast-line than to an island.

l. 161. ἔμεν[ε], 'abode.'

l. 162. διωκομένη, 'speeded on,' sc. by the rowers. τῆς δὲ σχεδὸν, 'and near to her came the Earthshaker, who turned her into stone, and rooted her firm below, having smitten her with the downward sweep of his hand: and away he went.' καταπρηνής, lit. 'down-sinking,' only expresses the attitude of the hand in dealing a blow.

l. 167. εἵπεσκεν, § 17. 6. πλησίον should be taken as a substantive = 'neighbour,' ἄλλον only serving to show that it is 'some one else; not himself,' as in Od. i. 132 Telemachus sets a seat ἔκτοθεν ἄλλων μνηστήρων, though he was not one of the μνηστές himself. An English translation cannot give the idiomatic force of ἄλλος, and we must render here 'to some one else who stood by.'

l. 168. ἐπέδθησε from πεδᾶν.

l. 169. καὶ δὴ, 'she was even now quite in sight.'

l. 170. τὰ δ' οὐκ ᾔσαν, § 23. 8, (c), 'but this they knew not, how it had come to pass' (τεύχω).

l. 172. ἰκάνει με, 'are come home to me.'

l. 173. ἀγάσασθαι (ἄγαμαι), 'was jealous of us.' This φόβος of the gods at the excessive prosperity of men is a favourite view of Herodotus; cp. i. 32, τὸ θεῖον πᾶν ἐστὶ φθονερόν. Here Poseidon took umbrage at the uniform success of the Phaeacian sailors, which rendered them practically independent of his power.

l. 175. φῆ, 'he said,' sc. my father, sup. 173. The father of Alcinous was Nausithous, a son of Poseidon by Periboea, Od. 7. 56 foll.

l. 177. ῥαισέμεναι, § 17. 5, 'that [Poseidon] would wreck.'

l. 178. τελείται, 'is coming to accomplishment.'

l. 180. πομπῆς μὲν, 'stop from the conveying of men, when some guest comes to our city.' For the change from βροτῶν to τις cp. Od. 11. 218, ἀλλ' αὐτῇ δίκη ἐστὶ βροτῶν ὅτε τις κε θάνῃσιν.

l. 182. κεκριμένους, 'selected,' 'choice.' ἱερεύσομεν, § 3. 4. αἶ χ', i. e. αἶ [εἶ]κε, equivalent to the later combination ἐάν.

l. 184. ἔδδαισαν, ἐτοιμάσαντο, §§ 8. 2, 19. 1.

l. 187. ἐσταότες, another form of this participle is ἐστεῶτες, as we have Ἀτρεΐδαο and Ἀτρεΐδew. ἔγρετο, see on sup. l. 124.

l. 188. μιν, sc. γαῖαν.

l. 189. ἤδη δὴν ἀπέων, i. e. 'after long absence;' the words are only added to make the situation more touching. They do not give the cause of his failure to recognise the spot, which is fully explained by the

sentence introduced by γάρ. In δὴν we have an adverb in the form of an accusative, properly δῖαν (δίφαν) from stem διφα, as in Lat. *dies*, and *diu*. Its first meaning would be 'a day long.'

l. 189. ἡέρα (ἀήρ), 'mist.'

l. 190. ὄφρα μιν αὐτὸν, 'that she might make him unrecognisable, and might tell him of everything.' That is, not only did Athena make his land seem strange to him, but she made him himself (μιν αὐτὸν) unrecognisable (i. e. invisible), that he might hold no converse with any one else but herself, while she was arranging her plot. In l. 352 inf. she suffers him to recognise his home; and in ll. 397 foll., 430, the same process of concealment is repeated.

l. 193. μνηστῆρας is the subject to ἀποτίσαι.

l. 194. ἀλλοιδέα, 'of strange appearance.' It is uncertain whether we ought to write ἀλλοφιδέα, scanned -υυ-, the -δέα forming one syllable; or ἀλλοειδέα (---), the letters -οει and -δεα coalescing into one syllable, respectively. φαίνεται, § 17. 6, the tense suggesting how one thing after another met his view.

l. 195. ἀτραπιτοί. The commoner form in Homer is ἀταρπιτοί, § 8. 1.

l. 198. πεπλήγετο (πλήσσω), § 16. 2, 'he smote upon both his thighs.'

l. 200. τέων, § 15. 3, 'to the land of what mortals?'

l. 202. θεοῦδης, i. e. θεοδεῖς for θεοδεῖς (θεός, δέος).

l. 203. φέρω, and (204) πλάζομαι, § 3. 4, are in the conjunctive mood (deliberative).

l. 204. αἶθ' ὄφελον, 'would that *they* (χρήματα) had abided where they were (αὐτοῦ) with the P., while *I* would have gone my way, etc.'

l. 207. θέσθαι, 'to stow them.'

l. 208. καλλείψω, § 7.

l. 209. οὐκ ἄρα πάντα, 'not in all respects, it would seem;'¹ πάντα qualifying both adjectives.

l. 212. εὐδείελον for εὐδέελον, i. e. εὐδηλον = 'conspicuous,' 'seen afar': others derive the word from δείλη, 'the evening sunlight,' making the word mean 'westerling,' 'lying towards the western sun.'

l. 213. σφέας is scanned as one syllable; the lengthening of the last syllable of τίσαιτο and the hiatus before ἱκετήσιος are caused by the strong caesura. Perhaps we should read τισάσθω.

l. 215. τὰ χρήματα, 'these goods,' with demonstrative force; ἀριθμήσω is conjunctive, 'let me count.'

l. 216. μή τί μοι, [to see whether] 'they have not made off, carrying something of mine away on board their hollow ship.'

l. 219. [ἐ]πόθει, 'missed.'

l. 221. σχεδόθεν, properly 'from the neighbourhood,' means generally 'near,' as in Od. 2. 267.

l. 222. ἐπιβώτορι, 'herdsman.' This form of compound may be compared with ἐπιβουκόλος Od. 3. 472, ἐπιποιμήν Od. 12. 131.

1. 223. **πάναπάλω**. In composition, the syllable **παν** is short, see sup. 195. Here it is lengthened *metr. grat.*, as **ἀθάνατος**, **Πριάμειδης**, etc. It was not unusual in heroic times for young princes to act as shepherds: cp. Il. 6. 424, where the brothers of Andromache are slain by Achilles, **βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς δίεςσι**.

1. 224. **δίπτυχον** is used predicatively, 'wearing it doubled.'

1. 229. **κακῷ νόῳ**, 'with evil intent.'

1. 230. **σάω** is an anomalous form of the imperative pointing to a present **σαώω**. The open form would be **σαέε**, contracted to **σῶ**, and lengthened by the insertion of an **α** instead of **ο**, as in the word **ναιετάωσα**, Od. 1. 404, etc.

1. 234. **κεῖθ'**, i. e. **κείται**, 'is it some coast that lies resting on the sea?' Such words as **νήσος** (from **νάω**) serve to illustrate **κεκλιμένη**, showing that the Greeks often thought of the land as floating on the water. **ἡπείροιο** is the gen. depending on **ἀκτὴ**.

1. 238. **οὐδέ τι λήν**, 'not so very unrenowned.'

1. 240. **μετόπισθε**, 'behind.' It would seem that the Greeks, in describing the points of the compass, faced eastward; so that **μετόπισθε** is properly west, as the exegesis **ποτὶ ζόφον** further shows. Similarly the Jews used the word '*Kedem*,' 'that which is in front,' as one of the equivalents for east. Cp. Job 23. 8, 9.

1. 243. **οὐχ ἱππῆλατος**. Cp. Hor. Epp. 1. 7. 41, 'non est aptus equis Ithacae locus.'

1. 244. **λυπρὴ**, 'poor,' in the sense of unproductive; **ἀτὰρ οὐδ' εὐρεία**, 'but yet it is not extensive.' We should express the same by a parenthetical addition, 'though it is not,' etc., for the **γάρ** in the next line illustrates the words **οὐ λήν λυπρὴ**.

1. 245. **τεθαλυῖα**, perhaps = 'refreshing;' or, rather, 'abundant.' The change of vowel and quantity between **τεθαλυῖα** and the masc. **τεθελῶς**, Od. 12. 103, may be illustrated by **μεμακνῖα**, Il. 4. 435, and **μεμηκῶς**, Il. 10. 362. **ἔχει** = 'falls o'er it.'

1. 247. **ἐπηγετανοί**, 'unfailing,' from **ἐπὶ—ἀεί**, with termination **-τανος**, like in Latin *diu-tinus*. **παρέασι**, § 23. 4.

1. 248. **τῷ**, 'wherefore, sir stranger, the name of Ithaca has reached even to Troy, which they say is far from the Achaean land.' **τηλοῦ** is used with the meaning and government of a preposition, here and in Od. 23. 68. There is something like covert flattery in this mention of Troy to a man **ὅς . . Τροίης ἱερὸν πολίεθρον ἔπερσε**, Od. 1. 2.

1. 251. **ὥς οἱ εἶπε**, i. e. 'as she named it to him.'

1. 254. **πάλιν δ' ὃ γε**, commonly rendered 'he drew his words back, i. e. checked their utterance, seems rather to mean, 'he turned his story the other way therefrom,' i. e. contrary to **ἀληθέα**.

1. 257. **τηλοῦ**, 'far away, across the sea,' reckoning, that is, from Ithaca. Crete was an island famous for adventurous sailors, which

explains why Odysseus represented himself to Eumaeus (Od. 14. 199) and to Penelope (Od. 19. 172) as a Cretan.

1. 258. *τοῖσδεσσι* (elsewhere *τοῖσδεσι*), seems to be an anomalous form produced by adding the Epic dative termination *-σσι* or *-σι* to the existing dative *τοῖσδε*. *τοσαῦτα* = 'as much again.'

1. 259. *φεύγω*, 'I am an exile,' cp. Od. 15. 276. The name Orsilochoch seems to be purely fictitious. He is called 'swift of foot,' the famous epithet of Achilles.

1. 261. *ἄλφηστας* (*ἄλφηστης*) is probably 'enterprising,' 'gain-getting,' from root *ἄλφ*, as in *ἀλφάνω*, 'to earn.' Others, compounding it of *ἄλφι* and *εἶδεν*, would render 'bread-eating,' comparing such Homeric phrases as *ἀνὴρ σιτοφάγος*, Od. 9. 191; or *ἀρούρης καρπὸν ἔδοντες*, Il. 6. 142. *νικά*, imperf. 3 sing. *νικᾷν*.

1. 262. *τῆς*, emphatic antecedent to *τῆς* in next l., 'all *that* booty from Troy, for *which*.'

1. 263. *Τρωιάδος* (*Τρωιάς*) is only used here as a general epithet = 'Trojan'; elsewhere in Homer we only find the plur. *Τρωιάδες* = 'Trojan women.'

1. 264. *πείρων*, see sup. 91.

1. 265. Orsilochoch is represented as having endeavoured to deprive him (*στερέσαι*) of his share of the booty, probably by a vote in the assembly, because he would not serve under Idomeneus, but preferred to lead his own contingent.

1. 268. Join *κατιόντα ἀγρόθεν*.

1. 269. *ἡμέας*, § 15. 1, (a), scanned as two syllables.

1. 270. [ἐ]λαθον [ἐγὼ] ἀπούρας ἐ [Ὀρσίλοχον] θυμὸν, 'I was unnoticed robbing him of his life;' i.e. 'at unawares I robbed him.' ἀπούρας (referred to ἀπαυράω) takes two accus. Cp. Il. 1. 182, ὡς ἐμ' ἀφαιρείται Χρυσήϊδα φοῖβος Ἀπόλλων.

1. 273. *ἐλλισάμην*, § 8. 2.

1. 274. Πύλονδε, § 12. 2, (c). This is the Messenian Pylos, over-against Sphacteria. ἐφέσσαι (from defect. aor. 1 ἐφείσα), 'to put me on board,' and let me stop at Pylos or Elis. Ἐφέσσαι and καταστήσαι come in what is (to our idiom) inverted order (prothysteron), unless we render ἐφέσσαι 'land me.'

1. 277. πόλλ' ἀεκαζομένους, 'sore against their will.'

1. 278. νυκτὸς, 'at night.'

1. 279. σπουδῇ, 'with much ado.'

1. 280. Join δόρπου τις μνήστις, 'any thought of supper.'

1. 281. αὐτως, 'just as we were.'

1. 282. *κεκμηῶτα* = *κεκμηκότα* (*κάμνω*).

1. 285. ἐς Σιδονίην, 'having embarked, they made off for the land of Sidon.'

1. 286. ἀκαχήμενος, a perf. particip. from ἀκαχίζω (or rather ἀκαχέω) with change of accent.

1. 288. κατέρεξε, from καταρρέζω. In the pluperf. ἤικτο (ἔουκα) we have the suddenness of the transformation represented; in a moment she had resumed her goddess-ship. The special ἔργα alluded to are skill in spinning and weaving; cp. Od. i. 356, τὰ σ' αὐτῆς ἔργα κόμιζε | ἱστόν τ' ἡλακάτην τε.

1. 291. ὅς σε παρέλθοι, 'who should outstrip thee in all sorts of cunning, even if it were a god that encountered thee.'

1. 293. σκέτλιε, from ἔχεσθαι, in the sense of 'holding hard,' is used to express any sort of 'pertinacity' or 'hardness;' like the Lat. *improbus*. ἄτ[ε] from ἄτος, a contracted form of ἄ-ατος, from ἀ priv. and ἄω (common in the aorist form ἄσαι) to 'satisfy.'

1. 295. κλοπίων, from κλόπιος, 'deceitful.' πεδόθεν = 'from the ground of the heart,' or, following the Schol., 'from childhood upwards.'

1. 296. εἰδότες . . κέρδεα, 'being versed in wiles.' εἰδέναι, in such a connection, describes not mere knowledge of a fact, but points to a regular trait of character, as in ἦπια, ἀθεμίστια, εἰδώς.

1. 297. ἐσσί, § 23. 4.

1. 299. μήτ' . . κλέομαι, 'I am renowned for cunning.' For this form of the dative from μήτις (i. e. μήτι), cp. Il. 23. 315, μήτι τοι δρυτόμος μέγ' ἀμείνων ἤε βίηφι. οὐδὲ σύ γ' ἔγνων, 'and yet thou knewest not,' i. e. in spite of thy cleverness, and in spite of my constant care for thee. Cp. the words of Nestor to Telemachus, Od. 3. 221, οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας | ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη, and Od. 20. 47.

1. 303. τοι σὺν = σὺν σοι. Cp. Od. 9. 332, ἐμοὶ σὺν μοχλὸν δείρας, also Od. 14. 296; 15. 410. Both ὑφῆνω and κρύψω are aorists conjunctive, though after ἰκόμην the optative might be expected. But ἰκόμην has a present-perfect force = ἤκω. Cp. Od. 16. 233; 24. 360.

1. 306. εἶπω τε is still in construction with ἵνα, sup.

1. 307. τετλάμεναι (in Od. 3. 209, τετλάμεν), Epic form of τετλάναι (τέτλαα, τλήναι), used here with imperatival force, as are ἐκφάσθαι and πᾶσχειν.

1. 309. πάντων, though masculine in gender, refers to γυναικῶν as well as ἀνδρῶν. Here οὐνεκα = ὅτι.

1. 310. ὑποδέγμενος (δέχομαι), § 20. 4, 'enduring.'

1. 312. ἀργαλέον, 'tis hard for a mortal when he meeteth thee to recognise thee, goddess, though he be very cunning: for thou makest thyself like unto anything;' e. g. to a maiden (Od. 7. 20); to a man (S. 194); to a shepherd-lad (13. 222); and cp. sup. 288.

1. 315. εἶως, § 3. 2; πολεμίζομεν, imperf.; ὕψες, § 11. 7, (c).

1. 317. βῆμεν δ' (έβημεν), 'and had embarked on our ships;' ἐκέδασσεν, § 19 (a), [σ]κεδάννυμι.

1. 318. ἐπειτα, 'thenceforth.'

l. 319. ἀλάλκοις, *defenderes*, § 16. 2, referred to pres. ἀλέξω. It is better to take τι as = *aliqua ex parte*, and not agreeing with ἀλγος.

ll. 320-323. These lines were rejected by the Alexandrian grammarians for various reasons; the first line, because ἦσιν must be equivalent to ἐμῇσιν in meaning; the second, because Odysseus, in the presence of Athena, ascribes his rescue to the gods generally; the third and fourth, because he really failed to recognise Athena when she appeared to him in Phaeacia, in the form of a maiden, Od. 7. 21, 22. To which we may add that πρίν γ' ὅτε follows very awkwardly upon εἴως. If we attempt to give a meaning to ἦσιν, it must be 'own,' and must be used loosely of the 1st person, as αὐτός.

l. 325. ἦκειν, 'that I am come;' instead of ἀναστρέφομαι, we should expect ἀναστρέφεσθαι, still in the government of δάω.

l. 327. ἡπεροπέυσῃς is referred by Curtius to Sanskr. *apara* = 'otherwise,' and root *ῥεπ*.

l. 328. ἐτεόν is from the same root (εἶ) as the subst. verb εἰμί (i. e. ἐσμί), so that it means 'that which really is.'

l. 330. τοιούτων, i. e. such as thou now displayest, cautious and suspicious.

l. 331. τῷ, 'wherefore.'

l. 332. ἐπητής seems to be from ἐπὶ and δάω (ἄφ), Lat. *audio*, and to mean 'intelligent.' The old etymology was from ἔπος, cp. λόγιος from λόγος.

l. 333. ἀλαλήμενος (ἀλάομαι), see on l. 286 sup. Join ἵετ[ο] κ[ε], 'would have been eager.' ἰδέειν, § 17. 5.

l. 335. δαήμεναι, i. q. δαῖναι.

l. 336. πειρήσεται, conjunct. aor., §. 3. 4, after πρίν.

l. 338. ἀπίστεον (imperf. from ἀπιστέω) = *diffidebam*, *dubitabam*. τὸ, 'this,' sc. δ νοστήσεις, 'that thou wilt return.'

l. 340. ἦδε[α], §. 23. 8, (c). ὀλέσας ἄπο, (anastrophe) for ἀπὸ ὀλέσας, i. e. ἀπολέσας, 'having lost.'

l. 342. ἐνθετο, i. e. ἐνέθετο, 'stored up.'

ll. 347, 348. These two lines were omitted, as Eustathius says, from several ancient editions. They are probably borrowed from sup. 103, 104, and are at least superfluous here, as the ἄντρον of l. 347 can only be the same σπέος as in l. 348.

l. 348. τοῦτο, notice the difference between this which = 'yonder,' and ὅδε, ἧδε, sup. which express something nearer.

l. 350. τελέεσσας (τελήεις), probably signifies not 'perfect,' as commonly rendered, but 'effectual,' as bringing their own τέλος. ἔρδεσκες, § 17. 6.

l. 351. καταειμένον (καταφειμένον), from ἔννυμι.

l. 352. εἶσατο, 'became visible,' 1 aor. εἶδω.

l. 354. κύσε. So Agamemnon, on his return from Troy, κύνει ἀπτόμενος

ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ | δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε
γαίαν, Od. 4. 522; so Odysseus himself, when he reached the Phoe-
nician shore, Od. 5. 463. Cp. Liv. 1. 56 of L. Junius Brutus.

l. 357. ὄψεσθ[αι], a frequent elision in the Homeric hexameter;
ῥμμ[ε], § 15. 1, (b). χαίρετε, 'receive my greeting in these faithful
prayers:' εὐχολῆς forms an antithesis to δῶρα, which he will give
by and by.

l. 358. διδώσομεν. This rare form (cp. Od. 24. 314) must be taken
direct from διδο, the stem of the present tense.

l. 359. Join πρόφρων ἐᾷ (conjunct.), 'graciously permit.' Athena,
'goddess of foray' (ἀγελείη), is so called as λείαν ἀγούσα. Join
με . . αὐτόν.

l. 360. ἀέξῃ, i. e. *augeat*, = 'bring him to man's estate.'

l. 362. μελόντων, imperat, (μέλω) = *curae sint*.

l. 364. θείομεν, § 23. 1, (b); § 3. 6. Here ἵνα περ is probably not the
final conjunction, but = 'where they may bide safe for thee.'

l. 365. ὄχ' ἄριστα, 'the very best [plan];' the neuter of the adjective
used substantively, as ἐπεὶ οὐκέτι πιστὰ γυναιξίν, i. e. 'trustworthiness,'
Od. 11. 456.

l. 367. μαιομένη, 'seeking for hiding-place throughout the cave.'

l. 373. ὑπερφιάλοισι, 'haughty,' or 'overweening;' properly 'over-
grown,' from ὑπερφύης. For the change from υ to ι cp. φυτὸν with
φίτν.

l. 374. τοῖσι δέ. This line is used as such a regular formula for the
introduction of any address, that it is found where the conversation is
only between two persons, and where, consequently, τοῖσι is inaccurate.
Cp. Od. 17. 184; 19. 103, 508.

l. 376. φράξεν, § 4. 1.

l. 377. τρίτες, in round numbers; for (cp. Od. 19. 152; 24. 142) the
fourth year of Penelope's weaving was now far spent.

ἔδνα are the 'presents' offered by the suitor to the father of
the woman whom he sought to marry. It may be doubted whether the
word is used quite accurately here of a woman who was (seemingly) a
widow, and who had a right to her lord's possessions.

l. 379. νόστον, 'for thy return,' i. e. for the want of it. So εὐχολῆς
ἐπιμέμφεται, 'for prayer unpaid,' Il. 1. 65.

l. 381. ἀγγελίας from ἀγγελίης.

l. 383. Join ἦ μάλα δὴ ἔμελλον φθίσεσθαι κακὸν οἶτον Ἀ. Ἀ.,
'verily I had been like to perish by the dismal fate of A.' For the use
of οἶτον, as 'accusative of the internal object' with φθίσεσθαι, cp. κακὸν
οἶτον ὀλέσθαι, Il. 3. 417.

l. 387. παρ, § 7.

l. 388. οἶον, sc. μένος πολυθαρσὲς ἐνῆκας, ὅτε. With [ἐ]λύομεν Τροίης
κρήδεμνα cp. πολλῶν πολλῶν κατέλυσε κάρηνα, Il. 2. 117. The 'shining

diadem of Troy' refers to the white walls and battlements. Cp. Macaulay's Horatius, v, 'From where Cortona lifts to heaven Her diadem of towers.' For λιπαρά cp. Il. 2. 735, τιτάνοιό τε λευκά κάρηνα.

l. 389. ὧς, sc. 'as at the time of the fall of Troy.' με-μα-υῖα (μέμσα), from stem μα, as in μαίομαι.

l. 390. καί κε, 'I would fight against even three hundred men, with thee [to help me].'

l. 391. ὅτε, with optat. expressing indefinite frequency of occurrence, 'whenever thou shouldst graciously aid me.'

l. 393. οὐδέ με λήσεις, 'nor shalt thou be out of my mind;' i.e. I will not forget thee.

l. 394. Join τιν[α] ἀνδρῶν μνηστήρων, 'I ween that [many an] one of the suitors will splash with his blood and brains the wide ground.' οὐδας seems better so taken, than limited to mean the 'floor' of the banqueting hall.

l. 398. κάρψω (κάρφω), 'shrivel the fair skin on thy supple limbs.'

l. 400. ἔσσω [ἐννυμι] λαῖφος δ, κ.τ.λ., 'I will put about thee a rag, which any man who should see thee wearing would loathe;' *quod habentem homo conspicatus aversetur*, δ being object to ἔχοντα, which is itself governed both by ἰδῶν and στυγέησι, § 17. 1.

l. 404. εἰσαφικέσθαι, with imperatival force.

l. 405. ὁμῶς = ὁμοίως. Distinguish from ὅμως. 'He is equally tender-hearted towards thee;' sc. as he is towards thy son and Penelope. (as the next line shows). The Schol. renders ὁμῶς by ὡς ἀπ' ἀρχῆς καὶ νῦν. For ἦπια οἶδε, see l. 296 sup.

l. 408. It is impossible to identify the position of the Raven's rock and the spring of Arethusa in Ithaca.

l. 409. μέλαν ὕδωρ, may be rendered 'cool water,' as it is supposed to come from the dark depths of wells or from springs where the sun cannot reach. Water in the sunlight is called ἀγλαδόν, Od. 3. 429, or λευκόν, 5. 70. ἔσθουσαι, from a pres. form ἔσθω = ἐσθίω.

l. 411. μένειν and ἐξερέεσθαι with imperatival force.

l. 413. καλέουσα, the future participle.

l. 414. εὐρύχωρος is sometimes taken as a metrical equivalent for εὐρυχωρος. It is more likely connected with χορός, so as to mean 'with fair lawns [for dancing].'

l. 415. Join ὥχeto μετὰ σὸν κλέος, 'went for tidings of thee,' and πεισόμενος ἢ που ἔτ' εἴης, 'to learn whether thou wast yet alive.' So ἦ with the force of εἰ in Od. 16. 138.

l. 418. ἦ ἴνα, 'no doubt it was that he may suffer hardships, wandering over the barren sea, and that others may eat his substance.' A sort of ironical answer suggested by himself to his own question. Notice the accentuation in βίονον δέ οἱ, showing that οἱ is an enclitic dative.

1. 422. [ἐ]πόμπειον, 'was his guide.'
1. 424. Join παρὰ-κεῖται, 'the vast store of things that lie beside him' probably refers to the treasures and luxuries in the house of Menelaus.
1. 425. λοχῶσι, § 18. 2. In Od. 4. 822 foll. we have the account of the ambuscade laid for Telemachus by the suitors, who hoped to intercept him on his way home.
1. 426. οἶω, 'expect,' cp. Od. 14. 363.
1. 427. τινα, see on sup. 394.
1. 429. Join ὧς φαμένη, and μιν ἐπεμάσσαι[ο], (ἐπιμαίομαι).
1. 434. See on Od. 14. 342.
1. 435. ῥωγαλία, the neuter plural referring loosely both to ῥάκος and χιτῶνα. For the form μεμορυχμένα (μορύσσω), in which χμ is not changed to γμ, cp. αἰχμή, βρεχμὸς, πλοχμὸς, etc.
1. 436. ἔσσ[ε], 1 aor. ἐννυμι.
1. 438. ἐν δὲ στρόφος, 'and o'er it was a cord to hang it by;' lit. 'a cord as suspender.'
1. 439. διέτμαγεν (§ 22. 1) from διατμήγω, Epic form of διατέμνω.

BOOK XIV.

1. 2. δὲ ἄκριας, § 11. 5, probably means 'between the heights.'
1. 3. πέφραδε, § 16. 2, 'pointed out the [dwelling of the] swineherd;' the proper meaning of φράζειν, as distinguished from ἐπιείν or λέγειν. Join μάλιστα οἰκίων, 'most of all the servants.'
1. 5. προδόμφ. We have to suppose Eumaeus sitting at the entrance of his hut, built at the back of a square yard (αὐλή) enclosed with a wall of huge stones (ῥυτοῖς, 'dragged to the place,' as being too heavy to carry), overtopped by a hedge of thorn, which thus formed the coping, or *chevaux de frise*. The yard was in an open spot (περισκέπτω, 'having a view on every side'), with a clear space round it (περίδρομος). Outside the wall was a palisade down the length and breadth of the yard (ἐνθα καὶ ἔνθα), made of close-set oaken stakes, which Eumaeus had fixed, after having split off the dark rind (τὸ μέλαν . . ἀμφικέασας). We notice the independent position of the swineherd, who had built the yard and styes without any order from Penelope or Laertes; and the elaborate preparations made for defending the place against marauders or wild beasts.
1. 15. ἐρχατόωντο (ἐρχατάω, a lengthened form of εἶργω), § 18. 2.
1. 16. θήλειαι τοκάδες, 'sows with litters.' ἔαυ-ον (root ἄφ, with ι as remnant of reduplication,) 'were housed for the night outside.'
1. 17. μινύθεσκον, i. e. kept their number down.
1. 18. ἀντίθει means only 'high born' or 'lordly.'
1. 19. The prefix ζα in ζατρεφέν is equivalent to διὰ (thoroughly)

through the form *δ/α*. The word *σιάλους* is a sort of diminutive of *σῦς*, the change of vowel being the same as in *φυτὸν* and *φίτυ*.

l. 21. *πάρ* (§ 7) *δέ*, 'and hard by.'

l. 22. *ὄρχαμος*. This seems somewhat a forced title for Eumaeus; but he is evidently in a position of great trust, and has servants under him.

l. 24. *οἱ δὲ δὴ ἄλλοι*, i. e. the under swineherds, in antithesis to *αὐτὸς* in the last line. They are subdivided into *οἱ τρεῖς* and *τὸν τέταρτον*.

l. 25. *ἀγρομένοισι*, 'collected together,' i. e. 'herds of swine,' as in Od. 16. 3.

l. 26. *ἀποπροέηκε*, 'he had sent forth.'

l. 27. *ἀγέμεν*, § 17. 5.

l. 28. *ἱερεύσαντες*, i. e. 'having slain it;' but as no meal was prepared without a portion being offered in sacrifice, the word is strictly appropriate; cp. Od. 13. 24; inf. 74; Od. 17. 180. *κρειῶν*, Epic form of gen. plur. of *κρέας*. *κορεσαίατο*, § 17. 4 (*κορέννυμι*).

l. 29. *ὕλακόμωροι*. The termination *-μωρος*, seen in *ἰόμωρος* (?), *ἐγχεσίμωρος*, is probably to be referred to root *-μερ*, as in *μερ-μερίζω*. The change of vowel may be illustrated by comparing *φῶρ* with root *-φερ* (*φέρω*).

l. 31. *ἔξετο*. Pliny says of dogs (N. H. 8. 41), 'impetus eorum et saevitia mitigatur ab homine considente humi.' *ἔκπεσε*, 'fell;' but the meaning is that he 'let it fall.'

l. 32. *φ' παρ* (§ 7) *σταθμῷ*, 'by his own homestead.'

l. 33. *μετα-σπῶν* (*μεθέπω*), 'having rushed in pursuit.'

l. 34. *ἀνὰ πρόθυρον*, 'through the outer door.' Odysseus had only presented himself at the door of the yard. *σκῦτος* is the leather for his sandals, sup. 24.

l. 35. *σεῦεν*, § 19. 3, 'he craved.'

l. 37. *ὀλίγου* = 'almost;' a common meaning in later Greek.

l. 38. *κεν...κατέχευας*, sc. 'if thou hadst been torn to pieces on my premises.'

l. 42. *ἐλδόμενος*, § 3. 5, 'longing for,' referring to Odysseus.

l. 45. *ἔπειο* (i. q. *ἔπουν*), 'follow;' *ἴομεν*, § 3. 4.

l. 46. *κορεσσάμενος*, 'having satisfied thyself in thy heart.' See sup. 28, *κορεσαίατο θυμὸν*, where, on the analogy of the present passage, we should take *θυμὸν* as 'accusative of respect.'

l. 49. *εἶσεν* (defective aor. 1), 'set him down.'

l. 50. *ἐστόρεσεν δ' ἐπὶ*, 'and spread thereon.' *ἰονθάδος* (*i-onθ-as*), is a word of most uncertain etymology. Perhaps *ι* represents a reduplication, and *-ονθ* may be akin to *ἄθος*.

l. 52. *ὀνόμαζε* is not inaccurate, as he addresses him by the title *ξείνε*.

l. 55. *προσέφης, Εὐμαίε συβῶτα*. This form of apostrophe, instead of the usual *προσέφη* with a nominative, is found in the Odyssey only

with the name of Eumaeus. In the Iliad we find the corresponding phrase not uncommon with the name of Patroclus, as *προσέφης*, *Πατροκλείς ἱππεύ*, Il. 16. 20; of Menelaus, Il. 4. 127; and of Melanippus, Il. 15. 582. There seems to be no particular reason for the variation, unless perhaps a touch of tender or friendly feeling. Metrical necessity can hardly be pleaded, as *Εὐμαιος ἑφορβός* (cp. sup. 3), would have suited the verse equally well.

l. 56. *θέμης*, expressive of religious duty, like Latin '*fas*.'

l. 57. *πρὸς Διὸς* means 'under the protection of Zeus;,' but the meaning comes through the common usage of *πρὸς* with the genitive. For, in the eyes of the host that entertained him, the stranger seemed really to 'come from' or be 'sent by' Zeus.

l. 58. *ὀλίγη*. The emphasis would be given in Attic Greek by *ὀλίγη μὲν φίλη δέ*, 'small, but yet welcome.'

l. 59. *ἡμετέρη*, 'that comes from us;,' as he goes on to explain, 'for this is the custom of us servants' (namely, to be limited to making *small* presents), ever in fear, as we are,' etc. Here *δίκη* has its original force of 'custom,' retained in the use of *δίκην*, as in *κυνὸς δίκην*, 'like a dog.' In the combination *ἡ δμῶν δίκη ἐστίν*, the gender of *ἡ* (for which we might expect *τὸ*) is assimilated to that of *δίκη*, cp. Soph. Trach. 483. *ἡμῶντον, εἰ καὶ τήνδ' ἀμαρτίαν νέμεις*.

l. 61. *τοῦ γε*. He is under the rule of the younger generation, for 'the return' of his old master 'the gods have barred (*κατὰ-ἔδησαν*).'

l. 62. *ἐνδυνέως*, perhaps = 'properly,' from root *δοκ*, as in *δοκεῖν*, with Aeolic *v* for *o*.

l. 63. *οἷά τε*, 'just such things as;,' neuter plural, dividing the collective noun *κτῆσιν*, and illustrated by the following three accusatives in apposition; cp. *μεῖζον . . . κῆτος, ἃ μυρία βόσκει ἀγαστο- νος Ἀμφιτρίτη*, Od. 12. 97. *ἔδωκεν* is the aorist of custom (gnomic aor.).

l. 65. *ὅς οἱ*. The relative resumes *ὃ οἰκῇ*, 'to his servant . . . who works hard for him, and whose (supply *ὃ* from *ὅς*) work heaven prospers besides (*ἐπὶ*); even as this work, at which I bide, prospers for me.'

l. 67. *τῷ*, 'wherefore;,' i. e. because my work prospers. *ἀναξ*, 'my lord,' sc. Odysseus. *ἐγήρα*, aorist belonging to a form in *-μι*, but given under the later form of the pres. *γηράσκω*.

l. 68. *ὄλεθ'*, i. e. *ῥέτο*. Join *ἀπὸ . . . ὀλέσθαι*, 'would that Helen's house had perished utterly abased!' *πρόχνη* (*πρὸ . . . γόνυ*), lit. 'brought on its knees,' with allusion to *γούνατ' ἔλυσεν*.

l. 70. *καὶ γάρ*, explains *ὄλεθ'*, sup.

l. 73. *ἔρχατο*, § 17. 4, plpf. *εἶργω*.

l. 75. *εὔσε* (*εὖω*), 'singed.'

l. 77. *θέρμ'*, *αὐτοῖς ὀβελοῖσιν*, 'spits and all, quite hot.' See on

Od. 13. 118. He did not wait to draw the meat off the spit and put it on a dish.

l. 78. κίρνη, imperf. from κίρνημι, of which the later form is κεράννυμι. l. 81. χοίρεα, sc. κρέα, 'flesh of porkers:' the younger swine were evidently considered inferior eating.

l. 82. οὐκ ὀπιδα, 'without a thought of the visitation of heaven in their hearts, or of pity,' sc. for the desolate house of Odysseus.

l. 84. αἰσιμα, 'righteous;' from αἶσα (? ἴσος), in the sense of 'fair portion.'

ll. 85-88. καὶ μὲν δυσμενέες, κ. τ. λ. The sentence is not strictly grammatical: we should expect either καὶ μὲν δυσμενέες . . . ὀπιδος δέος ἔχουσι, or καὶ μὲν δυσμενέεσσι . . . ὀπιδος δέος πίπτει, but the sentence is introduced with a nominative case, which passes into the dative in l. 88, 'even enemies and foemen who trespass on other men's land, and to whom Zeus vouchsafes plunder, when they have laden their ships, set sail to return home—yea, even on them a stern fear of heaven's vengeance comes; but there is something that these [suitors] know, they have heard some utterance of a God, [the tidings of] his (Odysseus') dismal destruction, seeing that they do not choose to do their wooing fairly, nor to go back to their own homes, but all at their ease they devour his substance, nor is there left to them a thought of sparing. In l. 86, καὶ σφι is rendered as equivalent to καὶ οἷς. It is common in Homeric syntax, where a second relational clause follows on the first, to use the demonstrative in the latter clause rather than the relative; cp. Od. 9. 20, εἰμὶ Ὀδυσσεὺς Λαερτιάδης δὲ πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἔκει. In l. 87, ἔβαν is the gnomic aorist. In l. 60, ὃ τ[ε] is equivalent to *quod quidem* or *quandoquidem*. Probably ὄλεθρον is in direct apposition to τι. l. 89, and the words θεοῦ . . . αὐδὴν are a parenthetical explanation of ἴσασι. In l. 92, ἔπι = ἐπεσσι.

l. 93. ἐκ Διὸς, so Διὸς ᾤραι, Od. 24. 344; Διὸς ἐνιαυτοῖ, Il. 2. 134.

l. 95. ἐξαφύοντες, i. q. *exhaurientes*.

l. 96. ζωή = 'substance,' like βίος, inf. 527.

l. 97. ἡπείροιο (like Ἰθάκης) is a local genitive, referring probably to Acarnania, or a portion of what was afterwards called Epirus.

l. 100. ἀγέλαι, of kine.

l. 101. συβόστια, lengthened *metr. grat.* πλατία, probably 'ranging,' in the sense of 'wide-outspread,' used of goats feeding.

l. 102. We have to distinguish the hirelings belonging to the mainland (ξείνοι) from Odysseus' 'own herdsmen;' cp. Od. 20. 209 foll.

l. 103. ἐνθάδε, sc. in Ithaca.

l. 104. ἐσχατιῇ. The 'edge' of the land is the portion nearest the shore; the 'marches.' ἐπι-ὄρονται, 'keep watch over them,' from root ὀρ, *For*, as in ὀράω, οὖρος. Others refer ὄρονται to root ὀρ, as in ὀρνυμι, and render 'are busy about them,' like ἐπείχονται.

1. 105. τῶν, sc. 'of these flocks.' ἐπ' ἡματι, 'every day.'
1. 109. ἐνδυκέως, see sup. 62, is to be joined with ἦσθι, as ἀρπαλίως with πίνε, while ἀκέων characterises both verbs, = 'with never a word.'
1. 111. ἦραρε (ἀραρίσκω), 'had comforted his heart.'
1. 112. καὶ οἱ πλησάμενος, introduces the apodosis; 'then Eumaeus filled and gave him the cup.'
1. 113. ἐνίπλειον, Epic for ἐμπλεον. In ὁ δ' ἐδέξατο, the reference is to Odysseus.
1. 116. καρτερὸς, 'mighty,' in virtue of his wealth.
1. 117. φῆς, imperf. 'thou didst say,' sc. in ll. 68—71. Another reading is φῆς, the pres. tense.
1. 118. εἰπέ μοι, 'tell me of him, [that I may see] whether haply I know such an one,' sc. as thy description may portray. γνῶω, lengthened form of conjunct. of εἴνων.
1. 120. ἀγγείλαιμι, 'might give news of him.'
1. 122. Join κείνον ἀγγέλλων, 'by bringing news of him;' and take ἀλαλήμενος (from ἀλάομαι, as also ἀλήθην sup.) as adjectival with ἐλθῶν, 'coming as a wanderer;' or 'on his wanderings.' πείσειε. This use of the independent optat. without ἄν is sometimes found in Homer, expressing a possible result, as in Od. 3. 231, ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σῶσαι: Il. 23. 151, Πατρόκλῳ ἦραι κόμην ὀπάσαιμι φέρεσθαι: Il. 10. 246, τοῦτον γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσασιν.
1. 124. ἀλλά. The force of this adversative conjunction may be expressed thus, 'you may think such incredulity strange, but roving men do recklessly (ἄλλως) lie, when they are in want of entertainment.' ἄλλως seems to get this meaning from the idea of 'otherwise than they ought.'
1. 130. ἡ θέμις, see sup. l. 59.
1. 131. ἔπος κε παρατεκτῆναι, 'wouldest forge some story;' the force of παρά in the verb is the same as in παράσημος and such like compounds.
1. 132. εἴ τίς τοι. This line is wrongly rejected by many editors. It expresses the temptation that Eumaeus knows his guest would feel to invent some story acceptable to Penelope. εἴματα must be taken predicatively, = 'as raiment.'
1. 133. τοῦ, sc. Ὀδυσσῆος.
1. 134. ὁστέοφιν, § 12. 1. With ψυχῇ δὲ λέλοιπεν it is perhaps better to add τὸν (sc. αὐτὸν), and not ὁστέα, as in the frequent phrase τὸν δ' ἔλιπε ψυχῇ, Il. 5. 696; but cp. Od. 12. 414, λίπε δ' ὁστέα θυμὸς ἀγήνωρ.
1. 138. τετεύχεται (τεύχω), § 17. 4.
1. 139. ὁππόσ[ε], 'whithersoever.'
1. 142. τῶν, sc. πατρὸς καὶ μητέρος.
1. 143. ἑὼν, § 23. 4.

1. 144. Ὀδυσσεύος πόθος, 'regret for Odysseus;' objective genitive.
1. 145. ὀνομάζειν. He feels compunction in referring to his master by his simple name—Odysseus—unaccompanied by any titles of honour or affection.
1. 146. περὶ, adverbial. = 'exceedingly.' The accusative με is in immediate construction with ἐφίλει, as κήδετο is construed with the genitive.
1. 147. ἰθὺιον, 'my legal lord,' from stem ἐθ (σφεθ) as in ἔθος, ἥθος, and perhaps in Lat. *soda-lis*. καὶ νόσφιν ἔόντα merely resumes καὶ οὐ παρεόντα.
1. 149. ἀναίνεαι, § 17. 3.
1. 151. ἀλλὰ is the return to ἐπεὶ, and begins the apodosis, 'yet I will declare, not in mere words (αὐτως), but with an oath.'
1. 152. νεῖται, from νέομαι, with same force of a future tense as in εἶμι (*ibo*). εὐαγγέλιον here = 'reward for good news.'
1. 153. Join closely ἐντίκ' ἐπεὶ = 'directly after;' meaning really 'not before.'
1. 154 is rejected by most editors as absent from some MSS. and unnoticed by the Scholiasts or Eustathius. Besides which, the thought is petty, and the construction abrupt.
1. 156. To hate any one 'as much as the gates of Hades,' was, doubtless, a common saying: it occurs in Il. 9. 312. Notice that Ἄιδης in Homer is always the personal god of the underworld, and not a place. He is called κρατερὸς πυλάρτης, Od. 11. 277, and his house is δῶμα εὐρυπυλῆς, Od. 11. 571.
1. 157. εἶκων. See on Od. 13. 143.
1. 158. ἰστίη. Epic form of ἑστία.
1. 161. τοῦδ' αὐτοῦ λυκάβαντος, 'in this very year;' genitive of time, as χεῖματος οὐδὲ θέρεως, Od. 7. 118. The year is called 'the track of light,' from roots βα (βαίνω), and λυκ, as in ἀμφι-λύκ-η (Il. 7. 433), λύχνος, λευκός, and Lat. *luc-eo*.
1. 162. τοῦ μὲν φθίνοντος, 'as this one month passes, and the next sets in.' The participles are really descriptive of the 'waning' and 'waxing' of the moon (μήνη). In the Attic calendar this bi-partition of the month was changed to a tri-partition, viz. μὴν ἰστάμενος, μεσῶν, and φθίνων (or ἀπιών). The lines 162-164 are bracketed by most editors, as presenting a weak paraphrase of the foregoing line, and as entering too minutely into the details of an event, the time for revealing which had not yet come. In Od. 19. 307 the mention of the exact time is appropriate.
1. 168. ἄλλα πάρεξ, 'something else beyond and beside;' i.e. 'a different subject.'
1. 171. ἐάσομεν = *omittamus*, § 3. 4. 'But O! may Odysseus come, even as I desire he should!'

1. 174. ἄλαστον, 'unceasingly;' lit. 'without forgetting.' Cp. Od. 24. 423.
1. 175. ἐπεὶ begins a protasis, the apodosis to which is introduced by τοῦ δέ, l. 178.
1. 176. χέρηα, 'meaner.' Analogous forms are (dat.) χέρηι, (nom. plur.) χέρηες. It is regarded as doubtful whether these forms are syncopated from χερείονα, χερείονι, and χερείονες respectively, or whether, as Buttmann, we are to suppose a nom. sing. χέρης.
1. 178. εἰσας (Od. 11. 337) perhaps = 'steady;' if we take it as an extension of the phrase νῆες εἶσαι (ἴσαι). But others refer the word to stem εἰκ, with the sense of 'satisfactory and good.' βλάψε, 'has crazed.' ἔνδον = 'in his breast.'
1. 179. μετ' ἀκουήν, 'for tidings.'
1. 180. ἡγάθεος, from ἀγαθός, as ἡνεμόεις from ἄνεμος, ἡγορέη from ἀνῆρ, to suit the hexameter.
1. 181. Join ἀπὸ-όληται. Arceisius was the father of Laertes, Od. 16. 118.
1. 183. 'But let us say no more of him, whether he may be caught, or whether (haply) he might escape, and the son of Cronus might hold his [sheltering] hand over him.' This rendering attempts to mark the difference between conjunctive and optative. ἀλώη (if we adopt that reading) will be the 3rd sing. conjunct. aor. 2 of ἀλίσκομαι, the 1st sing. of the same mood (ἀλώω,) occurring in Il. 11. 405. But many edd. give ἀλώη = ἀλοίη, the optat. of the same tense; while others read φύγη and ἐπέρσχη. The reading in our text makes the fears of Eumaeus more real than his hopes.
1. 185. ἐνίσπες, imperat. of 2 aor. of ἐνέπω, like σχῆς, θές. The full form would be ἐνίσπεθι.
1. 187. τίς πόθεν, two questions blended into one. Cp. Soph. Phil. 1090, τοῦ ποτε τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος;
1. 188. ὀπποίης. Here, where we might expect ποίης, the question becomes indirect, as if in construction with ἀγόρευσον, but it resumes the direct form again with πῶς.
1. 189. εὐχετόωντο, § 18. 2.
1. 190. πεζόν, a quiet touch of humour in the mouth of an islander.
1. 193. εἴη μὲν, properly a wish; but this easily gets the force of a conditional sentence = 'had we now for a while both meat and drink . . and could only the others perform the work.' Cp. in Lat. 'sineret dolor,' Virg. Aen. 6. 31.
1. 195. δαίνυσθαι, infin. expressing purpose, after εἴη, as inf. 495. The effect of the infinitive draws ἀκέοντ[ε, dual] into the accus. case. Cp. Od. 6. 60, καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα | βουλὰς βουλεύειν. Notice too the confusion of number in νῶν and ἰοῦσι. Join ἐπι-ἔποιεν, i. e. ἐψέποιεν.

1. 196. *ῥηιδίως*. Here virtually begins the apodosis to the protasis suggested by *εἴη* in 1. 193, 'right easily would I for a whole year's space not come to an end in recounting all my woes;' i. e. 'easily could I go on for a year without finishing my tale.' Join *ἅπαντα* with *ἐμὰ κήδεα* not with *ἐνναυτὸν*.

1. 199. *Κρητάων*, from a plur. *Κρήται*. So we have *Ἀθήνη* and *Ἀθήναι* as the name of the city. *γένος εὐχομαι*, see inf. 204. The regular Homeric usage suggests an ellipse of *εἶναι*, so that *γένος* is accus. of reference. Cp. Od. 15. 267; 17. 373; 21. 335.

1. 201. *νῆες*, § 11. 6, (c). *τράφεν*, § 22. 1. Notice the *ὑστερον πρότερον* in the arrangement.

1. 205. *θεὸς ὧς*, as *νομεὺς ὧς*, Od. 4. 413.

1. 207. *φέρουσαι*, 'carrying him off,' like beasts of prey.

1. 208. *ζωήν*, see sup. 96.

1. 209. *ἐπὶ δὲ κλήροισ*, 'and they cast lots upon them,' i. e. having divided the property into portions, they cast lots to see which portion each son should take.

1. 210. *μάλα παῦρα*, 'they gave me a very small present and assigned me a house.' As a bastard, he had no claim upon the inheritance, so all that he got came as a 'gift' from the brothers.

1. 211. *ἀνθρώπων*, partitive genitive, as in Il. 14. 121, *Ἀδρήστοιο δ' ἔγημε θυγάτρων*.

1. 212. *ἦα*, § 23. 4, (d).

1. 213. *φυγοπτόλεμος*, the opposite of *μενεπτόλεμος*, Od. 3. 442.

1. 214. *ἀλλ' ἔμπης*, 'but I fancy that even when thou lookest upon the stubble thou wilt recognize [what the wheat was],' i. e. that thou wilt see the traces of my prowess amid the ruins of my strength. The Latin form of the proverb is *ex stipula cognoscere*.

1. 215. *ἥλιθα* (*ἄλις*), always joined with *πολλή*. We may render 'enough and to spare.'

1. 216. *Ἀρης τ' ἔδοσαν καὶ Ἀθήνη*. This arrangement of a plural verb between two subjects in the singular was called by the grammarians *σχῆμα Ἀλκιμανικόν*. Cp. Alcman, frag. 12, *Κάστωρ τε πάλων ὠκείων δματήρες, ἱππόται σοφοί, καὶ Πολυδέυκης*, where however the plural is in the attributive nouns, and not in any verb.

1. 217. *λόχονδε*, § 12. 2, (c).

1. 219. *προτιόσσετο*, 'boded,' lit. 'did not see death before its eyes.'

1. 220. *ἐπάλμενος*, § 20. 4 (*ἐφάλλομαι*). See Od. 24. 320. *ἔλεσκον* (= *εἶλε*), § 17. 6.

1. 221. *ἀνδρῶν . . ὃ τε . . πόδεσσιν*, 'any man who was inferior to me in speed,' *ὃ τε* = *quicunque*. He was not only bold in attacking the foe, but swift to pursue and strong to strike. For *πόδεσσιν* we should expect *πόδας* (accus. of reference); the dative suggests as an alternative

translation, 'whosoever might fly before me with his [swift] feet.' No speed could escape him.

l. 222. τοῖος ἕα, § 24. 4, (d). It seems better to write ἕα, and to scan it as one syllable, still remaining short before ἐν. Others give ἕ. The meaning of ἔργον is especially 'field-work.'

l. 223. οἰκωφελίη, 'thrift in the house,' = the later οἰκονομία. Cp. Od. 15. 21, which suggests the etymology.

l. 226. λυγρὰ, 'dismal things,' in apposition to the foregoing nominatives.

l. 227. αὐτὰρ ἐμοὶ τὰ . . τά που. The first τὰ is demonstrative; the second, relative.

l. 229. Τροίης ἐπιβήμεναι (ἐπιβῆναι), § 17. 5, 'landed on Trojan soil.'

l. 230. ἦρξα = 'was leader;' thus followed by ἐς.

l. 231. τύγχανε, 'fell to me,' like *contingere*.

l. 232. τῶν, 'of all these I chose for myself what suited my desire (this was his γέρας); and much I got afterwards by lot.' ἐξαιρέωμην (ἐξαιρέομαι), § 4. 1.

l. 235. τὴν στυγερὴν ὁδὸν, 'that hateful expedition,' sc. to Troy. εὐρύπια, § 9. 3.

l. 236. ὑπὸ-ἔλυσε. See on sup. 69.

l. 237. ἦνωγον, 'they bade;' with unexpressed plural subject. The allusion however, doubtless, is to the Cretans.

l. 238. οὐδέ τι μῆχος ἦεν, 'nor had he any chance to gainsay their bidding, for the stern voice of the people constrained him.' The people insisted that the bastard son should share in the command with Idomeneus.

l. 243. μητίετα, § 9. 3.

l. 244. τεταρπόμενος, § 16. 2.

l. 245. κουριδίη ἀλόχῳ, 'my wedded wife.' The meaning seems to come from κοῦρος in the sense of one 'of gentle blood.' The κ. ἀ. is thus of the same 'social position' as the husband, and, so, distinct from the slave-concubine.

l. 246. Αἴγυπτόνδε. In ll. 257, 258, Αἴγυπτος stands for the Nile, 'the river of Egypt:' here it seems rather to mean the country, though not necessarily.

l. 249. ἐρίηρες, in nom. sing. ἐρίηρος. These 'heteroclit' or 'metaplastic' forms are characteristic of Homeric Greek, as ὑσμῖνι, Il. 2. 863, and ὑσμίνη, Il. 20. 245; ἀλκῇ, Od. 24. 509; ἀλκί, Il. 18. 158. See also §§ 11. 7, (c), 13. 5.

l. 251. αὐτοῖσιν, 'for themselves,' in contrast to θεοῖσιν (scanned as dissyllable).

l. 253. ἀκραί. Interpreted by Eustath. ἀκρως ἀέντι, which seems to mean 'blowing exactly' from one quarter. Trans. 'steady.'

1. 255. ἀσκηθεῖς. This synizesis of εε is rare. Others read ἀσκη-
θείς.

1. 256. τὰς δ' ἄνεμος. Cp. Virg. Aen. 3. 269, 'fugimus spumantibus
undis, | qua cursum ventusque gubernatorque vocabat.'

1. 258. στήσα, 'moored.' ἀμφιελίσσας is only found in fem. plur. as
an epithet of ships. It is variously rendered 'rowed on both sides,' or
'rocking to and fro.' More probably it is to be referred to ἑλιξ (cp.
Κίλιξ, Κίλισσα), as meaning 'rounded at either side.'

1. 260. αὐτοῦ, 'on the spot,' further explained by πὰρ (§ 7) νήεσσιν.
The meaning of ἐρυσθαί is 'to guard,' § 20. 4.

1. 262. εἰζάντες, see on 13. 143, almost the same as ἐπισπόμενοι μένῃ,
'following the bent of their desire.' σφῶ, § 15. 2.

1. 263. Αἰγυπτίων, three syllables, the ι having the force of γ.

1. 265. αὐτοῦς, 'the men,' in contrast to γυναῖκας and τέκνα. αὐτῇ,
'the cry,' explained in the next line by βοῆς.

1. 266. φαινομένηφιν, § 12. 1.

1. 267. πλήτο (πίμπλημι), § 20. 4.

1. 268. Join ἐν-βάλειν.

1. 270. περὶ γὰρ, 'for evil hemmed them all around.'

1. 271. ἀπέκτανον, sc. οἱ πολῖται.

1. 272. ἀναγον, 'carried them inland,' 'up country,' and so made
slaves of them.

1. 274. ὥς ὄφελον, 'would that I had died, and met my fate.' ἐπι-
σπεῖν (ἐφείπω) properly means to 'pursue,' and so 'encounter.'

1. 275. ὑπέδεκτο (δέχομαι, § 20. 4), the 'fresh troubles which awaited
him,' are the troubles that befell him after leaving Egypt.

1. 276. κρατὸς, § 11. 7, (a).

1. 278. Join ἐναντίον ἵππων βασιλῆος, 'in front of the king's chariot,'
a frequent meaning of ἵπποι in Homer.

1. 280. ἔσας (εἶσα), 'having set me.' οἴκαδε, § 12. 2, (c).

1. 281. μελίησιν. So Ov. Met. 5. 143, 'per utrumque gravi librata
Iacerto | *fraxinus* acta femur.'

1. 282. κεχολώατο (χολόω), plpf. § 17. 4.

1. 283. Join ἀπό-ἔρυκε, 'he kept them off,' sc. the Egyptians.

1. 285. ἐνθα, 'thereupon,' not with a local sense, which is given by
αὐτόθι.

1. 287. The line must be scanned thus, ἀλλ' ὅτε | δῆ ὄγ | δούν μοι ἔ |
πῖ πλὸ μὲν | ὦν ἔτ' ὅς | ἦλθε. Dindorf conjectures δῆ ὄγδ' ὄτατον by synizesis
of ἡο. ἐπιπ[ε]λόμενον, 'moving forward,' or rather, 'up to one.'

1. 289. ἑώργει, plpf. ἑρδω (root *ferγ*), perf. ἑοργα (*Ferγ*).

1. 290. παρπεπιθῶν (παρπεπιθω), §§ 7; 16. 2. ἦτι φρεσὶν, 'by his
cunning.' ἰκόμεσθα (§ 17. 2) need not be taken, as generally, for the
conjunct. with short vowel; see inf. 319, ὅφρ' ἵκετο. It follows ἀγε, not
παρπεπιθῶν.

1. 291. *ἔκειτο*, as going directly with *κτῆματα* and not with *δόμοι*, follows the rule with neut. plurals.

1. 292. *τελεσφόρον* (notice the paroxytone accent, which makes the epith. active) = the 'maturing' year; i.e. that brings all things to completion, including itself.

1. 293. *ἔξετελεύνητο*, § 4. 1.

1. 295. *ἔσσσατο*, § 19. 1 (*εἶσα*), 'shipped me on board a seafaring vessel for Libya'; cp. *Od.* 17. 442.

1. 296. *ἵνα οἱ σὺν* (*Od.* 13. 303) 'that I should help him in conveying the freight' [the avowed object], 'but [really] that he should there sell me, and get thereby a vast price'; *περάσειε* from *περάω* (*Il.* 21. 454), Epic and earlier form of *πιδράσκω*.

1. 298. *διόμενός περ*, exactly as the Schol. interprets, *καίπερ ὑπονοῶν*.

1. 299. *ἥ δ' ἔθεν*, 'now she was speeding along in mid sea, far past Crete'; *μέσσον* used adverbially; *ὑπὲρ* gets its meaning here through the constant use of expressions of 'height,' to represent sea-distances; cp. *ὑψοῦ*, *Od.* 4. 785. The ship is just between Crete and Libya, so that *ἐλείπομεν* really resumes an earlier point in the voyage; unless *ἐλείπομεν* means 'left it out of sight,' as the next words suggest. Cp. *Aen.* 3. 192 foll. 'postquam altum tenuere rates, nec iam amplius ullae | apparent terrae, caelum undique et undique pontus: | tum mihi caeruleus supra caput adstitit imber, | noctem hiememque ferens; et inhorruit unda tenebris.'

1. 302. *γαίῶν* = *terrarum*. So Herodotus (4. 198) uses *γεῶν*.

1. 305. *ἀμυδῖς*, 'at the same time.'

1. 307. *θεείου* (*θεῖον*), § 3. 5. Lightning was supposed to bring the smell of 'sulphur' with it. *Il.* 8. 133, *βροντήσας δ' ἄρα δεινὸν ἀφῆκε ἀργήτα κεραυνὸν. δεινὴ δὲ φλόξ ᾤρτο θεείου καιομένοιο*.

1. 308. *κορώνησιν*, 'cormorants.'

1. 309. *ἀπο-αίνυτο*, § 2.

1. 311. *ἀμαιμάκετον*. Probably = 'vast,' from a reduplication of stem *μακ*, as in *μακρός*. Others refer it to *μάω*, and *μαιμάω*. The ancients identified it with *ἀμαχος*.

1. 315. *Θεσπρωτῶν*. The wind must have shifted round completely to drift him on the West coast of Epirus, where the Thesprotians lived; they had been running before a steady North wind from Crete.

1. 317. *ἀπριάτην* (*πρίασθαι*), lit. 'without purchase money'; i.e. of free favour, not charging *ζῶαργια* (reward for life saved). Perhaps it means 'not claiming me for a slave,' but less likely. The form of the adverb is analogous to *μάτην*, *ἐναντιβίην*.

1. 319. *χειρὸς*, 'by my hand,' for *ἀνασπῆσας* implies 'grasping me, and so, raising me.' *ῥῥ' ἔκετο* follows *ἦγεν*.

1. 320. *εἴματα*. See on 13. 132.

1. 324. *πολύκμητον*. This probably means not 'much wrought' in

the sense of 'ornamented,' but 'hard to work,' as a stubborn metal, less easily wrought than χαλκός.

1. 325. καί νύ κεν, 'and they (κτῆματα) would serve to keep the next in succession even to the tenth generation.' This seems to be the force of ἑτερόν γε, as distinct from ἄλλον. It implies a 'second' to Odysseus, and the words ἐς δεκάτην γ. suggest a further succession. So the Schol. interprets τὰ χρήματα βόσκοι ἄν μέχρι δεκάτης γενεᾶς ἕτερον ἐξ ἑτέρου διαδεχόμενον παρὰ πατρὸς παῖδα.

1. 326. οἱ, sc. Ὀδυσῆι. ἀνακτος, sc. Φείδανος.

1. 327. Join θεοῖο ἐκ δρυός. This most ancient oracle of Zeus was in Epirus at the foot of Mount Tomaros (Tmaros). The priests (Ξελλοί, Il. 16. 234) were supposed to interpret the meaning of the rustling leaves of the sacred oaks.

1. 328. ἐπακούσαι, optat., follows in natural sequence upon βήμεναι, but ὅπως νοστήσῃ, conjunct., forms the epexegetis of βουλῇν, 'his counsel, viz. how he is to return to Ithaca, whether openly or secretly.' Other readings (and conjectures) are ἐπακούσῃ, νοστήσει, and νοστήσει' [ε].

1. 331. ὤμοσε, 'he (Pheidon) swore in my very presence . . . that the ship had been even now hauled down, and the crew were ready.'

1. 332. κατερίσθαι, perf. pass., κατερίω. ἔμμεν, § 23. 4, (b).

1. 334. τύχησε, 1 aor. used in Epic with the force of the ordinary 2 aor. ἔτυχε. The ship just chanced to be going, so Pheidon sent his guest away before Odysseus (πρὶν) returned from Dodona. Dulichium is possibly one of the Echinades, afterwards connected with the mainland by the deposit of the Achelous. Others suppose it to have been the S. E. portion of the island of Cephallenia; the other part being known as Samé.

1. 336. ἔνθα, 'thither he bade them conduct me carefully to king Acastus.' In the Catalogue, Il. 2. 627, the chieftain of Dulichium goes by the name of Meges.

1. 338. ὅφρ' ἐτι πάγχυ, 'that I might even yet utterly pass into depths of misery.' γίγνεσθαι ἐπὶ πῆμα is a construction without exact parallel, but we may compare it with γ. ἐπὶ συμφοραῖς, Dem. 533. 4, noting that the use of the accus. throws more emphasis upon the process of transition into a state; the dative emphasises more strongly the state into which one passes. With πῆμα δύης cp. πῆμα κακοῦ, Od. 3. 152.

1. 339. ἀπέπλω, 2 aor. referred to a pres. ἀποπλάω, Epic form of ἀποπλέω.

1. 340. περιμηχανόωντο, § 18. 2, 'they plotted for me a life of slavery.' Cp. ἐλείθερον ἦμαρ, Il. 6. 455.

1. 341. Join ἐκ-ἔδυσαν, 'they stripped me of my raiment, cloak and shirt.'

1. 342. ῥάκος ἄλλο, not exactly 'another ragged cloak,' as though he had worn a similar one before, but, in accordance with the idiomatic

use of ἄλλος, 'another garment, namely, a ragged cloak.' Cp. Soph. Phil. 38, ἄλλα βάνη, and see Od. 13. 434.

1. 343. ὄρηαι, uncontracted form of 2 sing. pres. mid., § 17. 3.

1. 344. ἔργ[α], properly 'tilled fields,' 'farms.'

1. 346. ὄπλῳ, 'rope,' as in Od. 21. 390.

1. 348. ἀνέγναμψαν, lit. 'bent back;,' 'unwound the knots.' Compare the technical phrase of 'bending' a rope, or sail.

1. 349. κατὰ, adverbial addition to ἀμφικαλύψας, 'having muffled my ragged cloak down over my head.' The regular construction is ἀμφικαλύπτειν τινί τι, see Od. 13. 152.

1. 350. ἐφόλκαιον. This is taken by some to mean the 'gangway,' which was left hanging at the ship's side or stern. It is more likely the shaft of the steering-paddle, appropriately called ξυστόν. 'Sliding down the smooth rudder-shaft, I breasted the sea, and then paddled (διερέσσω) with both hands.'

1. 352. θύρηθ[ι], only here, formed like οἴκοθι, 'and quickly I was (§ 23. 4, (a))out [sc. of the water] far away from them.' For ἀμφίς with gen. cp. Od. 16. 267.

1. 354. πεπτηώς, see Od. 13. 98; 22. 362. μεγάλα, 'aloud,' expressing their vexation.

1. 355. κέρδιον, 'worth while;,' lit. 'more advantageous,' than to give up the search.

1. 356. πάλιν αὖτις, 'back again.' πάλιν uniformly means in Homer 'backward,' of direction; not 'again,' of time.

1. 359. γάρ gives the reason of the action of the gods in concealing him and guiding him to the hut of Eumaeus.

1. 362. ἑκαστα, 'severally,' a nearer definition of ταῦτα.

1. 363. ἀλλὰ τὰ γ'. 'But this [one thing] I think that thou hast not spoken rightfully.' Supply εἰπέμεναι σε from the following εἰπών.

1. 364. τοῖον ἔόντα, 'being in such case as thou art.' He means 'considering thy years and thy condition.'

1. 365. οἶδα... νόστον. As we should say, 'I know all about the chances of my lord's return, how that he hath been hated by all the gods right sore.' πάγχυ is perhaps connected with πᾶς, and so equivalent to πάντη or πάντως.

1. 367. ὅττι, § 8. 2. To have fallen at Troy, or to have died in the arms of his friends at home, after the end of the war, would have been an enviable fate.

1. 369. τῷ, 'in that case,' i. e. had the place of his death been known.

1. 370. ἦδ' ἐκε... ἦρατο, 'and he would have won renown for his son also in time to come;,' because men would have pointed out his tomb as a memorial.

1. 371. ἄρπυιαι, 'the snatchers,' a personification of the storm-winds

that carry voyagers away from the sight of men. Cp. Od. 20. 66, 67. The Harpyiae, as represented in Virg. Aen. 3. 210, are a later creation. ἀκλειῶς, § 3. 2.

1. 372. ἀπότροπος, sc. εἰμὶ, 'live retired.'

1. 374. ἐλθέμεν, § 17. 5.

1. 375. οἱ μὲν, sc. the people whom he meets at the palace in contrast with ἀλλ' ἐμοί, l. 378. 'They, sitting by me, ask me about this, point by point' (τὰ = the whole tidings that may have come, further defined by ἡκαστα).

1. 379. ἐξήπαφε (ἐξαπαφίσκω).

1. 380. ἀληθεὺς (ἀλάομαι). Like Cain, the murderer is 'a fugitive and a vagabond in the earth' (Gen. 4. 14).

1. 382. μιν, sc. Ὀδυσσεῖα.

1. 383. ἀκειόμενον, § 3. 2. He professed to have seen Odysseus 'mending' his ships.

1. 386. ἦγαγε. We should say, 'since heaven has sent you here to me.'

1. 387. χαρίζο, 'flatter not with lies, nor seek to cajole me.'

1. 389. αὐτόν = *te ipsum*. Cp. Il. 24. 503, ἀλλ' αἰδεῖο θεοὺς Ἀχιλεὺ αὐτόν τ' ἐλέησον.

1. 392. οἶόν σ'. It is temptingly simple to take οἶον here as *ita ut*, almost equivalent to *ως*. But such a phrase as οἶος ἐκείνου θυμὸς ὑπέρβιος, οὗ σε μεθήσει (Od. 15. 212), seems to settle the gender of οἶον as masculine. The clause beginning with οἶον gives the reason for the view expressed in the preceding line, = ὅτι τοῖόν σε [ὄντα] οὐδ' ὁμόσας περ ἐπηγ. 'Since not even with an oath could I win thee over, being such an one as thou art.' This condensed use of the relative may be illustrated by the Latin 'hoc, quae tua est prudentia, diligenter considerabis,' Cic. ad Att. 6. 9.

1. 395. ἔσσας (s. v. ἐννυμι), § 8. 2, 'having put over me a cloak and shirt, as raiment' (εἵματα) 'send me away' (πέμψαι, as βαλέειν, inf. used imperatively) 'to go to Dulichium' (see sup. 334).

1. 397. ἐπλετο. See on Od. 13. 145.

1. 399. ἐπισσεύας, §§ 19. 3; 8. 2, 'having set on the servants (against me).'

1. 400. ἀλεύεται, §§ 19. 3; 3. 4.

1. 402. ξεῖν, 'Sir guest! verily in that way would glory and good luck be mine among men, if when I had brought thee,' etc. 'I should thereafter slay thee.' Notice here δς taking up μοι from l. 402, 'to me who should;' almost = 'to me if I should.'

1. 405. αὐθις δέ, here δέ serves, as often, to introduce the apodosis.

1. 406. πρόφρων keeps up the ironical tone, 'with good heart, forsooth, could I after that make my prayer to,' etc.

1. 407. εἶεν expresses a wish, 'would that my comrades might be indoors anon:' see on sup. 193.

1. 408. τετυκοίμεθα, § 16. 2 (τεύχω).

1. 411. ἤθεα, properly, their 'accustomed' places (ἔθος, root σφεθ), = 'stalls,' or 'sty.' κοιμηθῆναι, infin. of purpose, 'for sleep.'

1. 413. οἷς, possessive, from ὅς, ἡ, ὅν, 'his.' ἐκέκλετο, syncopated aor. (κέλομαι).

1. 414. ἄξετε, § 20. 3. ἱερεύσω, aor. conjunct. See sup. 28.

1. 415. πρὸς δ', (adverbial), 'and, besides, we ourselves will make merry;' lit. 'will take advantage to ourselves' (δυνίημι).

1. 417. κάματον, 'the work of our hands.'

1. 419. πενταέτηρον. This age marked the prime of swine and cattle. See Od. 10. 420.

1. 420. That Eumaeus did not forget the gods of heaven, but offered to them the firstfruits of the sacrifice, is taken as the proof of his φρένες ἀγαθαί, which means not so much a 'righteous soul,' as 'good understanding:' he knew what he ought to do, and did it. In Od. 3. 266 Clytaemnestra's long resistance to Aegisthus is referred to φρένες ἀγαθαί. It was not that moral scruples stood in her way; but she was too wise to commit herself, till her better judgment was overcome by passion.

1. 422. ἀπαρχόμενος is properly a word belonging to ritual: here he 'makes a first-offering,' by cutting off the forelock and burning it in honour of the gods. Later on he is described as πάντων ἀρχόμενος μελέων, 'making a first-offering from every limb,' as he divides it from the body.

1. 424. ὄνδε δόμενδε, § 12. 2, (c).

1. 425. ἀνασχόμενος, i. e. having drawn himself up to his full height to give more force to the blow which he dealt with the billet, 'which he had left [undivided] as he was splitting' (κέων only used here = κέαζων). Then, the moment the creature died, they cut its throat (ἔσφαξαν) and singed it, and dismembered it (διέχευαν being thus distinguished from μίστυλλον, which describes the farther subdivision); then the swineherd put slices cut off from every limb into an envelope of fat, dredged them with barleymeal, and laid them upon the altar-fire on the hearth. Thus far the act is sacrificial; with the word μίστυλλον begins the preparation of their own supper.

1. 431. ἐρύσαντο, sc. 'drew the meat off,' when it was properly cooked. Then they tossed all the meat down together on the carving boards to be divided into portions. The swineherd had sat down again after rising to slaughter the swine, here he rises once more to carve.

1. 433. περὶ γὰρ, 'for right well did he know in his heart what was fair.' περὶ is used adverbially, like περισσῶς. Cp. Od. 13. 296.

1. 434. Join ἑπταχα with διεμοιράτο, 'he portioned it all into seven

lots, as he divided it.' Notice the lengthening *metr. grat.* of the ε in διέμοιράτο.

l. 435. τῇν μὲν ἴαν, sc. μοῖραν, 'one lot.' The nymphs had special divine honours in Ithaca (Od. 13. 104), and Hermes was the shepherds' protecting god. Cf. Aristoph. Thesmoph. 977, Ἑρμῆν τε νόμιον ἀντομαι καὶ Πᾶνα καὶ Νύμφας φίλας. This portion 'he set aside after a prayer,' and made a burnt-offering of it, inf. 446.

l. 437. This 'whole length of the chine' (Virgil, Aen. 8. 183, 'perpetui tergo bovis') was especially the piece of honour.

l. 439. καὶ μιν. See Od. 13. 58.

l. 441. τοῖον ἔοντ'. See on sup. 364.

l. 443. δαμόνιε. Here Eumaeus does not mean much more than 'poor friend.' But δ. is applied in a good or bad sense to anyone whose circumstances seem to suggest some intervention of the gods, producing exceeding joy or sorrow, fear or courage. Perhaps the old word 'seely' may serve as an illustration.

l. 444. ἑάσει, 'will leave [ungranted].'

l. 446. θύσε, 'offered'; never in Homer of 'slaughtering,' but of the burnt-offering that goes up in smoke.

l. 447. σπέσας, 'after making libation; join οἶνον ἐν χεῖρεσσιν Ὀδυσσῆι ἔθηκεν. Odysseus is called πτολίπορθος in Il. and Od. because he was regarded as the prime cause of the fall of Ilium.

l. 448. μοῖρῃ, as above, his 'lot' or 'mess.'

l. 449. σῖτον = 'bread.'

l. 452. Ταφίων. The Taphians were notorious pirates, and dealt in slaves; join παρ Ταφίων.

l. 453. ἐτοῖμα is to be taken predicatively with προκείμενα, 'set before them in readiness.'

l. 454. Join ἐξ-έντο (ἐξίημι). We talk of 'satisfying' a desire; here the expression is 'expelling' it. Virgil's translation is 'postquam exempta fames et amor compressus edendi' (Aen. 8. 184), which is not the same thing.

l. 456. ἐσσεύοντο, 'were for hastening,' imperf. They do not actually retire till inf. 523.

l. 458. ἔφιδρος. Zephyrus is constantly represented in Homer as the stormy rain-bringing wind; only in the Elysian plain, and the favoured land of the Phaeacians (Od. 4. 567; 7. 119) does it appear as the soft refreshing breeze.

l. 460. εἰ πως, '[trying] whether he would doff his cloak and give it to him, or might urge one of his comrades to do so, because he was so fond of him,' εἶο = Ὀδυσσῆος. We might expect ἐκδυσάμενος rather than ἐκδύς, but cp. Od. 1. 437, where Telemachus μαλακὸν ἐκδυνε χιτῶνα.

l. 463. εὐξάμενος, 'in utterance of a wish,' expressed in l. 463. Or it may mean 'boastfully,' needing the excuse of οἶνος.

l. 464. ἡλεός, 'bewildering:' ἐφέηκε is the gnomic aor. 'sets even a wise man on to sing aloud, and to laugh merrily.'

l. 466. καὶ τι ἔπος, 'and it gives utterance to some word that were better left unsaid.'

l. 467. ἀνέκραγον, 'lifted up my voice.'

l. 469. λόχον is governed both by ἡγομέν and by ἀρτύναντες.

l. 471. ἡρχον, 'was guide.' or, simpler, 'was captain too.'

l. 474. ἄν δόνακας, § 7. πεπτηῶτες, 'crouching under our armour,' i.e. our shields.

l. 475. The wind had dropped, but the snow came steadily down 'from above' (ὑπερθε) like hoarfrost; i.e. not in large soft flakes, but in frozen crystals; 'and the ice set hard round about our shields.'

l. 481. ἀφραδίας, § 9. 6, 'in my folly.' For this use of the plural with the force of an abstract noun cp. Od. 17. 233; 19. 523; τεκτοσύναι, 'carpentry,' Od. 5. 250; ἵπποσύναι, 'horsemanship,' Od. 24. 40. Others read ἀφραδέως. Here, as generally, ἔμπης = 'notwithstanding,' i.e. although the ambush took place in the cold hours of night.

l. 482. ζῶμα appears to have been a sort of doublet, or, perhaps, apron, made of leather and strengthened with metal plates. It reached to the knee and served to protect the lower parts of the body.

l. 483. ἀλλ' ὅτε δὴ, 'but when it was now in the third part of the night.' ἔην, § 23. 4, (d), is used impersonally as κακῶς ἦν, Il. 9. 551. The night was regarded as consisting of three portions, and here it was in its last third, or, as we say, 'two-thirds gone.' Cp. Il. 10. 252, παρέθηκεν δὲ πλέων νύξ | τῶν δύο μοιράων, τριτάτῃ δ' ἐπὶ μοῖρα λέλειπται. Join μετὰ-βεβήκει, 'had crossed the zenith;' 'had southed;' so μετε-νίσσετο of the sun, Od. 9. 58.

l. 485. νύξας, 'having nudged him.'

l. 488. δάμναται, 'is killing me.' παρά μ' ἡπαφε, the prepos. separated from the verb by *tnesis*. See under παραφίσκω.

l. 489. φυκτὰ, 'there is no chance of escape left.' See on Od. 13. 365; 20. 222.

l. 490. νόον σχίθε τόνδ'. This seems to mean, 'he let these thoughts of mine sink into his heart;' lit. he 'held them fast;' i.e. kept and pondered over them. Others render, 'he conceived this plan,' that is afterwards described. But τόνδε favours the former interpretation.

l. 491. οἶος, '[seeing] how good a man he was,' etc. Cp. Od. 2. 271, εἰ δὴ τοι σοῦ πατρός ἐνέστακται μένος ἦν, | οἶος ἐκείνος ἔην τελέσαι ἔργον τε ἔπος τε.

l. 492. ὀλίγη = 'low,' as contrasted with μέγα, meaning 'loud.' Join προσείπέ με μῦθον, as in Od. 4. 803, καί μιν πρὸς μῦθον εἶπεν.

l. 494. ἦ, 'he spoke,' 3 sing. imperf.; the only tense in use: referred to pres. ἡμι, Sanskrit āha, Lat. aio. σχίθε = 'supported.'

l. 495. This line was rejected by Aristarchus, as an interpolation

from Il. 2. 56; the Scholiast adding that men do not go to sleep and have dreams on the ambushade. Probably, if the verse were genuine, we should have, according to Homeric custom, the dream described. There would be no difficulty in beginning the sentence with *λίην γάρ*, for *γάρ* often introduces the sentence containing the reason for an action described later on:—‘since we are so far’... ‘I would that there were some one to [tell],’ etc. With *εἴη*... *εἰπεῖν* cp. Il. 24. 610, *οὐδέ τις ἦεν κατθάψαι*.

l. 498. *ναῦφιν*, §. 12. 1, ‘from the ships,’ i. e. the naval camp of the Achaeans.

l. 500. Join *ἀποθέτο*, ‘laid aside,’ ‘doffed.’ The *σε* in *φουνῖκόεσσαν* must be scanned as one syllable (*synizesis*), as the quantity of the *ι* is long.

l. 502. *φάε δέ*, ‘and the morning dawned.’ This is stated, in the simple Homeric syntax, as merely a co-ordinate occurrence (*parataxis*): later Greek would subordinate it to the preceding clause by some relative adverb, signifying ‘until’ (*hypotaxis*).

l. 503. Cp. sup. 468.

ll. 504–506. These lines were rejected by some of the Alexandrine critics, on the ground that this plain speaking spoiled the ingenuity of the broad hint contained in the story (*αἶνος*). Here *ἀμφότερον* is used adverbially, = ‘in two ways,’ ‘for two reasons.’ *αἰδοῖ φῶτος ἕης* (ἐς), ‘in reverence for a good man.’

l. 511. *ὦν ἐπέουκε* [*μὴ δεύεσθαι*, supplied from *οὐ δευήσεται* above] *ἱκέτην*, ‘of all that it is right a woe-worn suppliant should not lack,’ *ἀντιάσαντα*, ‘when he has met anyone [who can help him].’

l. 512. *δνοπαλίξεις* seems used in a comic sense, ‘thou shalt bundle on thine own rags again.’

l. 514. *ἐννυσθαι*, inf. of purpose, = ‘for wearing.’

ll. 515–517. These verses are omitted in the best MSS, and seem to have been borrowed from Od. 15. 337–339.

l. 520. *κατέλεκτο* (*λέγω*), ‘laid him down.’

l. 521. *παρεέσκετο*. Iterative form (§ 17. 6) of imperf. from *πράκειμαι*.

l. 525. *αὐτόθι*, explained by *ὕων ἄπο*, ‘far away from the swine.’

l. 526. *ἰὼν* is equivalent to a future, ‘intending to go out.’

l. 527. Notice the use of the gen. absolute *ἔόντος*, after the personal dative *οἱ*. Cp. Od. 6. 155, *μάλα πού σφισι θυμός... λαίνεται... λευσσόντω*. See also Od. 17. 231, 232; 22. 17.

l. 530. *ἄν δέ*, § 7, ‘and over all.’

l. 532. *κέων*, ‘to lie down.’ Some treat this form as a desiderative but it probably is a future tense without the characteristic *σ*, viz. *κεέει*. Cp. Od. 13. 17; 18. 428.

l. 533. *ὑπ’ ἰωγῆ*, ‘under shelter from the north wind.’ *ι-ωγ-*

probably from the syllable of reduplication *ι* and root *φαγ*, 'break:' 'that which breaks the force of the wind.'

BOOK XV.

1. 1. *εὐρύχορον*. See on Od. 13. 414. Athena had promised to go there (Od. 13. 414), and she is described as having started (*ib.* 440); the point is resumed here, 'so she went,' etc. Telemachus had now been twenty-nine days in the palace of Menelaus.

1. 5. *εὔδοντ[ε]*, dual. Transl. 'abed,' as they were not both asleep.

1. 8. *μελεδήματα πατρὸς*, 'anxiety about his father.' For the gen. cp. *πένθος Πηνελοπείης*, Od. 18. 324. In the imperf. *ἐγείρεν*, we seem to get the meaning of 'kept waking him,' i.e. whenever he was falling asleep.

1. 10. *οὐκέτι*, 'no longer.' The absence was excusable, or even praiseworthy, at first: now, it has been prolonged too far. *καλὰ* is adverbial.

1. 12. *μὴ καταφάγωσι πάντα*. This warning phrase (which suggests the ellipse of a verb signifying 'fear;' but which may really follow as a further explanation of *οὐκέτι καλὰ*, sc. 'lest they') may be compared with inf. 90; 16. 87, 255, 381; 17. 24; 21. 370; 22. 213.

1. 13. *δασσάμενοι*, § 19. 1, s. v. *δατέομαι*.

1. 14. *βοὴν ἀγαθὸς* is the characteristic epithet of Menelaus and Diomedes. It must mean 'mighty at raising the war-cry.'

1. 15. *πεμπέμεν*, sc. *σε*, 'to send thee off.'

1. 17. *περιβάλλει*. Eurymachus, one of the most famous of the suitors, seems to have 'raised the marriage-dower' (*ἐξώφελλεν ἔεδνα*) to a value beyond the offerings of all the other suitors. But besides his generosity in the matter of *ἔεδνα* (which went to the parents of the bride), he 'outbids all the others in presents' (*περιβάλλει . . δῶροισι*) to the lady herself.

1. 19. *φέρηται*, 'carry off.' A woman contracting a second marriage is supposed to be selfish. Athena does not really think ill of Penelope, but puts the case strongly to urge Telemachus to return.

1. 22. *κουριδίου*, 14. 245, is used here to denote the first husband as distinguished from the second. Cp. Od. 19. 580; 21. 78.

1. 23. *τεθνηότος*, § 21. 1.

1. 24. *ἐπιτρέψειας*, with the force of an imperative, 'do thou entrust everything [to that one] of the handmaidens,' etc. *αὐτὸς* is emphatic = 'with thine own hand.'

1. 26. *φῆνωσι*, 'show thee,' or, as we might say, 'bring' or 'send' thee.'

1. 27. *σύνθεο (συντίθεμαι)*, 'tu condita mente teneto,' Virg. Aen. 3. 388.

l. 28. ἐπιτηδές, seems to mean 'with set purpose;' here in the sense of 'with malice aforethought.' λοχόωσιν, § 18. 2. The 'frith' mentioned is the narrow sound separating Ithaca from Cephalonia (Σάμη or Σάμος). See Od. 13. 426-428.

l. 33. νήσων ἀπέχειν. By 'keeping his ship far away from the islands,' Athena seems to mean that on his way from Lacedaemon he is to bear as much to the East as possible, sailing inside Zacynthus, and landing at Ithaca on its eastern side or corner.

l. 34. νυκτὶ δ', 'and keep sailing in the night as well [as in the day];' see inf. 476.

l. 35. ἀθανάτων, depending on ὅς τις, but preceding it, as sup. 25.

l. 37. νῆα. Telemachus would disembark himself at the first place on the coast of Ithaca that he touched at; but he was to 'send the ship round' to the harbour where the town lay.

ll. 38-39 = Od. 13. 404, 405.

l. 40. ἀέσαι, still with imperatival force, 'rest there for the night.' ὀτρύναι πόλιν εἶσω, like ἐς πόλιν ὀτρύναι, sup. 37.

l. 42. οἶ, ethical dative = 'to her comfort;' ἐσσι, § 23. 4, (a). ἐκ Πύλου. Pylos, a port in Messenia, was the place where Telemachus landed on his way to Sparta, and whence he would again start on his homeward-bound voyage. Cf. Od. 1. 280 foll., where Athena bids him

νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν ἢ τις ἀρίστη,
ἔρχεο πεισόμενος πατρός δὴν οἰχομένοιο, . . .
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἶρεο Νέστορα δῖον,
κείμεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον, etc.

εἰλήλουθας, Epic form of ἐλήλυθας.

l. 45. The line was rejected by Aristarchus and other ancient critics, as being an interpolation, imitated from Iliad 10. 158, and unsuitable to the present passage.

l. 46. ἔγρεο (ἐγρου), from ἐγρόμην, syncop. aor. ἐγείρω.

l. 47. Join ὑφ' ἄρματ' ἄγων, 'bringing them up to the car,' with the implied notion of bringing their necks *under* the yoke (ὑπό). The plur. ἄρματα is used to describe the car and all its apparatus, as τόξα, μέγαρα, ἱστία. ὁδοῖο, a partitive genitive.

l. 49. οὐ πως ἔστιν, 'it is not possible that we, though eager for our journey, should drive,' etc. ἐλάαν, § 18. 2, = ἐλάν from ἐλάω, Epic form of ἐλαύνω.

l. 51. θέῃ, § 23. 1, (b). ἐπιδίφρια, predicative, 'on the car;' so ἐφέστιον ἤγαγε δαίμων, Od. 7. 248.

l. 53. παραυδήσας, 'having accosted thee,' perhaps with notion of 'speaking comfortably,' as in παραμυθεῖσθαι, etc.

l. 54. τοῦ γὰρ, 'for of him a guest will ever be mindful, namely of his host;' ξείνου takes up and explains τοῦ.

l. 58. ἀνστάς, i. q. ἀναστάς.

1. 62. **θύραζε**. Menelaus comes out of the door of the **μέγαρον**, passes through the **αἴθουσα** or **πρόδομος** where Telemachus was lying, and goes into the **αὐλή**. There Telemachus joins him.

1. 63. A spurious verse, interpolated from inf. 554, or elsewhere. It is superfluous here.

1. 69. **νεμεσσωμαι**, § 8. 2, 'I feel vexed at anyone else that is a host, who is over-hospitable, or over-churlish,' (**φιλεῖσιν**, § 17. 1,) 'all things are better in due proportion.'

1. 72. **ῥς τ'**, nearly equivalent to **εἴ τις**. Contrast **οὐκ ἐθέλοντα νέεσθαι** with **ἐσσύμενον** [**νέεσθαι**]. Notice the unusual accent in the perf. pass. particip. of **σεύω**.

1. 74. This verse is wanting in the best of the ancient texts, and, as the Schol. remarks, is more like Hesiod than Homer.

1. 77. **τετυκεῖν**, § 16. 2 (**τεύχω**). Join **ἅλις ἔνδον ἔόντων**, 'of all that there is plenty of in the house.'

1. 78. **ἀμφοτέρων**, accus., see Od. 14. 505.

1. 79. The emphasis lies on **δειπνήσαντας**, 'that guests should go after they have dined,' and not before. **ἔμεν**, § 23. 3.

1. 80. **τραφθῆναι** (**τρέπω**), in middle sense, 'to go thy way,' 'take thy travels.' **ἀν' Ἑλλάδα καὶ μέσον Ἄργος**, is a sort of familiar saying, like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to include all extra-Peloponnesian Greece, and **μέσον Ἄργος** (sc. **Ἀχαιῶν**), as a typical place in the 'heart of' the Peloponnese, represents the whole of the Peloponnese.

1. 81. **ὄφρα τοι**. It seems likely that the apodosis to **εἰ δ' ἐθέλεις** begins here, and that **ὄφρα** means 'so long,' 'all that time' (as in Il. 15. 547), while **ἔπωμαι** is nearly equivalent to **ἔψομαι**. Trans. 'I would myself accompany you and will harness horses for you, and will be your guide' etc. Others put a comma at **ἐθέλεις**, and treat **τραφθῆναι** as equivalent to an imperative, which would leave **ὄφρα** in its ordinary construction.

1. 83. **αὐτως**, 'simply,' i. e. without adding presents. **ἀππέμψει** = **ἀποπέμψει**, as **ὑββάλλειν** = **ὑποβάλλειν**, Il. 19. 80.

1. 85. **δύ' ἡμιόνους**, i. e. a pair of them, not to be inconsistent with **ἔν γε**.

1. 88. **βούλομαι**, not merely 'I wish;' but 'I had rather;' in preference to any other course. So **βούλομαι ἦ**, Od. 16. 106.

1. 89. **οὔρον**, 'a warder,' (**ὀράω**).

1. 90. **μὴ ὀλωμαι**, 'I fear that I myself may perish.'

1. 96. **ναῖεν** means only 'had his room,' or 'his quarters,' with no allusion to a *house* at a distance.

1. 97. **ἄνωγε**. See on Od. 19. 373; and cp. inf. 103.

1. 99. **θάλαμον**. The store chamber lay at the back part of the premises. It would appear from **κατεβήσετο** (§ 20. 3) that it was below

the level of the ground, though others take this word as merely expressive of stepping over the threshold. The epithet *κηώεις* (*καίω*, *καίω*) may refer to the burning of scented woods there for perfume, or perhaps only to the presence of chests of cedar.

l. 100. Megapenthes was the son of Menelaus by a slave-woman, Od. 4. 11.

l. 105. *κάμειν* (*κάμνω*), 'had worked.'

l. 106. *τῶν ἔν' ἀειραμένη*, 'having taken up one of these.'

l. 108. *νείατος*, § 3. 2, 'last,' 'lowest.'

l. 109. *διὰ δώματα*, 'all the length of the house.' See on *θάλαμος*, Sup. 19. *εἶος*, § 3. 6.

l. 111. *ὅπως* answered by *ὧς* in next line; *ut—ita*.

l. 116. *χρυσῷ δ'*, 'and the rim thereon (*ἐπὶ*) is wrought in gold;' *κεκράανται*, probably from *κραίνω*, though others refer to *κεράννυμι* with a reference to mixed metals.

l. 118. *ῥθ' = ὅτε*. *ἔδς*, § 15. 2. *ἀμφεκάλυψε*, 'sheltered;' so *ὁπότ' ἄν σε δόμοι κεκύθωσι*, Od. 6. 303.

l. 119. *κέισέ με*, i. e. 'me, as I came thither on my homeward voyage.' *τεῖν*, § 15. 1, (*b*).

l. 121. *ὁ δέ*, 'he,' sc. *Μεγαπένθης*.

l. 124. *ἐξονόμαζε* is not inappropriate, as she gives him the title of *τέκνον φίλε* (where notice 'construct. ad sensum').

l. 126. *μνήμ' Ἑλένης χειρῶν*. Cp. Virg. Aen. 3. 486, 'Accipe et haec manuum tibi quae monumenta mearum | sint, puer.'

ἐς ὥρην, as we say 'against the time.'

l. 127. *φορέειν*, 'for her to wear.'

l. 131. *τὰ μὲν*, i. e. the goblet, bowl, and robe. The *περίρινθα* (accus. only used in Homer) seems to have been a large 'basket' for goods fixed on the floor of the *δίφρος*, just across the axle.

l. 135. Join *προχόφ φέρουσα*. The prep. in *ἐπέχευε* shows that she poured the water *over* the hands of the guests, as they held them above the basin. *νίψασθαι*, 'to wash withal.'

l. 139. *ἐπιθείσα*, 'having set on many dainties, giving bountifully from all that was there.'

l. 140. *πὰρ δέ*, § 7, 'and at their side.'

l. 141. *οἶνοχόει*, imperf. Notice accent.

l. 145. Join *ἀνὰ-ἔβαινον*.

l. 146. *πρόθυρον* here is the porch of the doorway that leads out of the *αὐλή*, or courtyard, and *αἴθουσα* accordingly is the colonnade, or verandah, formed by a sloping roof against the front wall of the *αὐλή*. It is a 'noisy' place, as the carriages are kept in readiness there, and the bustle of departure sounds under its roof.

l. 147. *τοὺς δέ μετ' . . ἔκειε*, 'went after them,' i. e. quitted the *αὐλή* in order to take leave of them as they left the *πρόθυρον*.

1. 148. **δεξιτερῆφιν**, § 12. 1.
 1. 149. **λείψαντε** (**λείβω**).
 1. 150. **δεδισκόμενος** (sometimes **δειδισκ.**), 'pledging;' lit. 'reaching forward,' or 'pointing towards.' Reduplication of root **δικ**, as in **δείκνυμι**.
 1. 152. **εἰπεῖν**, with force of imperative. From **χαίρετον**, we must supply **χαίρειν**, as though the sentence ran **χαίρετον μὲν αὐτοί, εἵπατε δὲ χαίρειν Νέστορι**.
πατήρ ὥς ἡπίος, 'tender as a father.'
 1. 156. **ὥς**, 'thus,' i. e. 'as certainly' as we will convey thy greeting.
 1. 158. **σεῖο**, § 15. 1, (b).
 1. 160. **ἐπέπτατο**, 'up flew a bird on the right.' The Greeks when taking an augury from birds faced the north, so that the right hand was towards the lucky quarter of the sun-rising. Cp. Virg. Aen. 12. 247, 'namque volans rubra fulvus Jovis ales in aethra . . cycnum excellentem pedibus rapit improbus uncis.'
 1. 162. **ἤμερον**, described inf. 174 as **ἀπιταλλομένην ἐνὶ οὔκῳ**. By **ιὺζοντες** is meant 'screaming,' so as to frighten the eagle and make him drop his prey.
 1. 168. **ῆ . . ῆε**. The Alexandrine grammarians laid down the rule that in the second clause of an indirect question it was proper to write **ῆ** or **ῆε**, not **ῆ** or **ῆέ**.
 1. 170. **ὅπως οἱ**, 'how he might answer him rightly, having understood its meaning.' **ὑποκρίνατο** may also be 'interpret,' as in Od. 19. 535, 555; or simply 'answer,' as **ῆ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι**, Hdt. 1. 91.
 1. 171. **τὸν** is governed by **ὑποφθαμένη**, 'anticipating him.' The quickwitted Helen is contrasted with the hesitating Menelaus, as in Od. 4. 140 foll.
 1. 174. **ὅδε**, sc. **αἰετός**.
 1. 175. **γενεή τε τόκος τε**, 'race and parentage;' **τόκος** being narrower and more individual than **γενεή**. This rendering (and not 'race and brood') seems necessary from the use of the formula elsewhere, as Il. 7. 128, **πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε**.
 1. 177. **τίσεται**, 'shall wreak vengeance, or else he is already at home, and is preparing mischief.'
 1. 181. **τῷ**, 'in that case would I pay my vows to thee, as to a god, even there [in my distant home].'
 1. 182. **μάστιν**, so **μάστι**, Il. 23. 500.
 1. 184. **ἀμφὶς ἔχοντες**, lit. 'holding it on either side;' i. e. 'bearing it on their two necks.'
 1. 185. **δύσσετο**, § 20. 3. Notice the tenses; the ways begin to darken the moment the sun has sunk. This is accurate enough for the South of Europe, where the twilight is far shorter than in our more northerly latitudes. **σκιώντο**, § 18. 2.

1. 186. Φηραι (Φηρῇ, Il. 5. 543) lies on the bank of the Nedon, at the North-East side of the Messenian gulf. ποτι, i. q. πρὸς.

1. 188. Join παρ-θήκεν.

1. 192. ἐλάαν, infin. of purpose, 'that they should speed along.'

1. 195. πῶς κέν μοι, lit. 'in what way couldst thou, after making promise, accomplish this wish (these words) of mine?' the meaning being 'I would that thou wouldest promise to do this for me.' Cp. the force of πῶς ἄν; in Attic.

1. 197. εἰμὲν, § 23. 4, (α).

1. 198. ἐνήσει, 'will set us in closer union still,' (ἐνίημι). Cp. Il. 9. 700, νῦν αὖ μιν πολὺ μάλλον ἀγῆνορίησιν ἐνήκας.

1. 199. μή με. Here begins his μῦθος, 'carry me not past the ship, but leave me at the spot.' He means, 'as we go along towards the town, drop me at the place where the road branches off to the harbour.'

1. 201. χρεὼ, a fem. noun='need,' but used with an accus. in the sentence because of the frequent formula χρεὼ ἵκει, ἰκάνει, τινα. Trans. 'need bids me travel faster.'

1. 204. δοάσασατο, 'seemed.' We have this tense, and fut. δοάσεται, a pres. δέεται, and aorist δέετο, the variety of form depending on the presence of a *f* in the root (viz. δι*f* or δε*f*), which may be represented by *o*, as in δοάν, Doric form of δῆν.

1. 205. [ἐ]στρεψ[ε], 'he turned.'

1. 206. νηὶ δ' ἐνὶ, 'he put out the presents on the after part of the ship;' ἐξαίνυτο ἐνὶ is a condensed expression for ἐξαίνυτο ἐκ διόφρου καὶ ἐνὶ νηὶ ἔθηκε. Literally, πρύμνη νηὶ is 'the hind-ship,' as we have 'the foreship,' Acts 27. 30, for πρῶρα.

1. 212. οἶος, see on Od. 14. 392. ἐκείνου=Nestor.

1. 213. εἴσεται, 'will come;' fut. from εἶμι (ibo). καλέων, § 19. 1, 'to bid thee.'

1. 214. κενεὸν, i. e. unaccompanied by thee. κεχολώσεται, § 16. 3. ἔμπης, 'notwithstanding' thy protestations about thine urgent haste.

1. 218. ἐγκοσμεῖτε, 'set all the gear in order.' τεύχεα may mean the oars, etc.; for the order to get the *tackling* ready is not given till inf. 238. But cp. Od. 16. 326.

1. 222. θύε, 'was making a burnt-offering.' The Homeric use of θύειν seems to decide that this must have been some burnt-offering with a sweet savour, and distinct from the libation mentioned inf. 258.

1. 225. κατακτᾶς, § 20. 4, gives the reason of φεύγων, 'because he had slain.' Melampus was son of Amythaon and Eidomene, and brother of Bias. This Bias loved Pero, daughter of Neleus the Pylian king, who would only give her to the man that should bring to Pylos the herds of Phylacus, which were guarded by a savage watch-dog, who suffered neither man nor beast to approach. Melampus, attempting

to drive them away, was caught and thrown into prison. But the prophet could understand the voices of the birds and the sounds of all animals, so that he heard the worms in the beam of his prison-roof saying that the wood was nearly eaten through. He predicted the fall of the roof, which instantly happened, and Phylacus, assured that he was a prophet, set him free. Then he drove the cows to Pylos, claimed Neleus' promise, and carried off Pero, but handed her over to his brother Bias.

l. 226. *δς* = Melampus. With *μητέρι μήλων* we may compare Horace, *Od. i. 22. 15*, 'Iubae tellus leonum arida *nutrix*,' and *Il. 8. 47*, 'Ιδην, *μητέρα θηρῶν*.

l. 227. *Πυλίοισι*, local dat., 'wealthy among the Pylians, dwelling in very splendid halls.' Others, regarding *δῶματα ναίων* as a regular phrase, take *μέγ'* *ἔξοχα* as an adverbial addition to *ἀφνειός*, 'rich very exceedingly.'

l. 228. *δὴ τότε* forms the contrast to *πρὶν μὲν ποτε*.

l. 229. The reference is to the sojourning of both Melampus and his brother Bias in Argos, as further described, *inf. 239* foll. The tyrannical temper of Neleus, and the grounds of Melampus' avoidance of him, are expressed by the words that follow, *ὅς οἱ χρήματα*, etc., namely, that he had cruelly kept all the wealth of Melampus while he lay in the prison after his first unsuccessful essay to secure the kine.

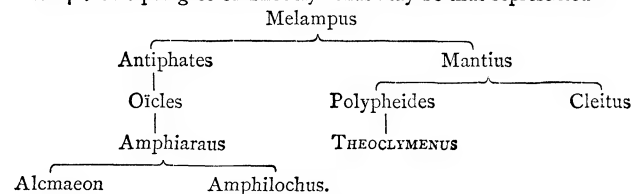
l. 233. *ἄτης* is the 'infatuation' that drove him forth to such a wild adventure.

l. 236. *ἐτίσατο .. ἔργον .. Νηληϊά*. This construction occurs only here; the general usage requiring the 'genitive of the thing.'

l. 238. *ὁ δ'*, sc. Melampus.

l. 240. *ἀνάσσοντ'* may be the dative, directly agreeing with *οἱ*, but it is more probably the accus. in the same case as the subject of *ναίεσθαι*. Cp. *Od. 13. 312*, as illustrating the former construction; and for an instance of the latter, *Od. 16. 465*.

l. 242. The pedigree of Theoclymenus may be thus represented :—



l. 245. *περὶ* is adverbial, 'exceedingly;' *κῆρι*, a local dat.

l. 246. *οὐδ' ἔκετο*, 'but he did not reach;' though beloved of Zeus and Apollo.

l. 247. The 'gift given to a woman' is the costly necklace given

to Eriphyle, wife of Amphiaraus, to tempt her to urge her husband, against his better wisdom, to join in the expedition of the Seven against Thebes.

l. 250. So Eos loved and carried off the beautiful Orion (Od. 5. 121), Tithonus, or Cephalus. This 'carrying off' is doubtless a poetical symbol for early death.

l. 251. οἷο, 'his,' from possessive ὅς.

l. 252. Join θῆκε μάντιν ὄχα ἄριστον βροτῶν.

l. 254. Ἵππερσίηνδ', § 12. 2, (c), for quantity of iota cp. ἀτιμήσιν, Od. 13. 142. Hyperesia, the later Aegeira, was a town on the bay of Corinth, in the kingdom of Agamemnon. ἀπενάσσατο, 'withdrew,' ἀποναίω, ἐνάσσα. By πατρὶ is meant Mantius.

l. 256. Here the story resumes l. 223.

l. 257. πέλας, only found here with the genitive.

l. 261. ὕπῃρ, more usually πρὸς or the simple genitive is found to express that 'by which' a man beseeches or protests. θυέων, from θύος (τὸ), 'thine offerings.'

l. 262. With ἐταίρων supply κεφαλῆς.

l. 264. Cp. Od. 14. 187.

l. 267. γένος, see on Od. 14. 199.

l. 268. εἰ ποτ' ἔην, 'si unquam fuit,' an expression referring to happy times gone by, that seem too good to have been true. See Od. 19. 315; 24. 289. ἀπέφθιτο ὄλεθρον. So ἀπόλωλε κακὸν μόρον, Od. 1. 166; ἀπαλώμεθ' αἰπὸν ὄλεθρον, 9. 303. See also 13. 384.

l. 272. ἐγὼν, sc. εἰμι, 'am far away from.'

l. 273. κασίγνητοί τε ἔται τε, sc. αὐτῷ εἰσί. The dead man had relatives many enough and powerful enough to be able to avenge his death.

l. 275. Join τῶν θάνατον, 'death at their hands.'

l. 276. φεύγω. See Od. 13. 259.

l. 277. ἔφεσσαι, 1 aor. mid. imperat. See on Od. 13. 274.

l. 278. διωκέμεναι, 'are pursuing me.'

l. 280. ἐθέλοντά γε, 'wishful as thou art [to go aboard.]'

l. 281. οἷά κ' ἔχωμεν, thou shalt be entertained 'with such things as we have,' meaning, in his modesty, 'with our poor fare.' ἔπει, § 4. 1.

l. 282. ἐδέξατό οἱ, 'received at his hands,' so Od. 16. 40. Similarly Telemachus (Od. 1. 157) takes the spear from his guest, and places it in the spear-rack, as they enter the house.

l. 283. τάνυσεν, i. e. 'laid it full length along,' ἐπ' ἱκριόφιν, § 12. 1, 'on the deck.' See Od. 13. 74.

l. 284. Join ἀν-εβήσεται, § 20. 3. This compound is used with the gen. νηὸς, perhaps following the analogy of the construction of ἐπιβαίνειν.

- l. 288. ὄπλων ἄπτεσθαι, 'to lay their hands to the tackling.'
- l. 289. μεσόδμη, 'the mast-box.' Probably an upright box, some two or three feet high, closed on three sides, but open on the side nearest the stern. The mast was raised and set upright in this box or hollow block; and could be lowered again at pleasure, by slacking the two forestays (πρότοννοι). Here they reared the mast, and made it fast by hauling on the πρότοννοι, which went from the masthead to the bows. The ship carried only one square sail, so that the plural ἱστία, like ἄρματα, describes the sail with all its appurtenances. The halyards are here made of twisted strips of hide (βοεὺς).
- l. 292. ἵκμενον, properly ἱκόμενον, from ἵκω. It is like the Latin 'secundus' from sequor. Such an 'accompanying' or 'favouring' wind is called ἐσθλὸς ἑταῖρος, Od. 11. 7. ἴει, § 23. 1 (c).
- l. 294. It is difficult to decide whether ὕδωρ depends on ἀνύσειε or θέουσα. Perhaps it is simpler to adopt the first alternative and to compare the expression with πρήσσειν κέλευθον, Od. 13. 83.
- l. 295. This verse is not found in the MSS, nor is it commented on by the Scholiasts, nor by Eustathius. It occurs first in a quotation in Strabo, and has been wrongly inserted here. It belongs to the Homeric Hymn to Apoll. 425. Κρουνοὶ, 'the springs,' are in the S. of Elis, not far from the river Chalcis.
- l. 297. ἐπέβαλλεν, 'neared.' The tense shows that the ship did not actually 'touch at.' Φεαί (Il. 7. 135, Φεαῖ) may be a harbour and promontory of the name in S. Elis.
- l. 299. ἐπιπροέηκε (ἐπιπροέημι), 'he steered her on towards the islands.' Some seek to connect θοῆσιν with the same root as θήγω, and to identify these islets with the Echinades (νήσοι Ἐχίнай, Il. 2. 625, afterwards called Ὀξεῖαι); but θοῆσιν is only a graphic epithet to describe the group of islands, seeming to 'shift' and 'move' as you pass them rapidly on shipboard.
- l. 300. ἄλώη. See on Od. 14. 183.
- l. 301. The story here returns to Odysseus, resuming the thread broken off at the end of the last book.
- l. 304. See Od. 14. 459.
- l. 309. κατατρήχω, a strong expression, like our 'eat you out of house and home.'
- l. 310. ὑπόθευ, 2 aor. imperat. mid. ὑποτίθεμαι.
- l. 311. κατὰ πτόλιν, 'in the town,' as opposed to πρὸς ἄστυ, sup. αὐτὸς = 'by myself.'
- l. 312. κοτύλην and πύρνον are used in a general sort of way; like our 'bit and drop.'
- l. 316. εἴ μοι δοίεν, '[to see] whether they would give me.'
- l. 317. δρώοιμι, § 18. 2, i. e. 'act as servant,' cp. δρηστοσύνη, inf. 321.
- l. 318. σύνθεο, 'lay it [to heart],' as in the phrase σύνθεο θυμῷ, sup. 27.

1. 319. *ἔκητι*, 'by the [gracious] will of.'
1. 322. *νηῆσαι* (*νηέω*, Epic form of *νέω*, 'pile'), like *διακεῖσσαι* and the other infinitives, is epexegetic of his *δρηστοσύνη* or 'shrewd service.'
1. 324. *οἷά τε*, 'such services as mean men render to nobles.'
1. 326. *τίη*. This strengthened form of *τί* may be compared with *ἐπειγ*, Od. 9. 276. Others write *τίη* and *ἐπειη*.
1. 327. *αὐτόθι*, 'on the spot.'
1. 329. *σιδήρεον*. The sky is conceived of as a solid dome. So *χάλκεος οὐρανός*, Il. 17. 425.
1. 330. *τοιοῖδε*, i.e. 'such as thou art.'
1. 334. *σίτου καὶ κρειῶν*. The rhythm of this spondaic line (*ὀλοσπόνδειος*) may be meant to give the sort of impression of a 'loaded board.' Cp. Od. 21. 15; 22. 175, 192.
1. 335. *ἀνιάται*, 'is annoyed at thy presence.'
1. 344. *ἀλλ' ἔνεκ*, 'but 'tis for their pinching belly's sake that men endure sore troubles;' for the collective sing. *ὄν* after *ἀνέρες* cp. Od. 22. 315. *οὐλόμενος* (i.e. *ὀλόμενος*) is a participle used almost as an adjective; cp. Lat. *perditus*. It represents the condition of a person or thing on which the curse *ὄλοιο!* has come. There is a touch of humour in giving this pompous epithet to *γαστήρ*, cp. Od. 17. 286, 473; 18. 53.
1. 346. *νῦν δ' ἐπεὶ*, 'but now, since thou dost hold me back, and biddest me wait for him,' sc. for Telemachus, sup. 337.
1. 347. *μητρὸς*, sc. Anticleia. Odysseus is represented as talking with her ghost in the shades, Od. 11. 150 foll.
1. 349. *ὑπ' αὐγὰς*. Notice the accus., as though it was said 'pass to and fro beneath;' 'move about over the sunlit earth.'
1. 350. *εἰν' Αἴδαο δόμοισι*, sc. *εἰσὶν*, as Od. 20. 208.
1. 353. *εὐχεται*, 'is ever praying that his life may fade away from his limbs in his palace.'
1. 356. *ἥ ἔ. . ἤκαχε* (s.v. *ἀκαχίζω*), 'who pained him sore by her death and brought him to an untimely old age;' *ὥμὸς* is, properly, 'unripe.'
1. 359. *ὥς μὴ θάνοι*, 'as may never die anyone who!' etc.
1. 361. *ἔην* = 'was alive.' *ἔμψης* strengthens the concessive force of *περ* with the participle (cp. Od. 18. 165; 19. 356), 'though she was notwithstanding in sorrow.'
1. 362. *ἔσκε*, § 23. 4, (a). *τόφρα*, resume *ὄφρα*, 'while' . . 'so long.'
1. 363. *Κτιμένη*, only spoken of here as a young sister of Odysseus.
1. 364. *τὴν ὀπλοτάτην*, 'whom she bore youngest of her children.'
1. 365. *ὀλίγον δέ τι*, 'only a little less.'
1. 367. *Σάμηνδε* (§ 12. 2, (c)) *δόσαν*, 'they gave her in marriage [to go] to Same.' Cp. Il. 10. 268, *Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι*. The *μυρία* are the *ἔεδνα* given for the bride.

l. 370. μάλλον, because I was the only favourite she had left, now that Ctímene was gone. κηρόθυ (κηρ), § 12. 2, (a).'

l. 372. ἔργον ἀέξουσιν. See on Od. 14. 65.

l. 373. τῶν, 'of these [good] things,' sc. ἃ μοι ἀέξουσιν θεοί. αἰδοίουσιν, 'to worthy men,' such as ξεῖνοι, πτωχοὶ, ἐκέται, etc. For this substantival use of the adjective cp. ἐπιχθονίαν, Od. 17. 115, ἀφνειοῖο, 18. 276.

l. 374. ἐκ δ' ἄρα, 'but from my lady there is nothing gracious for us now to hear, neither word nor deed.' ἀκοῦσαι goes properly with ἔπος, and with ἔργον only by zeugma. With ἔργον we might rather expect τυχεῖν or ἰδεῖν.

l. 376. ἀνδρες, a farther description of κακὸν, as we might say, 'in the shape of haughty men.'

l. 377. ἀντία, 'to talk in the presence of their mistress.' The happy free-and-easy life that was enjoyed before Odysseus went away was all gone. Penelope had withdrawn herself into seclusion and silence, and the servants had no longer a chance of chatting and asking the news, or carrying some present off with them when they went to work.

l. 381. τυτθός, etc. This seems a good deal to infer from what Eumaeus has said. But the time of Eumaeus' life might be inferred from such a word as ἐτρεφόμεν sup. 365.

l. 385. ναιετάσκει (ναιετάω), §§ 17. 6; 18. 2.

l. 386. μουνωθέντα, 'left all alone.'

l. 387. See on Od. 14. 297. ἐπέρασσαν πρὸς δώματα, 'sold thee [to go] to the house of this thy master, when he had given a fair price.' The English idiom requires the connection of the two clauses by a relative adverb: the Homeric simpler syntax merely puts the clauses in juxtaposition.

l. 392. αἶδε, 'the nights now;' it was autumn or winter.

l. 393. πρὶν ὥρη. sc. γένηται.

l. 394. ἀνίη, predicate, 'is harmful.'

ll. 396, 7. ἅμα. ἅμα. The former goes with φαινομένηφι, the latter with ἐπέσθω.

l. 400. μνωομένω (μνάομαι), § 18. 2, 'calling them to mind' μετὰ is generally taken adverbially = 'afterwards;' i.e. when the troubles have passed. Or we may join it as a preposition with ἀλγεσι, 'even in the midst of troubles.'

l. 403. Συρίη and Ὀρτυγίη (quail-island, ὄρυξ) are mere inventions of the poet, localized in the extreme W. or N.W., so that it is impossible to refer to the Cyclad Syros, or to Delos (anciently known as Ortygia), or even to the Syracusan Ortygia. The scene is supposed to be laid at the 'sun's turning-point;' where, having reached his western limit, he turns so as to reach (perhaps by a subterranean path) his starting-point in the East, at which to begin his day's journey anew.

l. 407. ἄλλη νοῦσος. See on Od. 14. 342, 'nor any disease *either*.' Join ἐπὶ-πέλεται as in Od. 13. 60.

l. 410. Ἀρτέμιδι ξύν, see on Od. 13. 303. The common phrase for sudden death without sickness is 'the visitation with painless shafts,' Apollo generally slaying men, and Artemis women. Cp. Od. 3. 280; 5. 124; 11. 173, 199. κατέπεφνεν (καταφένω), § 16. 2.

l. 412. δέδασται (δαίω), *divisa sunt*. We have to suppose the inhabitants of the island divided into two main tribes, on the analogy of the island of Rhodes with its three great cities.

l. 416. τρώκεται, see Od. 14. 289. ἀθύρματα, 'toys,' 'trinkets.'

l. 418. ἔργα, see Od. 13. 289.

l. 420. πλυνούσῃ, 'as she was washing.' Like Nausicaa (Od. 6) she had come down to the shore to do her washing, and to spread the clothes to dry upon the beach.

l. 421. τά τε, 'quae quidem,' taking up εὐνή and φιλότης.

l. 422. θηλύτερος, as applied to women, is merely a simple way of emphasising the difference between 'male' and 'female' sex. The termination -τερος, characteristic of the comparative degree of the adjective, helps to point this contrast. Cp. δεύ-τερος, δεξι-τερός, πρύ-τερος, etc. ἔησιν, § 23. 4. (α), 'even [for one] that is honest.'

l. 424. ἐπέφραδεν (φράζω), § 16. 2, 'pointed out.' δῶ, cp. Od. 13. 4.

l. 426. ῥυδόν, '[over]flowingly,' (ρέω).

l. 431. Join πάλιν αὐτίς = 'back again.'

l. 435. εἴη κεν, 'this too might come to pass,' meaning, 'this further expression of a confidence, already shown by her having consented to her Phoenician lover.'

ll. 437, 438 = Od. 18. 58. 59.

l. 438. τελεύτησάν τε. It is difficult not to regard this line as tautological. Perhaps τελεύτησαν refers to some form of ratification or to the completion of the list of gods invoked.

l. 440. σιγῇ, sc. ἔχετε or μένετε. By ὑμετέρων ἐτάρων, we may suppose her to imply that the ναῦται of sup. 435 did not represent the *whole* crew. There were others not present who would need to have the warning carried on to them. ξυμβλήμενος, 'meeting me,' § 20. 4.

l. 444. ἐπιφράσσει[αι] (i. q. ἐπιφράσσηται, §§ 3. 4; 19. 1), 'may devise,' still in construction with μῆ.

l. 445. ὄνον ὀδαίων, 'the purchase of your home-freight.' The cargo that they brought with them (consisting partly of ἀθύρματα, sup. 416) would be the φόρτος. The island-goods they would bring back in exchange would be the ὀδαῖα. Cp. Od. 8. 163—

ἀρχὸς ναυτάρων οἳ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὀδαίων
κερδέων θ' ἀρπαλέων.

l. 448. ὃ τίς χ', (i. e. κε), 'whatever may come under my hand:' as we say, 'whatever I can lay my hand upon.'

- l. 446. ἐπίβαθρον (ἐπιβαίνω), here = 'ship-fare,' 'passage money.'
- l. 450. ἔῃος. See on Od. 14. 505.
- l. 451. κερδαλέον δὴ τοῖον, 'ever so smart [a little lad!].' For τοῖον see on Od. 20. 302. ἄμα τροχέωντα, '[already] running along with me abroad.' This gives a notion of the child's age, and also implies that no one will suspect she is running away with him.
- l. 452. ἄλφοι, 'he might win you a vast price.'
- l. 456. ἐμπολῶντο, 'gained by trading,' § 18. 2.
- l. 457. ἤχθετο (ἄχθομαι), 'was laden for them, that they might go.' νέεσθαι, infin. of purpose.
- l. 460. μετὰ δ' ἡλέκτροισιν ἔερτο (εἶρω), 'it was strung at intervals with amber beads.' The force of μετὰ is that of 'between,' like μεταξὺ, the amber beads alternating with gold.
- l. 463. ὑπισχόμεναι, 'offering a price for it.' Others read ἐπισχόμεναι, 'holding out.' τῇ κατένευσε, 'beckoned to the nurse.'
- l. 464. καννέυσας, § 7.
- l. 468. πρόμολον. The γέροντες, after feasting with the king, had 'gone away earlier,' before the Phoenician came with the necklace. δῆμοιο φῆμος means here the place where the voice of the people might be heard, their 'place of parley;' the πολύφημος ἀγορά of Od. 2. 150.
- l. 470. ἀεσιφροσύνῃσι, see on Od. 21. 302.
- l. 475. νῶ (accus.) ἀναβησάμενοι, 'having put us on board.'
- l. 476. ὁμῶς, 'alike,' closely with νύκτας τε καὶ ἡμαρ.
- l. 477. Join ἐπὶ-θήκε, 'added thereto,' i. e. added the seventh to the tale of six.
- l. 479. ἄντλῳ δ', 'and falling she plunged into the hold like a sea-diver.' This bird (of which there are several varieties) makes a perpendicular plunge into the water as it dives. Its name is supposed to come from the sound of its cry.
- l. 483. κτεάτεσσιν ἐοῖσιν = *opibus suis*.
- l. 484. τήνδε γε. The MSS. give τήνδε τε, which seems unmeaning, unless τε can be referred back to οὕτω.
- ll. 486, 487 = Od. 14. 361, 362.
- l. 488. παρὰ-ἔθηκεν, 'has set good along with the evil for thee.'
- l. 492. ἀλώμενος. The point lies in the tense of this participle; 'I am still wandering; you are settled.'
- l. 494. καδδραβέτην (καταδραβάνω), §§ 7; 3. 1. ἀλλὰ μίνυνθα, 'but only for a while.'
- l. 495. οἱ δ' ἐπὶ χέρσου. Here we resume the story, broken off sup. 300.
- l. 497. τὴν δ', sc. νῆα. The wind had brought her to shore, so the sail had to be lowered, and the ship had to be rowed out to her moorings, a few yards from the shore, where the water was deep enough

to float her. Two stone-blocks (εἰναί) with ropes attached are then lowered from the bows, and the stern cables (πρυμνήσια) are made fast to some stone or post on shore.

l. 499. ἐπὶ ῥηγμῖνι, 'at the edge of the surf.' ῥηγμῖν is not the same as ἀκτῇ, but is κύμα.. χέρσφ ῥηγνύμενον, Il. 4. 422. Join ἐκ-βάλον, κατὰ-ἔδησαν, and ἐκ-βαίνον respectively.

l. 503. ἄστυδε, i. e. the town of Ithaca, as in Od. 16. 322. They had landed at a harbour some distance from the town.

l. 504. ἐπιείσομαι, § 23. 3, 'I will visit.'

l. 505. ἰδὼν ἐμὰ ἔργα, 'when I have looked to my farm,' as in Od. 14. 344.

l. 509. πῇ γάρ. It is difficult to explain γάρ here, except by some suppressed sentence like 'my case is different from yours, for where can I go?' Perhaps we should read πῇ τ' ἄρ'. For τεύ cp. § 15. 3.

l. 513. ἄλλως, 'in any other case,' sc. if the suitors were not in the palace. The force of καὶ before ἡμέτερόνδε (§ 12. 2, c) seems to be 'to our house as well,' just as others have bidden thee to theirs.

l. 514. ποθῇ (sc. ἐστὶ), = 'want.'

l. 515. χεῖρον, sc. εἴη ἂν or ἔσται.

l. 517. ἀπὸ τῶν, 'away from them, in her bower.'

l. 518. ὃν κεν ἵκοιο, 'to whom thou mayest go.'

l. 520. ἴσα θεῶ, 'even as a god.' Cp. Od. 11. 304, τιμὴν δὲ λελόγχασι νῆσσι θεοῖσιν.

l. 522. γαμέειν. The future infin. is used, because in μέμονεν there is the notion of hope implied.

l. 523. τὰ γε.. εἴ κε, 'this, namely, whether.' It seems surprising that Telemachus at first proposes to consign Theoclymenus to the care of Eurymachus, whom he describes as the leading man of the suitors, and whose ambition he refers to in ambiguous language. Yet Telemachus might think it wisest to introduce the stranger to him. When however he found he had a loyal supporter in the prophet, he finds a home for him with his friend Peiraeus.

l. 525. = sup. 160.

l. 530. ἐν τ' ἄρα οἱ φῦ χειρὶ, i. e. ἐνέφν οἱ χειρὶ, lit. 'he fastened on his hand,' οἱ being the ethical dative. That χειρὶ is thus locative and not instrumental, 'with his hand,' seems likely from Od. 3. 374, Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν, and by Od. 24. 410. Cp. Aen. 8. 124, 'dextramque amplexus inhaesit.'

l. 532. ἔγνω.. ἐόντα οἰωνόν, 'I knew him to be a bird of omen.'

l. 533. βασιλεύτερον. A similar superlative in Il. 9. 69, σὺ γὰρ βασιλεύτατός ἐσσι. For the contracted gen. γένευσ cp. θάμβευσ, Od. 24. 394; θέρευσ, 7. 118.

l. 534. καρτεροί, sc. ἔσεσθε, Il. 536-538 = Od. 17. 163-165; 19. 309-311.

1. 537. τῷ κε τάχα γνούς, 'in that case thou shouldst soon taste a warm welcome with many a gift.'
1. 540. σὺ δέ μοι, 'thou, indeed, in all else art loyal to me most of all my comrades.'
1. 543. φιλέειν and τιέμεν have the force of an imperative.
1. 545. εἰ γάρ κεν..τόνδε δ' ἐγώ, 'though thou shouldst...yet will I entertain him.'
1. 552. ἱκρίόφιν. See sup. 283.
1. 553. ἀνώσαντες (ᾠθέω), 'having pushed off;' cp. Od. 9. 487, αὐτὰρ ἐγὼ χεῖρεςσι λαβὼν περιμήκεα κοντὸν | ὧσα παρέξ.
1. 557. ἀνάκτεσιν, sc. Odysseus and Telemachus.

BOOK XVI.

1. 1. This line resumes the story broken off in Od. 15. 495.
1. 2. ἄριστον. This word occurs only here and in Il. 24. 124, though δειπνον and δῶρον are common.
1. 6. περὶ-ἦλθε, 'came about [his ears];' so Od. 17. 261; 19. 444. Cp. Il. 10. 535, ἵππων μ' ᾠκυπόδων ἀμφὶ κτύπος οὔατα βάλλει.
1. 10. ποδῶν δ' ὑπό. This is generally taken as = ὑπὸ δὲ ποδῶν, 'caused by feet;' but it is better to join ποδῶν closely with δοῦπον, and to give to the adverbial ὑπὸ either the sense of 'faintly,' or 'rising up,' as in πολλὸς δ' ὑπὸ κόμπος ὀρώρει, Od. 8. 380.
1. 12. ταφῶν ἀνόρουσε, 'leaped up in amaze.'
1. 13. ἐκ-πέσον. Cp. Od. 14. 31.
1. 14. κερνάς (pres. part. κίρνημι); cp. ἐκίρνα, Od. 13. 53, and κίρνη, Od. 14. 78, inf. 52.
1. 15. φάεα, cp. Lat. *lumina*.
1. 16. ἔκπεσε, sc. βλεφάρων.
1. 19. τηλύγετος seems to mean 'grown big,' like Lat. *adolescens*. The notion of 'last-born,' or 'late-born' from τῆλε is unsatisfactory; and the first part of the word may better be referred to θάλλω, or to an adjective ταῦς = 'big,' seen in Ταῦγετος, 'the huge' mountain. The passages in which the word occurs are Il. 5. 153; 9. 143, 285, 482; 13. 470; Od. 4. 11. In all these places the sense 'grown big' seems appropriate. Here the child had been away from home for ten years, and had passed into later boyhood.
- ἄλγεα...μογήση. So Od. 19. 483. Here ἄλγεα means 'longing.'
1. 21. πάντα, masc. sing. as Od. 19. 475, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφαφάσθαι. With περιφύς cp. Od. 19. 416; 24. 236, 'clinging about him.'
- θανάτοιο, sc. the ambuscade of the suitors.
1. 25. Join σὲ εἰσορόων, 'as I gaze upon thee, lately come from abroad [and] within the doors of thy home.'

- l. 28. ἐπιδημεύεις, 'stayest in the town.'
ὥς γάρ νύ τοι, 'for thus, I ween, doth it suit thy will (ἐφαδε, ἀνδάνω) to keep an eye on the wasteful crew of suitors.'
- l. 29. αἰδήλος is variously referred to α priv. and ἰδεῖν, 'putting out of sight;' or to αἰ (i. q. αἶμι), intensive prefix, and -δηλος from stem. εαφ, as in δαίω, δέδρα.
- l. 31. ἔσσεται οὕτως is the answer to ἀλλ' ἄγε νῦν εἴσελθε, sup. 25.
- l. 35. χήτει ἐνευναίων, probably 'in want of bedclothes' (Od. 14. 15); Penelope is not sleeping in the marriage bed in her θάλαμος, but in the ὑπερώιον (Od. 19. 602). Others render ἐνευναίων, 'people to sleep in it,' 'occupants.'
- l. 41. ἔν, § 23. 3. The important clause—the entrance—is put first; the subordinate, or descriptive one, stands co-ordinate to the first, instead of being introduced by a participle ὑπερβὰς, or ἐπεὶ ὑπέρβη.
- l. 42. τῷ δ' ἔδρης, i. e. 'rose from his seat to make room for him as he entered.'
- l. 43. ἐτέρωθεν, lit. 'from the other side;' i. e. 'on his part.'
- l. 44. ἡμεῖς. ἡμετέρῳ. This can hardly be interpreted as a princely style of address for ἐγώ, ἐμῷ, but rather as the natural expression of 'one of a family.' It may prepare for the words παρὰ δ' ἀνὴρ ('here is a man close by who will set one'), as if he would say, 'Eumaeus and I between us will find a seat.' Cp. διδώσομεν followed by με, Od. 13. 358, Eurip. Troad. 904, οὐ δικάως, ἦν θάνω, θανούμεθα, which seem to prove it a mere variety of expression.
- l. 47. Cp. Od. 14. 49, Eumaeus has no 'seat,' in the sense of chair or couch. He prepares the ἔδρη on the floor.
- l. 50. ἔδοντες, sc. Odysseus, Eumaeus, and the other swineherds.
- l. 51. παρενήγειν (παρηνέω), 'heaped up at their side.'
- l. 52. κίρνη. See sup. 13.
- ll. 57-59 = Od. 14. 188-190.
- l. 62 = Od. 14. 199.
- l. 63. δινηθῆναι, 'made wide circuit;' cp. τραφθῆναι, Od. 15. 80; προπροκυλινδόμενος, 17. 525; and Od. 9. 153, νῆσυν θαυμάζοντες ἐδινεύμεσθα κατ' αὐτήν.
- l. 64. τὰ γε, i. e. this wandering life.
- l. 65. ἀποδράς, s. v. ἀποδιδράσκω, § 20. 1.
- l. 66. ἐγγυαλίζω, sc. αὐτόν.
- l. 69. θυμαλγές, predicatively 'to break my heart.'
- l. 72. ἀνδρα, in direct antithesis to νέος. By πρότερος he means 'without provocation.'
- l. 75. αἰδομένη is used in a somewhat different sense with εὐνήν and φῆμιν. With the former it implies 'being fearful of dishonouring,' with the latter, merely 'fearing.' By δῆμοιο φῆμιν he means exactly what we call 'public opinion.'

l. 76. The sentence suggests the insertion of *τούτῳ* before *Ἀχαιῶν*, as object to *ἐπηται* and antecedent to *ὅς τις*, cp. Od. 20. 335, and especially 19. 529, which explains *πόρρησιν*.

l. 79. *ἔσσω μιν*. So, rightly read, and not *ἔσσω μέν*. The word *μιν* resumes *τὸν ξείνον*, which begins the clause. *εἴματα καλά*, predicative, 'for fair raiment.'

l. 84. *ἔδμεναι* (*ἔδω*), § 17. 5.

l. 85. *κείσε*, sc. to my house.

l. 87. *ἔσσεται* introduces a direct statement, no longer under the influence of *μή*.

l. 88. The order is *ἀργαλέον δὲ ἄνδρα καὶ ἱφθιμον, μετὰ πλεόνεσσιν ἔόντα, πρήξαι τι*, 'it is hard even for a mighty man, if he be in the midst of overpowering numbers, to do anything.' Cp. Od. 20. 313.

l. 92. *καταδάπτει[αι]*, 'is rent.'

l. 93. *φάτε*, inasmuch as Eumaeus too had told of the same misdeeds in Od. 14. 181; 15. 328.

l. 94. *τοιούτου ἔόντος*, i.e. 'gallant as thou seemest.'

ll. 95, 6. *εἰπέ μοι*. These two lines occur in Od. 3. 214, 215. The alternative is, either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown. *δμφή* (root *φει*, 'speak') may describe any form of communication from the gods to men.

l. 97. *ἐπιμέμφειαι*. The supposed ground of complaint he might have against his brothers was that they had failed to take his part in some fight, as they should have done. Odysseus is here true to his impersonated character. As the man from Crete, he is not supposed to know that Telemachus has no brothers.

l. 99. *τῷδ' ἐπὶ θυμῷ*, as in Od. 24. 511, 'with these feelings of mine.' He wishes he were young enough to give tangible expression to his feeling against the suitors. So the Schol. exactly *εἶπερ ἤμην ἐπὶ τούτῳ τῷ θυμῷ ὃν νῦν ἔχω, καὶ νεότητα κεκτημένος, ὑπάρχον δὲ υἱὸς Ὀδυσσεύς ἢ καὶ αὐτὸς Ὀδυσσεὺς, παρεκινδύνευσα ἂν ἀνελεῖν τοὺς μνηστήρας*. This fine irony is quite lost if l. 101 be retained: it was however rejected by the Alexandrine critics, cp. Od. 19. 84. With *αὐτὸς* we must supply *εἶην* from above.

l. 102. *ἐμείο*, § 15. 1, (a). *ἀλλότριος* probably means 'a stranger,' in the sense of an unknown man, to fall by whose hands would be a singularly inglorious fate. *κάρη*, § 11, 7, (a).

l. 104. *ἐλθών*. This line is no improvement to the passage, and was rejected by Zenodotus. But though we can dispense with it, it offers no contradiction or inconsistency.

l. 106. *βουλοίμην* = *malle*, and so followed by *ῆ*. The middle aor. particip. *κατακτάμενος* has a strong passive sense, as *οὐτάμενος, βλάμενος*.

l. 109. *βυστάζοντας* makes an abrupt change to the active; like the transition in l. 110 from *διαφυσσόμενον* to *ἔδοντας*. With *βυστάζειν* in this sense of 'maltreating' cp. the use of *ἐλκεῖν*, Od. 11. 580, *Λητῶ γὰρ ἔλκεσε*, and see Od. 18. 224.

l. 111. *μὰψ αὐτως* = 'quite recklessly.' *ἀνηνύστω*, 'at a work that knows no completion;' expansion of *ἀτέλεστον*.

l. 113. *ἀπεχθόμενος* (aor. particip. *ἀπεχθάνομαι*), 'having turned to hatred against me.'

l. 117. *γενεὴν μούνωσε*, 'has made our line single,' i.e. left only one representative in each generation to carry it on.

l. 119. *μόνον δ' αὐτ'*, i.e. 'an only son,' for we have already heard of Ctímene, the sister.

l. 120. *ἀπόνητο* (*ἀπωνήμην*, *ἀπ-ονήμημι*), 'had no joy of me,' as in Od. 17. 293.

l. 121. *τῷ*, 'wherefore;' i.e. because of my father's absence, and because I have no brethren to support me.

l. 123. *Δουλίχιον*. See on Od. 14. 335. Samé [Cephalenia] and Zacynthus (Il. 2. 631) formed, with Ithaca, the kingdom over which Odysseus ruled. But Dulichium (Il. 2. 635) does not seem to have been included in it, unless we can suppose it to have the name of a portion of Cephalenia. Notice the quantity of the final vowel in *ὕληνι* before the initial Z, as in *ἄστυ Ζελεΐης* (Il. 4. 103), *ἀλλὰ Σκάμανδρος* (Il. 21. 125). In Od. 9. 24 we have the feminine *ὕληεσσα Ζάκυνθος*.

l. 126. *τελευτήν*, sc. *τῆς μνηστύος*, by choosing a husband.

l. 128. *τάχα* always means 'soon' in Homer, not 'perhaps;' join *καί με αὐτόν* = 'even me myself.'

l. 129. *ἐν γούνασι*. Perhaps this phrase may be explained by the use of *γουνάζομαι* or *τὰ σὰ γούναθ' ἰκάνω*, in the sense of 'supplicate.'

l. 131. *οἱ*. Notice this 'ethical' dative, equivalent to some such phrase as 'to her comfort,' or 'as she fain would know.' *εἴφ'* = *εἰπέ*.

l. 136. *γινώσκω*, 'I know, I am ware of it, thou givest thy bidding to one that understandeth.' There is not much shade of difference between the three verbs. The same formula is put in the mouth of Odysseus in Od. 17. 193, 281.

l. 138. *ἦ*. See on Od. 13. 415. *αὐτήν* equivalent to *τὴν αὐτήν* in later Greek.

l. 139. *τείως*, § 3. 2. The meaning is explained by the contrast in

l. 142, *αὐτὰρ νῦν, κ τ λ*.

l. 140. *ἐποπτεύεσκε*, § 17. 6, as inf. 144, *ἐπὶ ἔργα ἰδεῖν*.

l. 141. *ἦσθε*, cp. Od. 13. 409.

l. 143. *αὐτως*, 'so,' sc. as he was wont.

- l. 145. *δοτέφι*, § 12. 1.
- l. 147. *ἄλγιον*, 'all the sadder.' *ἔασομεν*, 'we will let him be, sorry though we are.' He seems to mean that there is no time for Eumacus to deliver a direct message to Laertes. The pressing question is of the return of his father Odysseus.
- l. 148. *εἰ γάρ πως*, 'for if everything could just come to mortals at their own choice, first and foremost must we choose the return of my sire.'
- l. 151. *πλάζεσθαι μετ' ἐκεῖνον*, 'roam about in search of him (Laertes).' Both *πλάζεσθαι* and *εἰπεῖν* have an imperatival force.
- l. 152. *ὀτρυνέμεν*, 'that she despatch the house-dame that waits on her, all secretly.'
- l. 155. *ἔεν*, § 23. 3.
- l. 157. *ἤικτο*. See Od. 13. 288, 289.
- l. 159. *στῇ δὲ κατ' ἀντίθυρον*, 'she stood where she might face the door of the hut.' *ἀντίθυρον* does not seem to be a distinct part of the premises, as *ἐν προθύροις*, but rather marks a spot or position, 'at the point that is opposite to the door.' Others take it of the doorway that faced the hut-door, and this would of course be the door of the *αὐλή*. Cp. *κατ' ἀντηστίν*, Od. 20. 387. *φανείσα*, 'having made herself visible.'
- l. 161. *ἐναργεῖς* = *manifesti*.
- l. 163. *φόβηθεν*, § 22. 1, 'ran scared.'
- l. 164. Join *ἐπὶ-νεύσε*, 'signalled to him,' *annuit*. *ὀφρύσι* is instrumental.
- l. 165. *παρὲκ* seems to mean 'along the wall, till he had passed it.' She called him outside the *αὐλή*.
- l. 168. *φάο*, § 23. 5.
- l. 169. *ἀραρόντε* (*ἀραρίσκω*), § 16. 2.
- l. 171. *σφῶιν*, § 15. 1, (b). For *ἀπὸ-ἔσομαι* (*ἀπέσομαι*) with genit. cp. Od. 19. 169; 20. 155.
- l. 172. *ἐπεμάσσατ'*[ο]. See Od. 13. 429.
- l. 175. *μέλαγχροίης* describes the bronzed, sunburnt look of vigorous health. Cp. Od. 19. 246. *τάνυσθεν*, § 22. 1, 'were filled out.'
- l. 176. *γενειάδες*. In Od. 13. 399 the hair of his *head* is called *ξανθός*.
- l. 179. *ἐτέρωσε*, merely means, 'he looked away,' in awe. So when the goddess appears (Il. 19. 14 foll.) *Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη | ἄντην εἰσιδέειν*. The words *μὴ θεὸς εἴη* follow directly on *ταρβήσας*.
- l. 181. *νέον*, 'a moment ago,' referring to the instant when he first averted his eyes.
- l. 184. *ἴληθι*, imperat. from a pres. *ἴλημι* (i. q. *ἰλάσκομαι*), a form of the conjunctive *ἰλήκησι* is found in Od. 21. 365. *δώμεν*, § 23. 1, (d).

1. 185. **τετυγμένα** (**τεύχω**), i.e. not merely so much gold, but works of art (**ἀναθήματα**, **ἀγάλματα**) fashioned from it.

1. 189. **ὑποδέγμενος**, see Od. 13. 310.

1. 190. **κὰδ**, § 7.

1. 191. **ἤκε**, 'dropped.' **πάρος δ'**, 'but till now he ever kept them constantly restrained.'

1. 194. **ἀλλά με δαίμων**, 'some power is bewitching me.'

1. 197. **ὃ αὐτοῦ γε νόω**, '*suo ipsius ingenio*,' cp. Od. 22. 218. **ὅτε μὴ**, 'unless a god coming on the scene in his own person should easily, just as he pleases, make one young or old.' **θείη**, § 23. 1, (b).

1. 199. **νέον**, 'a moment since.' **ἀεικέα ἔσσο**, cp. **κακὰ εἰμένος**, Od. 19. 327.

1. 202. **ἔνδον ἰόντα**. See sup. 26.

1. 205. **τοιόσδε**, 'such [as you see me].'

1. 207. **τόδε**, 'this [change] is the work,' etc. **ἀγελείης**, see Od. 13. 359.

1. 212. **κυδῆναι . . . κακῶσαι**, 'to glorify . . . debase.'

1. 214. **ἀμφιχυθείς**, 'throwing his arms around,' sc. **πατέρα**. So **ἀμφι-χέω** is used with accus. in Il. 2. 41, **θείη δέ μιν ἀμφέχυντ' ὀμφή**.

1. 215. Join **ὑπὸ-ῶρτο** (**ὄρνυμι**), 'was stirred in their hearts.'

1. 216. **ἀδινώτερον** means 'louder,' but it gets this sense from the idea of 'fast following' cries, that seem to form a continuous sound.

1. 217. Cp. Virg. Georg. 4. 512, where Philomel '*amissos queritur fetus, quos durus arator | observans nido implumes detraxit*.' See also Aesch. Ag. 48, **κλάζοντες . . . τρόπον αἰγυπιάων οὔτ' ἐκπατίοις | ἄλγεσι παῖδων ὕπατοι λεχέων | στροφοδινοῦνται**.

1. 220. **καὶ νύ κεν**. This means, 'the setting sun would have found them still sorrowing.' So that in **αἶψα** we have the picture of an effort, a sudden utterance to break this monotonous weeping.

1. 222. **ποίη**. So on Od. 1. 171, **ὀπποίης δ' ἐπὶ νηὸς ἀφίκεο**. Cp sup. ll. 58, 59. The ship might have been a pirate vessel, or a merchant man.

1. 228. **πέμπουσιν**. The Phoenicians boasted that they were **πομποὶ ἀπήμονες ἀπάντων**, Od. 8. 566. For **ὅ τις** (al. **ὅ τε**) after the plural cp. Od. 12. 40, **ἀνθρώπους θέλγουσιν ὅ τις σφείας εἰσαφίκηται**.

1. 232. **θεῶν ἰότητι**. See the advice of Athena in Od. 13. 361 foll. **κείονται**, § 23. 6.

1. 233. **ἰκόμην . . . ὄφρα βουλευόμεν**. See on Od. 13. 303.

1. 236. **εἰδέω** (scanned **εἰδεῶ**), § 23. 8.

1. 237. **καὶ κεν φράσσομαι** (conjunct. aor. § 3. 4). 'Then indeed, when I have pondered it in mine unerring mind, I can decide whether,' etc.

1. 241. **σεῖο**, § 15. 1, (b).

1. 242. **χείρας . . . βουλὴν**, 'valiant with thine arm, and sage in counsel.'

This is the true heroic type. So Agamemnon and Achilles (Il. 1. 258). οὐδὲ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι. To Ajax the gods had given μέγεθός τε βίην τε καὶ πινυτήν (Il. 7. 288). Diomedes is thus addressed by Nestor, περὶ μὲν πολέμῳ ἐνὶ κάρτερός ἐσσι, | καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος. Similarly, Thoas (Il. 15. 282) and Neoptolemus (Od. 11. 504).

1. 243. μέγα, 'a terrible task.' οὐδέ κεν εἴη, 'nor would it be possible that two men,' etc.

1. 244. ἀτρεκές, 'in very truth.' The adverb stands to δεκάς just as οἷα to δύο, 'not *just* one decad, nor two *only*.'

1. 246. τάχα δ', 'and thou shalt soon know (εἴσεται, fut. οἶδα) their number, here on the spot.' ἐνθάδε thus comes to mean 'at once,' = *e vestigio*.

1. 247. ἐκ μὲν Δουλιχίου. The number of 'gallants' accordingly is 52 + 24 + 20 + 12 = 108, and of serving-men 6 + 2 = 8, with the herald and the bard; a total of 118. The bard is Phemius, Od. 17. 263.

1. 254. ἀντήσομεν, 1 aor. conjunct.

1. 255. The order is μὴ ἐλθὼν ἀποτίσσαι βίας πολύπικρα καὶ αἰνὰ, '[I fear] lest, after a dismal and fatal sort, thou wilt take vengeance on their outrages, now that thou art come home.' The emphatic position of the adverbial πολύπικρα καὶ αἰνὰ shows that he means, 'to thine own bitter woe and destruction.' Probably ἀποτίσσαι is not fut. indic. but aor. conjunct. = ἀποτίσῃ. So ὄφρα τάχιστα ἐντύνεαι, Od. 6. 33.

1. 257. ὃ κέν τις. Join ὃ τις = ὅς τις, so that κεν goes closely with the verb.

1. 260. φράσαι. Perhaps the aorist. imperat. is intended as a slight contrast to φράζειν, sup.; so as to mean 'assure thyself.' The tone of the question implies that such divine help is all sufficient.

1. 264. ἄλλοις. It seems simpler to take this word by itself, in the broadest sense, 'all others,' and to regard ἀνδράσι and θεοῖσι as epexegetical of it. It is uncertain whether these datives thus used with κρατέουσι (the common case in construction with which is the genitive) are local = 'among gods and men;' or ethical = 'for,' i.e. 'in the view of:' probably the former. So μέγα κρατέεις νεκύεσσι, Od. 11. 4·5.

1. 267. κείνω, sc. Zeus and Athena. ἀμφίς, cp. Od. 14. 352, 'away from.' The notion of being 'at either side' easily passes into that of 'asunder.'

1. 269. μένος κρίνηται, 'when prowess in the fray gets proof.'

1. 274. σὸν δὲ φίλον κῆρ. Here δὲ introduces the apodosis, as in Od. 21. 255, 'yet let thine heart be firm.' Cp. Il. 1. 137, εἰ δέ κε μὴ δώωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι. So inf. 277. σὺ δ' .. ἀνέχεσθαι, 'still do thou endure to look on,' with imperatival force, as ἀνωγέμεν.

ll. 281-298. This passage was rightly rejected by the Alexandrine critics, as being out of place here, and belonging properly to the

beginning of bk. 19, where most of the lines occur. They remark that the time has not yet come for such an order, and that Odysseus has had no means of knowing about the weapons in the palace. Nor do the orders in ll. 295-298 agree with bk. 22. 101-125, when Telemachus has to go in search of arms for the faithful herdsmen.

1. 282. *θήσει*, 'shall put it in my mind.'

1. 287. *παρφάσθαι*. With the accus. *παράφημι* means to 'talk over,' to 'beguile;' with the dat. to 'advise,' *μητρὶ δ' ἐγὼ παράφημι*, Il. 1. 577.

1. 288. *ἐκ καπνοῦ κατέθηκ'*[α], 'I stowed them away out of the smoke, since they no longer look like those which once Odysseus left here; but they have been smirched, as far as the heat of the fire has reached them.'

1. 291. *θήκε*, sc. *μοι*.

1. 292. *στήσαντες ἔριν*, 'having broached a quarrel.'

1. 294. *αὐτὸς*, 'of itself,' i.e. the very sight of steel. Cp. Tacit. Hist. 1. 80, 'visa inter temulentos arma cupidinem sui movere.'

1. 296. *καλλιπέειν*, §§ 7; 17. 5, with force of imperat. *ἔλσθαι*, 'for us to take.'

1. 297. *ὥς ἂν ἐπιθύσαντες*, 'in order that making our rush forward we may grasp them.' It is uncertain whether we are to refer the particip. to *θύω* ('rush'), making the final *ι* of *ἐπὶ* long by metrical ictus; or to *ιθύω* (*ιθύνω*), 'to direct one's course.' *τοὺς δε*, sc. *μνηστήρας*.

1. 298. *θέλξει*, 'will tame,' *μητίετα*, § 9. 3.

1. 300. *ἡμετέροιο* is wider than *ἐμός*. Odysseus is himself a master of cunning and self-control, and Autolycus, his grandsire, *ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρκω τε*. It was 'in the family.'

1. 304. *γνώμεν*, Epic form of *γνώμην*. Cp. *δώμεν*, sup. 184. *ιθύν*, 'their bent.'

1. 305. *τεο*, § 15. 3. Join *δμῶν ἀνδρῶν*, as *ἡνίοχον θεράποντα*, Il. 8. 119.

1. 306. *ὅπου*, strongly locative; whether in the country, the town, or the palace.

1. 309. *καὶ ἔπειτά γε*, 'by and by.' Telemachus has to justify himself. lest the suggestion he now proceeds to make should seem to savour of cowardice.

1. 311. *τόδε*, sc. 'the attempt to test the loyalty of the retainers.'

1. 313. *δηθὰ γὰρ αὐτῶς εἶσῃ* (§ 23. 3), 'for thou wilt go about for a long time all in vain while thou art proving each, visiting the farms.' The emphasis lies on *δηθὰ*: it will be a waste of time to go from homestead to homestead, while the suitors are left free (*ἐκῆλοι*) to continue their insolent spoliation of your substance.

1. 316. *δεδάασθαι* (stem, *δα*, *δαF*), pres. infin. mid., 'to learn about.'

1. 317. *νηλείτιδες*. The form of the word is very uncertain, some

edd. giving *νηλίτιδες*, others *νηλειτείς*. The word *ἀλείτης* (stem, *ἀλιτ*, as in *ἀλιταίνειν*) occurs Od. 20. 121, and a Scholiast quotes the feminine form *ἀλείτις*, which would correspond with *νηλείτιδες* in the text.

1. 318. *ἀλλ' ὕστερα*, 'but that we should manage this afterwards.'

1. 320. Telemachus refers to the confidence expressed by Odysseus that he could reckon upon the aid of Zeus and Athena, (sup. 260).

1. 322. *κατήγετο*, 'was putting in' at the town-harbour. Cp. Od. 15. 503, 553.

1. 325. *ἐπ' ἡπείροιο*. For a lengthened stay the sailors would beach their ship: when they intended shortly to put to sea again, they let her ride at her moorings, Od. 15. 497.

1. 326. *τεύχεα*. It seems uncertain what is the meaning of *τεύχεα* here. It would appear from Od. 15. 218 to mean 'oars,' 'implements;' but it is possible in both passages to give it the more usual meaning of 'weapons,' which we may suppose were always carried on shipboard in seas infested by pirates. In l. 360 inf. there is no difficulty in rendering 'weapons.'

1. 327. *ἐς Κλυτίοιο*, sc. *δῶμα*. Cp. Od. 15. 540 foll. *δῶρα*, which had been given to Telemachus by Menelaus, Od. 4. 615 foll.

1. 331. *ἵνα μὴ* follows directly upon *πρόεσαν*.

1. 332. Join *κατὰ-εἴβοι*.

1. 336. *δμῶησιν*. The herald had made his way into the women's apartment.

1. 338. *ἄγχι παραστὰς*, because Telemachus (sup. 133) had bidden them to let no one else hear his tidings.

1. 339. Join *οἱ* with *μυθήσασθαι*, 'to tell her.'

1. 341. *ἔρκεα* is used for the out-door premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*, as in Od. 20. 164; 21. 238. The sentence here has the form of a prothysterion; but *μέγαρον* comes in the emphatic place, as being more closely connected with the delivery of his message.

1. 342. *ἀκάχοντο*, cp. *ἤκαχε*, Od. 15. 356, and Od. 13. 286.

κατήφησαν (*κατηφέω*, fr. *κατηφής*), 'were ashamed.' Probably *κατηφής* is from *κατὰ-φάος*, meaning, 'with downcast eyes.'

1. 343. See sup. 165.

1. 344. *ἐδριόωντο*, § 18. 2, (*ἐδριόομαι*).

1. 347. *ὁδὸς ἦδε*, in apposition to *μέγα ἔργον*. [*εἴ*] *φάμεν*, 'we said,' or rather, 'we thought,' 'that it would never come to pass for him.'

1. 348. *ἐρύσσομεν* and *ἀγείρομεν*, § 3. 4. Join *ἐς-ἀγείρομεν*, 'let us gather into it sea-men as rowers.'

1. 350. *κείνοισ*, sc. the crew who had been stationed with their ship in the sound between Same and Ithaca, to intercept Telemachus; and whom he had now eluded. This is the ship mentioned in the next line (*νήα*).

l. 352. *στρεφθείς*, as he turned round from his place,' where he was sitting, there he saw the ship already in the harbour.

l. 353. *στέλλοντας*, construed *ad sensum* with *νῆα*, but actually with *τοὺς ἐν νηὶ* implied in it.

l. 354. *ἦδ' ὃ' ἄρ'*, 'he burst into a peal of merry laughter and spake.'

l. 355. *οἶδε γάρ*, 'for here are our men within harbour.'

l. 358. *οἱ δ'*, sc. 'Eurymachus, Amphinomus, and the suitors who had gathered round them.'

l. 361. *αὐτοῖς*, sc. the suitors, went 'by themselves' to this council.

l. 362. *μετα-ἵειν*, 'to sit among them.'

l. 366. *αἰὲν ἐπασσύτεροι*, 'ever closer and closer.' As time went on, the suitors became more and more anxious and watchful, and kept posting their sentinels nearer and nearer together. We have the form *ἀσσοτέρω* in Od. 17. 572, the *υ* in *ἐπασσύτεροι* is a characteristic of Aeolic dialect.

l. 367. *ἄσαμεν* (usually *δέσαμεν*, as Od. 3. 151, as also *ἄεσαν*, 15. 188), 'we rested through the night.'

l. 370. *τέως μὲν*, 'meanwhile.'

l. 372. *ἦμας*, only here with this form and scansion, § 15. 1, (α). *Τηλεμάχῳ* is in apposition to the foregoing *οἱ*, as *οἱ . . ποιμένι λαῶν*, Od. 20. 106.

l. 373. *τάδε ἔργα*, 'this business of ours,' sc. the wooing and winning of Penelope.

l. 375. *λαοὶ δ' οὐκέτι*, 'the people no longer entirely show us favour.' They had made common cause with the suitors hitherto, or, at any rate, had not checked them. Now, the cruel treachery of the suitors against Telemachus is beginning to enlist the popular sympathy once more on the side of the family of Odysseus. In the phrase *ἐπὶ . . ἦρα φέρουσιν* it is better (although later writers made *ἐπήρα* one word) to join *ἐπὶ* with *φέροντες*, or to take *ἐπὶ* adverbially. *ἦρα* may be (vide Buttm. Lexil. s. v.) an accus. from a nom. *ἦρ*=*χάρις*, or an accus. plur. from an adjective *ἦρος* (*ἄρω*)='pleasant.' Cp. Od. 3. 164; Il. 14. 132.

l. 377. *μεθησέμεναι* (*μεθίημι*), 'will be inactive;' lit. 'will let the chance slip.'

l. 379. *ἐν παῖσιν*, *coram omnibus*.

l. 381. *μή τι* '[let us be ware] that they work us no evil.'

l. 383. *φθέωμεν* (*φθάνω*, *ἔφθην* conjunct. *φθῶ*), 'let us lose no time in catching him.' In Od. 24. 437 we have *φθέωσι* scanned as two syllables in synizesis; and here the line scans *ἀλλὰ | φθέωμεν ἔ | λύντες*.

l. 386. *ἦδ' ὅς τις*=*ἦδ' ἐ τοῦτω ὅς τις ὁπνίοι αὐτήν*.

l. 387. *βόλεσθε* (Epic form of *βούλεσθε*, cp. Lat. *vol-o*), 'but if you prefer.' The form *ἐβόλοντο* occurs in Od. 1. 234, and *βύλεται* in Il. 11. 319.

l. 390. ἐνθάδε, 'here;' sc. in this palace of Odysseus. ἐκ μεγάρου ἕκαστος, 'each one from his own house.'

l. 392. μόρσιμος, 'her appointed lord;' sc. ordained by fate.

l. 393. ἀκὴν. See on Od. 13. 1.

l. 401. δεινόν is here predicative and κτείνειν is the infin. of epexe-gesis, 'the stock of a royal house is terrible to kill;' δεινόν being drawn into grammatical concord with γένος. More naturally it would be construed alone, and γένος taken as the object to κτείνειν. But in support of our construction cp. Od. 17. 347, αἰδῶς δ' οὐκ ἀγαθὴ . . παρῆναι.

l. 403. θέμιστες, here = 'oracles,' as in h. Apoll. 391, ἀγγελέουσι θέμιστας | Φοίβου Απόλλωνος.

l. 406. ἐπιήνδανε = ἐφήνδανε (ἐφاندάνω).

l. 410. φανῆναι, i. e. 'to show herself.'

l. 411. ὄλεθρον, sc. the threatened destruction.

l. 412. Μείδων. In Od. 4. 677 Medon is represented as informing Penelope of the original ambush against Telemachus. In Od. 22. 357 foll. he is represented as having been spared when the suitors were slain. See also Od. 24. 439 foll.

l. 413. μέγαρόνδε, 'to the hall:' she does not actually enter it, but stands at the door-post.

l. 416. κρήδεμνα. This was probably a broad piece of lawn tied round the head, while a band or lappet hung down on either side, which could be drawn across to veil the eyes or cheeks. Cp. Il. 3. 141, αὐτίκα δ' ἄργεννήσι καλυψαμένη ὀθόνησιν | ὤρματ' ἐκ θαλάμοιο.

l. 417. ἐνένιπεν (ἐνίπτω).

l. 418. καὶ δέ σέ φασιν, 'and yet they say that thou.' His high repute stands in hideous contrast to his actual villainy.

l. 419. μεθ' ὁμήλικας, means 'among thy compeers;' the signification of the preposition seeming to be the same as in its Epic use with the dative. Probably it implies that the person or thing so compared is 'brought up to' and 'added to the list,' and then the comparison becomes evident. Cp. μετὰ πληθύν, Il. 2. 143; μετὰ πάντας ἐπλεν ἄριστος, Il. 9. 54.

l. 420. ἔησθα, § 23. 4, (d), 'yet all the while thou wast not such.'

l. 422. ἱκέτας. The plural puts the fact generally. The special application is that Telemachus is really in the position of ἱκέτης through his youth and weakness.

l. 423. ἀλλήλοισιν, 'against one another.' The expression is quite general, so that we must supply some such word as ἀνθρώπους to form the subject to ράπτειν. But ἀλλήλοισιν also suggests the duty of 'reciprocity,' as illustrated by the following story and its application. δόσις, properly a fem. adj. as ἑγρή, Od. 1. 97; ἴση, 9. 42, but it is used as an abstract noun.

l. 425. ὑποδδείσας, § 8. 2 (root δφι). It would seem that Eupheithes, the father of Antinous of Ithaca, had taken part in a raid of the Taphians against the Thesprotians who were allied (ἄρθμοι) with the Ithacensians. Upon this the Ithacensians were indignant, and sought to take vengeance on him, so that Eupheithes was glad enough to find shelter and protection at the court of Odysseus.

l. 429. Join κατὰ-φαγείην and take ζώην as in Od. 14. 96.

l. 430. ἔσχεθεν, 'kept them back.'

l. 431. ἀτιμον seems here to follow the simple meaning of τιμή, viz. 'price,' = νήποινον, 'without paying for it.' This is better than taking it as equivalent to ἀτιμηθέντα.

l. 432. ἀποκτείνεις, 'seekest to murder,' 'art even now murdering.'

l. 437. οὐκ ἔσθ', 'that man lives not, nor ever will live, nor can ever be born, who,' etc. Nearly the same words occur in Od. 6. 201. Cp. Plato, Republ. 6. 492, οὐτε γὰρ γίγνεται οὐτε γέγονεν οὐδ' οὖν μὴ γένηται. See further Od. 18. 79.

l. 439. δερκομένοντο, like the phrase ὄραν φάος ἡελίοιο or the later ζῶν καὶ βλέπων. ἐμέθεν, § 15. 1, (a).

l. 441. δουρὶ, § 11. 7, (b).

l. 443. ἐφεισάμενος, 'having set me,' (s. v. ἐφείσα).

l. 445. τῷ, 'therefore.'

l. 446. οὐδέ τι. The negative goes closely with τρομέεσθαι.

l. 447. θεόθεν δ', 'but [death] coming from the gods it is not possible to escape.'

l. 448. τῷ δ' ἤρτυεν, 'while he himself was plotting death for him.' Antinous preserves consistently the type of the most brutal of the suitors. Cp. Od. 4. 660; 18. 43; 22. 15 foll. Eurymachus is fair-spoken and treacherous. See Od. 1. 399; 2. 177; 22. 69 foll.

l. 452. At this point the scene is resumed from sup. 320.

l. 453. οἱ δ' ἄρα, 'just while they were making ready supper, standing up to their work.'

l. 459. μηδὲ φρεσὶν, 'and should not be on his guard in his heart' (ἐρύομαι). The negative parallel to ἔλθοι ἀπαγγέλλων.

l. 461. κλέος, 'news.'

l. 463. εἰρύαται, § 17. 4, 'are on the watch for me;' used with a sort of ironical allusion to its common meaning of 'keep,' 'protect;' cp. Od. 23. 82. αὐθ[ι], 'yonder;' sc. in the λόχος.

l. 465. ἔμελ' ἐν μοι . . . καταβλώσκοντα. See on Od. 15. 240.

l. 467. ἀπονέεσθαι. For a word of similar quantity at the end of a hexameter cp. ἀποπέσσει, Od. 24. 7; ἀγοράασθε, Il. 2. 337. The technical name in prosody for such a line is λαγαρός.

l. 468. ὤμῃρσεν, 'there joined me.'

l. 472. ἦα, § 23. 4, (d).

l. 474. ἀμφιγούισιν, properly means 'with limbs at both sides.'

As epithet of ἔγχος it seems to mean 'with double point;' viz. the spear head, and the spike at the butt end (σαν.ωτήρ).

l. 475. τοὺς, 'I thought they were the men, though I do not know.' Cp. Od. 23. 116.

l. 477. ἰδών. Notice the *constructio ad sensum*. ἀλέεινε, sc. not wishing Eumaeus to see the intimate relation between him and their guest.

l. 481. δῶρον. Cp. Ov. Fasti, 3. 185, 'placidi carpebant munera somni.'

BOOK XVII.

l. 4. ἀρήρει goes directly with οἱ, so that παλάμηφιν (§ 12. 1) is added as a closer local definition.

l. 6. ἦ τοι μὲν ἐγὼν is contrasted with ἀτάρ σοι, inf. l. 9.

l. 10. τὸν ξείνον, 'this our guest.'

l. 11. δώσει δέ, 'and whosoever is willing shall give to him.'

l. 12. ἐμὲ δ' οὐ πως, 'but it is not possible that I, with my heart full of sorrows, should maintain all the men in the world.' Others take ἀνέχεσθαι in the more common sense of 'enduring,' 'having to put up with;' as Od. 7. 32, οὐ γὰρ ξείνους οἶδε (sc. the Phaeacians) μάλ' ἀνθρώπους ἀνέχονται. This assumed churlishness on the part of Telemachus would serve to conceal any suspected intimacy between him and his guest.

l. 14. ἀλγιον, 'it will be all the worse for him.'

l. 15. ἦν γὰρ ἐμοὶ φίλ'. Here, as in Od. 16. 401, φίλα appears in agreement with ἀληθέα, 'the truth is ever pleasant to me, to tell.' Cp. Il. 1. 107, αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι: Il. 4. 345, φίλ' ὀπταλέα κρέα ἔδμεναι.

l. 18. βέλτερον, i.e. 'his chance of alms is better.'

l. 20. οὐ γὰρ ἐπὶ, 'for I am not of an age to bide in the homestead, so as to have in everything to mind a master that lays tasks on me.' ὥς τε is very rare in Homer with this force; cp. Il. 9. 42, εἰ δὲ καὶ αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι.

l. 22. ἔρχευ, 'go thy way.'

l. 23. θερῶ, Epic form of θερῷ, subjunct. of aor. pass. ἐθέρην, from θέρω, 'to warm.' The gen. πυρός, 'at the fire,' may be 'local,' or, more likely, 'partitive,' on the analogy of λούεσθαι ποταμοῖο, Il. 6. 508; cp. ib. 331. ἀλή is the sun's warmth connected etymologically with σέλας and Lat. sol. See inf. 191; we may gather that the period of the year was at least verging towards autumn.

l. 24. αἰνῶς γὰρ, 'for terribly sorry are these garments that I am wearing.'

l. 25. φάτ' (i.e. φατέ), 'ye say.'

l. 26. διὰ σταθμοῖο, 'passed right through.' This is merely another way of saying 'quitted;' but the point of view is not the same; in the words διὰ .. βεβήκει we see the whole passage through the place, that ends in quitting it.

l. 29. στήσε. As the entrance of Telemachus into the μέγαρον is not given till the next line, it follows that the spear-rack (which may have been a fluted pillar with a band to keep the spears upright when slipped into the flutings) was either in the αἴθουσα or the πρόθυρον.

l. 32. καστορνύσα, § 7, s. v. καταστορνύμι (στορέννυμι), 'as she was spreading.'

l. 33. δακρύσασα, 'bursting into tears;' the aorist participle expressing, as always, a new feature in the narrative.

l. 35. κύνεον. The servants kiss their young master's head and shoulders. Penelope kisses him (l. 39) on the face; cp. Od. 21. 224; 22. 499.

l. 37. Penelope is compared to Artemis for her queenly stature; to Aphrodite for her beauty.

l. 39 = Od. 16. 15.

ll. 40-42 = Od. 16. 22-24.

l. 43. μετὰ πατρός ἀκουήν, 'to get tidings of your father.'

l. 44. ὅπως ἦντησας, 'how thou didst get sight of him' (ἀντῶν). Almost the same lines occur in Od. 3. 97; 4. 327.

l. 46. μή μοι γόνον ὀρνυθῆ. The coldness of Telemachus is intentional, and is the carrying out of his father's bidding in Od. 16. 303. φυγόντι περ seems used here rather with a causal than a concessive force, 'seeing that I have escaped;' see sup. 23.

l. 49. This verse is wanting in the best MSS. and seems to be interpolated here from Od. 4. 751. It does not reappear, as one might otherwise expect, after l. 58.

l. 51. ἀντίτα, according to the Schol. on Il. 24. 213, syncopated for ἀντίτιτα, according to others for ἀνάτιτα, 'if haply Zeus will accomplish acts of requital,' i.e. 'will wreak vengeance on them.'

l. 53. ξείνον refers to Theoclymenus; κείθεν, to Pylos.

l. 55. ἠνώγεα, § 21. 2. The bidding to Peiraeus is given in Od. 15. 539 foll.

l. 57. ἄπτερος ἔπλετο (πέλομαι), 'stayed wingless,' i.e. sank down into it and rested there; the verse recurs in Od. 19. 29; 21. 386; 22. 398. This seems a better and simpler explanation than that of some modern commentators; 'huic vero non evolans erat sermo,' meaning, that no word, no ἔπος πτερόεν, escaped her lips.

l. 62. ἀργοί, 'swift.' Another reading is κίνες πόδας ἀργοί.

l. 64. θεεύντο points to the existence of a pres. θεέομαι, parallel with the common form θεάομαι.

l. 66. βυσσοδόμενον, we expect the participle here, to match ἀγο-

ρεύοντες, but we may comp. Od. 11. 82, 83, ἤμεθ' ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσσανον ἴσχω, | εἶδωλον δ' ἐτέρωθεν ἑταίρου πολλ' ἀγόρευεν, where a later reading gives ἀγορεύον.

1. 68. ἀλλ' ἵνα, 'but where,' taken up by ἐνθα inf. 70. Mentor and Halitherses are mentioned in Od. 2 as friendly to Telemachus. A certain Antiphos is named in Od. 2. 19, who is, however, not identical with the Antiphos here.

1. 72. οὐδ' ἄρα ἐτι δὴν, 'nor did he for long keep aloof from the stranger, but [went and] stood by him.' τράπετο, lit. 'did not turn himself,' in combination with ἐκὰς = *aversabatur*.

1. 76. δῶρα. These presents had been stored away in the house of Clytius, father of Peiraeus, Od. 16. 327.

1. 78. οὐ γάρ τ' ἴδμεν, 'since we know not . . . therefore I wish.' So we express it in our idiom, but in Homer the clause expressing the reason is sometimes not introduced with a relational conjunction, like ἐπεὶ = 'since,' but with a demonstrative, γάρ, as though the order of the clauses was inverted—'I wish . . . for we know not.' See Od. 19. 350. It may be doubted in some of these passages whether γάρ be the authentic reading, or not rather τ' ἄρ. In an uncial MS. the difference between T and Γ is very slight. He says, 'we know not how the doings here will turn out,' leaving τάδε ἔργα as a vague expression, equally applicable to the schemes of the suitors, and the enterprise of Odysseus and Telemachus.

1. 81. αὐτὸν ἔχοντά σε, 'Rather would I that thou shouldst have them in possession and enjoy them, than any one of these.' ἐπαυρέμεν = ἐπαυρεῖν (ἐπαυρίσκω).

1. 83. φέρειν, with imperatival force.

1. 91. See Od. 15. 135 foll.

1. 96. ἀντίον, sc. opposite Telemachus and his guest. The σταθμὸς near which Penelope sat belonged to the door leading from the μέγαρον to the women's apartments.

1. 101. ἣ τοι ἐγών. The main point comes in with the words οὐδέ μοι ἔτλης. The words that precede may be read either as an expression of resignation—'I shall have to go to the loneliness of my widowed chamber, as I can gain no tidings from you'—or, with somewhat more of a tone of pettishness,—'I shall go and lie down, as you will not talk to me!' The former is more dignified; the latter more natural.

1. 109. ὥχόμεθ', sc. I and my crew of men from Ithaca.

1. 112. ἐλθόντα, 'having lately come back after long lapse of time from other parts.' The same combination is given somewhat more graphically in Od. 16. 18, where χρόνιον is represented by δεκάτῃ ἐνιαυτῷ, and ἄλλοθεν by ἐξ ἀπίης γαίης.

1. 113. υἱάσι, § 11. 7, (c).

1. 114. αὐτάρ. The order of the words is αὐτὰρ ἔφασκεν οὐ ποτ'

ἀκούσαι τευ ἐπιχθονίων (*from any mortal*) Ὀδυσσῆος ταλασίφρονος (*about Odysseus*). With ζωὸν οὐδὲ θανόντος cp. χείματος οὐδὲ θέρους, Od. 7. 118. where οὐδὲ must be supplied to the first part of the clause. Others throw the emphasis on οὐδὲ θανόντες and render, 'as living and not dead.'

1. 117. ἵπποισι καὶ ἄρμασι, a true instrumental dat. and not equivalent to σὺν ἵπποισι. So in Od. 4. 8.

1. 121. ὅττεν, § 15. 4. χρῆζων, 'in desire for what.'

11. 124-141 = Od. 4. 333-350. The simile is remarkable for having several points of comparison. The 'fawns' represent the suitors: the 'thicket' is the house of Odysseus. The 'lion' is Odysseus himself. Notice how the hypothetical mood [ἐξέρησι] passes into the indicative [εἰσήλυθεν, ἐφῆκεν], as the picture becomes realised in the poet's mind.

1. 130. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 458, 'Atridas Priam-umque et saevum *ambobus* Achillen.' The difficulty of this interpretation is that the parents of the suitors seem to be brought into the simile; so that it may be better to take ἀμφοτέροισι of the 'pair of fawns,' as Eustathius says διδυματόκον ὑποτίθησιν ἑλαφον.

1. 134. Φιλομηλείδῃ. The story went that Philomeleides, king of Lesbos, challenged to combat all who touched at his shores; and that he did so challenge the Achaeans on their homeward voyage, but found his match in Odysseus. ἐξ ἔριδος, 'in a match.'

1. 136. τοῖος ἔων resumes the same words from sup. 133. 'O that in such strength Odysseus might come among the suitors; all of them would find speedy doom and would rue their wooing.'

1. 139. παρακλιδὼν adds a closer description to παρῖξ, 'I won't give you some different answer off the point and shirking your question, nor will I mislead you;' i.e. he will neither withhold the truth, nor tell him what is false.

1. 140. ἀλλὰ τὰ μὲν .. τῶν οὐδὲν, i.e. *quae vero senex mihi narravit, ex iis nihil celabo*. The ἄλιος γέρων is Proteus.

11. 143-146 = Od. 4. 534-560. Calypso, daughter of Atlas, lived in the distant island of Ogygia. Odysseus was wrecked upon the island, and was detained there by the goddess for more than seven years. Od. 1. 50, 52, etc.

1. 148. ταῦτα τελευτήσας. This is startlingly abrupt. What did he accomplish? If the line is genuine, we must call it a very condensed way of describing his long visit at Sparta.

1. 153. ὃ γ'. Probably Menelaus, who knew something about the fate of Odysseus, but οὐ σάφα. Others take ὃ γε to mean Telemachus; but this would rather be expressed by ὅδε.

11. 155, 156 = Od. 14. 158, 159.

1. 158. ἔρπων does not seem to mean more than the simplest contrast to ἤμενος, 'sitting still or moving about,' (cp. Od. 18. 131), and not necessarily, as Eustath., κρύφα βαδίζων.

1. 160. οἶον gives the reason for his assurance, 'seeing how clear an omen I noted.'

11. 163-165 = Od. 15. 536-538.

1. 162. The reading in the text is that of Aristarchus (the common reading is ὅθι περ πάρος ὕβριν ἔχεσκον), 'showing insolence, even where they did aforetime,' sc. in turning the premises of Odysseus into a place of amusement.

1. 171. οἱ δ' ἡγαγον, as we should say, 'brought in by those men who used to do so of old;' the words merely meaning that there were regularly appointed servants for this duty.

1. 172. καὶ τότε δῆ, here begins the apodosis.

1. 174. κοῦροι, 'gallants.'

1. 176. οὐ μὲν γάρ τι, 'for truly 'tis no bad thing to take one's dinner at the right time.'

1. 177. ἀνστάντες, for most of them were sitting as spectators at the sports.

1. 180. ἰέρευνον, cp. Od. 14. 28.

1. 183. ὠτρύνοντ', 'were hasting.'

1. 184. τοῖσι δέ. See on Od. 13. 374.

1. 185. ἐπεὶ ἄρ, the apodosis to this protasis really begins with 1. 190.

1. 186. ἐγώ γε. With emphasis. Though Telemachus wishes you to be brought to the town, 'I had rather that you should bide behind on the spot as the keeper of the homestead.'

1. 190. ἵομεν, § 23. 3. μέμβλωκε μάλιστα, 'is far sped.'

1. 191. ποτὶ ἔσπερα, 'towards eventide,' accus. plur. from adj. ἔσπερος, used substantivally. ῥίγιον, 'colder.'

1. 193 = Od. 16. 136.

1. 196. σκηρίπτεσθαι, 'for me to lean on.' οὐδὲς is the Ionic form, only found here, of ὀδός. The subject to φατ[έ] is 'ye, the herdsmen.'

1. 198 = Od. 13. 348.

1. 199. θυμαρῆς, 'to his liking.'

1. 200. βώτορες. These are mentioned in Od. 14. 26, and we may add Mesaulios, ib. 449.

1. 201. ῥύατ[ο] for ἔρρυντο or ἐρύοντο (ῥύομαι). So Soph. O. R. 1352, ἔρρυντο, 'guarded.'

1. 206. τυκτῆν, 'fair-wrought,' with stone-basin, and plantation of trees. A similar expression is ποιήσε, in next line. Ithacus is the eponymous hero of the island; Neritus of the principal mountain in it. The name of Polyctor occurs in Od. 18. 299; 22. 243.

1. 211. ἐπιρρέξεσκον (ἐπιρρέζω), 'made their offerings.'

1. 212. Μελανθεύς, elsewhere called Μελάνθιος (cp. Od. 21. 175 foll.);

22. 135 foll. 472 foll.) was the brother of **Μελανθῷ**, the waiting-maid of Penelope (cp. Od. 18. 321; 19. 60 foll.; 22. 421 foll.). They were the children of Dolios, the loyal steward of Laertes; and their baseness is in singular contrast to their father's worth (Od. 24. 222). We may suppose that the goats which Melantheus was bringing to the palace were ordered specially, and so were distinct from the ordinary number sent in every day. Cp. Od. 14. 105.

l. 215. **δνόμαζεν** is remarkable here, as no name, or even direct personal address follows. Similar uses are quoted from Il. 14. 218; Od. 5. 181; 10. 319; 21. 248. The words **ἐκπαγλον καὶ ἀεικέες** are adverbial to **νείκεσεν**, the phrase **ἔπος τ' . . δνόμαζεν** being parenthetical.

l. 217. **νῦν μὲν δῆ**, 'here in very truth is scoundrel leading scoundrel; how constantly doth God bring like to like!' It is noticed that this is almost the only place in Greek poetry (with the exception of Sophocles, Euripides, and Attic comedy), in which **ὥς** is used with the meaning of **ἐς** or **πρός**. The force of **τὸν, τὸν**, repeated is to contrast *one* of like character with *another*.

l. 219. **μολοβρός** may be compounded of **μολ** (**μέλας**) and **βορ** (**βιβρώσκω**) = 'dirt-eating,' i.e. 'glutton.' Curt. divides it as **μολ-οβρός** (**ὀβρίκαλον**), and renders, 'dirty pig.'

l. 220. **δαιτῶν** from nom. **δαίτη**, not **δαίς**.

l. 221. **ὅς πολλῆς**, 'who will stand at full many a door-post and rub his shoulders:' he is represented as hanging about the doorway, importunate and unsatisfied, 'asking for scraps, not for swords or caldrons,' which were among the regular gifts bestowed on heroes.

l. 224. **φορῆναι = φορεῖν**, § 17. 5. **θαλλὼν** is 'fodder.'

l. 225. **καὶ κεν**. Here begins the apodosis to **τόν γ' εἴ μοι**, 'verily with drinking whey he would grow a stout thigh.'

l. 228. **ἀναλτον**, 'insatiate;' from root **ἀλ**, as in Latin *al-o*.

l. 231. **πολλά οἶ**. Melantheus means to say that if he sets foot in the hall, many stools, flung at him by the suitors, will fly about his head, or will break themselves against his thin and staring ribs; but he throws the two sentences into one, and makes the ribs the active agent in breaking the stools, as though they served for hammer rather than anvil. 'Many a stool [as it flies] about his head from the hands of the men, his ribs will smash, as he is pelted about the house.' There is no need to alter the reading of the MSS., but some write **πλευρά**, **πλευρά γ'** or **πλευρῶν**, as accus. plur. so as to enable **σφέλα** to stand as subject and not object to **ἀποτρίψουσι**.

l. 233. **ἐνθορεν** (**ἐνθρώσκω**), lit. 'leaped at him with his heel on the hip,' i.e. kicked him on the hip.

l. 235. **ἔμενε**, sc. Odysseus. **μερμήριξε**. Most modern commentators consider that the two alternatives that suggested themselves to Odysseus were (1) should he slay him? (2) should he spare him? so that

the clauses introduced by ἤ...ῆ are merely subdivisions of (1). A parallel to this is found in Il. 10. 503-506. But really, no second alternative presents itself to Odysseus at the moment: the only point to be decided is 'whether having rushed upon him' he should slay him 'with his staff,' or by 'lifting him up and dashing his head to the ground.' Actually, he did neither, but ἐπετόλμησε. It is difficult to fix the meaning of ἀμφουδὶς. Perhaps it is 'off the ground,' in contrast to πρὸς γῆν. Or ἀμφουδὶς may be only a form of ἀμφίς. Cp. ἀμυδὶς.

l. 238. τὸν δέ, sc. Μελάνθιον.

l. 241. ὕμμ[υ] (§ 15. 1, (b), μηρία ἐπὶ-ἔκκη, 'burnt thigh bones in your honour on the altar.' δημῷ. See Od. 14. 427 foll.

l. 243. ὥς ἔλθοι, the explanation of the ἐέλδωρ. Others put a full stop at ἐέλδωρ and take ὥς ἔλθοι as = *utinam veniat*.

l. 244. ἀγλαΐας, 'sauciness,' see inf. 310, where the word means rather 'brave show.'

l. 245. φορέεις may be a metaphor from a garment; 'which thou hast about thee.'

l. 246. αὐτὰρ is put, in parataxis, as an adversative clause: we should render by some such word as 'while.'

l. 247. αἰπόλος αἰγῶν. For the pleonasm cp. βοῶν ἐπιβουκόλος. Od. 3. 422.

l. 248. ὀλοφώια εἰδώς. See Od. 13. 296.

l. 250. ἀλφοί, 'that he might win me much wealth;' sc. by being sold as a slave. The optative is used after ἄξω, as expressing merely a possible case suggested to his mind.

l. 253. ὥς, i. e. 'as surely as.'

l. 255. αὐτὰρ ὁ, sc. Μελάνθιος, in antithesis to τοὺς μέν.

l. 258. τῷ παρὰ...θέσαν, 'at his side the servants that were at work set a portion of meat.' Melanthius appears here to have been treated with the same honour as one of the suitors. Eurymachus was the paramour of his sister Melantho, Od. 18. 325.

l. 261. περὶ-ἤλυθε. See on Od. 16. 6.

l. 262. Join ἀνα-βάλλετο (ἀναβάλλομαι), 'was striking up a prelude for his singing.' So of the lyre in Pindar, Pyth. 1. 6, ὅταν φροιμίων ἀμβολὰς τεύχῃς. In Theocr. 4. 31, ἀνακρούεσθαι is used in the same sense. It is the playing of a few chords to start the *Recitative*.

l. 263. αὐτὰρ ὁ, sc. Odysseus.

l. 264. ἡ μάλα δὴ τάδε, 'in sooth this (τάδε) is the fine palace of Odysseus.'

l. 266. ἐξ ἐτέρων, 'one building joins on to another;' we must not say 'rise behind the other' as though it were a *pile* of buildings: he is rather thinking of their extent. ἐπήσκηται (ἐπασκέω).

l. 267. εὐεργέες, 'secure;' others read εὐεργείες.

l. 270. κνίσθη ἀνήνοθεν, 'the steam is mounting up.' Aristarchus

read *ἐνήμεθεν*, 'is spreading therein,' sc. *ἐν δώμασι*. To whatever verbs we refer these forms of perfects, we may take for granted that one expresses the force of *ἀνὰ* and the other of *ἐν*.

l. 273. *ἐπεὶ οὐδέ*, 'since in other matters too thou art not witless.'

l. 274. *ὅπως ἔσται*, 'how our behaviour here shall be.'

l. 276. *δύσεο*, imperat. aor. § 20. 3.

l. 283. *πληγέων . . βολάων* (§ 9. 5), take up *βάλη* and *έλάση*. l. 279.

l. 285. *μετὰ καὶ τόδε*, 'let this too come into the list of them.'

The grammatical order of the words gives way to the favourite usage of bringing contrasted words into immediate juxtaposition, cp. Od. 5. 155, *παρ' οὐκ ἐθέλων ἐθελούση*.

l. 286. *ἀποκρύψαι*, 'to keep down' or 'ignore.' There is something drily humorous in the strength of the epithet applied to the 'caitiff belly,' which is called *κακοεργός* in Od. 18. 54.

l. 289. *δυσμενέεσσι*. The word is emphatic, as suggesting raids, cattle-lifting, and plunder generally.

l. 291. Join *ἀν-έσχεν* (*ἀνεσχε*), 'raised up.'

l. 293. *οὐδ' ἀπόνητο*, see Od. 16. 120. *πάρως δέ*, 'but ere that,' i. e. before he could have any pleasure in him.

l. 294. *πάρωθεν*, 'of yore,' in contrast to *δὴ τότε* in l. 296. *ἀγίνεσκον* (*ἀγινέω*), *ducere solebant*.

l. 296. *ἀπόθεστος*, 'loathed;' according to Curtius from *ἀπὸ* and *θέσ-σασθαι* (q. v.), 'to desire;' others refer to *ἀπὸ τίθημι*, 'set aside.'

l. 297. *οἱ*, sc. 'for him,' Argus, to lie on.

l. 298. *ὄφρ' ἂν ἀγοιεν*, 'till they might cart it away, to manure the king's demesne.'

l. 300. *κυνοραιοτέων*, 'ticks,' 'lice;' a word modelled on the form of *θυμοραιοστής*. Here *ἐνίπλειος* is an Epic form of *ἐμπλεος*.

l. 302. *οὐατα κάββαλεν* (*κατέβαλεν*), 'he dropped his ears.' In sup. 291 Argus, when he first hears the footstep of the new comers, pricks up his ears, but recognising his master, he lets them fall, as he assumes a gentle and loving look. Cp. Hor Od. 2. 13. 33, 'carminibus stupens | demittit atras belua centiceps | aures.'

l. 304. *νόσφιν ιδών*. He cannot go up to the dog, for fear of betraying himself.

l. 306. *θαύμα*, predicatively with *κεῖται*, 'lies here, a wonder to us,' i. e. 'makes us wonder to see him lying here.'

l. 308. *ἔσκε*, § 23. 4 (ε), 'whether he was swift in running in addition to this beauty, or whether he was merely such as are pet-dogs, whom princes keep for sake of brave show.' This translation couples the clauses with the relative 'whom;' in the Homeric syntax the clauses are merely set side by side, without any subordination of one to the other.

l. 312. *καὶ λίην*, 'ay, indeed, this is the dog of a man that has died

far away.' This punctuation makes the sentence simpler and more pointed. Most edd. put no stop at **θανόντος**, and make the order of the words **καὶ λίην αἰβὰ κε θηήσαιο** (315)... **εἰ ἀνδρός γε κύων... τοῖόςδ' ἔη... οἶον, κ.τ.λ.**, but this seems far too artificial in the mouth of Eumaeus.

1. 316. **οὐ μὲν γάρ τι**, 'for never, in the depths of the thick wood, did any beast escape him, that he was pursuing, for he was most clever in following their track.' With **ἔχνεσι περὶ ἡδὴ** (**περίοιδα**) cp. Od. 3. 23, **μύθοισι πεπεῖρημαι**.

1. 318. **ἄλλοθι πάτρης**, 'far from his land,' seems a curious combination, as if compounded of **ἄλλοθι γαίης**, Od. 2. 131, and **τηλόθι πάτρης**, Od. 2. 365.

1. 320. **ἐπικρατέωσιν**, see on Od. 14. 60.

1. 321. **ἥμισυ γάρ**. This sentiment, which denies to slaves any high sense of duty, is quoted by Plato (*Laws*, 6. 777), in the form **ἥμισυ γάρ τε νόον ἀπαμείρεται εὐ. Ζ.** | **ἀνδρῶν οὐς ἂν δῆ**, etc.

1. 323. Join **κατὰ-ἔλθουσιν**, in tmesis, as **κατὰ-ἔλαβεν**, inf. 327.

1. 327. **αὐτίκ' ἰδόντ'**, 'directly he had seen.'

1. 330. **νεῦσ' ἐπὶ οἱ καλέσας**, 'he beckoned and called him to him.' It would be more naturally written **ἐπὶ οἱ ἐκάλεσε νέυσας**. See inf. 342.

παπτήνας, 'having looked about for one, he took a stool that was set there.' It is possible that **κείμενον** refers to a *λοιω* seat, but **κείσθαι** really is used as a passive of **τιθέναι**. It was now unoccupied, the carver only 'used to sit on it when portioning the meats.'

1. 334. **ἀντίον**, sc. **Τηλεμάχου**.

1. 335. **αἶρας** is parallel to **ἐλῶν**, and **ἐτίθει** = 'served to him.'

1. 336. **εἰσέετο**, § 20. 3, 'entered.'

1. 339. **μελίνου**. In sup. 30 we have **λάινος οὐδὸς**, which refers to the actual entrance of the **μέγαρον**. 'The threshold of ash' was just inside the outer door, and Odysseus takes that position as a mark of humility.

1. 341. The **στάθμη** is a string, that the workman rubbed with chalk, and having drawn it tight, lifted it between his finger and thumb and let it fly back again upon the wood, so as to trace a straight line: 'he had straightened it to the line.'

1. 343. **οὔλον**, § 3. 2.

1. 344. **ὥς οἱ χεῖρες**, 'as much as his hands could hold, as he grasped it.' **ὥς** (which takes its accent from the enclitic **οἱ**) is here equivalent to **ὅσον**: cp. Od. 16. 208, **τοῖον ὅπως ἐθέλει**.

1. 345. **αὐτόν** is emphatic, 'bid him himself to beg of every single one' (**μᾶλα πάντας**).

1. 347. **οὐκ ἀγαθὴ**, the personal construction, where we might expect **ἀγαθὸν**, see on sup. 15, 'shame is no good comrade for a needy man;' cp. inf. 578.

1. 350. **δοῖ**, § 23. 1, (*a*).

1. 354. **εἶναι... γένοιτο**. For the use of the infinitive in the expression

of a wish see Od. 7. 311 foll.; 24. 376 foll., in both after *αἶ γάρ*. In *μοι* we may see a double meaning, (1) 'as I fain would have it;' or (2) more directly with *Τηλέμαχον*, almost meaning, 'my son T.'

1. 358. *ἦσθι δ' ἕως ὅ τ' ἀοιδός*, 'he ate, whilst the bard,' etc. There seems to be something wrong about the collocation of the words. It is usual to take *ἕως ὅ τε* as equivalent to *ἕως τ' ὅ*. Others write *ἕως ὅτ'*, meaning 'so long as.' The simplest emendation is to write for *ἕως*, *εἰς*, § 8. 6.

1. 360. *μνηστῆρες δ'*. It seems much better to make the apodosis begin here, and to put only a comma after *ἀοιδός*. Most edd. put a full stop, so as to make the apodosis begin with *ὅ δ' ἐπαύετο*. But the similar passage in Od. 20. 56 foll. may be quoted as giving weight the other way. The parallelism of the tenses however in the two passages is not exact.

1. 364. *ἀλλ' οὐδ' ὧς*, 'but notwithstanding' (i. e. though some righteous might be found there), 'she was not minded to deliver any one of them from destruction.' See Od. 18. 155. The common construction with *ἀπαλέξω* is *τί τινος*, to ward off something from somebody, Il. 22. 348.

1. 365. *ἐνδέξια*, *dextrorsum*; because it suggested a good omen. See Od. 21. 141 foll.

1. 367. *ἐθάμβεον*, probably at his sudden appearance among them: they had not noticed him as he sat at the door.

1. 372. Join *ἡγεμόνεέ οἱ*, 'was guide to him.'

1. 373. *γένος*, accus. 'in lineage.'

1. 375. *ὦ ἀρίγνωτε*, τὸ be scanned as four syllables, the *ωα* forming one syllable by synizesis, as *ἡ οὐχ* in the next line.

1. 378. *ἡ ὄνοσαι*, 'dost thou make light of it that these men eat up thy lord's substance, gathering together here, and so thou hast bidden this fellow besides to the house?' This is reading *προτὶ* (= *πρὸς*, sc. *τὰ ἐώματα*). The Schol. prefers the reading *ποθι*, but it is rather *ποθεν* than *ποθι* that is wanted. Antinous was not far from telling the truth, if we substitute *μνηστῆρες* for *ἀλήμονες*.

1. 382. *τίς γάρ δῃ*, 'why, whoever goeth up and biddeth of his own accord a stranger from elsewhere; anyone else, that is, save one of those who are public craftsmen,' etc. In Od. 19. 135 the *κῆρυκες* are added to the list of *δημοεργοί*! They are men working on their own account, not the retainers of noble houses.

1. 386. *οὔτοι γὰρ . . . βροτῶν*, 'these are the beings who are the bidden guests, from one end of the world to the other.'

1. 387. *πρύξοντά ἐ αὐτόν*, 'to waste the host's own substance.'

1. 388. *περὶ πάντων*, 'beyond all.'

1. 397. *ἡ μεν καλά*, 'fine care in sooth thou takest for me, as a father for his son.' The whole sentence is ironical, and the word *πατήρ* alludes to Antinous' wish to become step-father to Telemachus.

1. 398. τὸν ξείνον is object to δίδεσθαι.
1. 399. ἀναγκαίῳ, 'peremptory.'
1. 400. οὐ τοι φθονέω, sc. δόμεναί σε οἱ ἐλόντα.
1. 401. ἄξεν τό γε, 'be thus shy.' For a similar adverbial accus. cp. μή μοι τόδε χῶεο, Od. 5. 215; 23. 213; κοτεσσαμένη τό γε, Il. 14. 191. See inf. 444, τόδ' ἴκω. Notice the Greek idiom with ἄλλον, 'nor any of the servants *either*,' cp. Od. 2. 411, μήτηρ δ' ἐμὴ οὐ τι πέπυσται, | οὐδ' ἄλλαι δμωαί.
1. 402. οἶ, sc. εἰσί.
1. 404. πολὺ βούλει, 'thou wouldst far rather.'
1. 407. εἴ οἱ τόσσον, 'if all the suitors should treat him to as much, the house might well keep him at a distance for three months.' ὀρέξειαν has the double meaning of handing him alms, and hurling the footstool at him: similarly ἐρύκοι may mean either to satisfy him and to keep him from the doors, or to drive him away disabled.
1. 409. ὑπέφηνε τραπέζης, 'let it peep out from under the table.'
1. 411. οἱ δ' ἄλλοι, in strong contrast to Antinous, cp. sup. 367.
1. 412. τάχα δὴ καὶ ἔμελλεν, 'a moment more, and Odysseus was just about to taste of the present from the Achaean princes, making his way back to the threshold.' He had nearly gone the round of the suitors, whom we may suppose to be sitting along the wall, and was just ending with Antinous, before he went back to his place. προῦκος (προῖξ), only used in this case in Homer, cp. Od. 13. 15.
1. 417. Join λῶιον σίτου, 'a better portion of food.'
1. 418. κλείω (κλέω) is here the present conjunctive with κε, equivalent to the use in Attic of the optat. with ἂν, cp. Od. 1. 396, τῶν κέν τις τόδ' ἔχῃσιν, 10. 507, τὴν δέ κε τοι πνοιὴ Βορέας φέρῃσιν.
1. 420. δόσκον, § 17. 6.
1. 421. τοίῳ, ὅποιος. It seems better to remove the comma after ἀλήτη, and insert it after τοίῳ, 'I often made presents to a vagrant such as you see now, whatever sort he might be, and whatever he might come wanting.' This throws an emphasis on τοίῳ, the other punctuation treats it merely as preparing for ὅποιος. For εἰ cp. § 23. 4 (a).
1. 423. οἷσιν τ' εὖ ζώουσι, 'by means of which men live well.'
- ll. 427-441 = Od. 14. 258-272.
1. 442. ἐς Κύπρον, 'for Cyprus,' 'to take to Cyprus.'
1. 444. τόδ' ἴκω, cp. sup. 401.
1. 447. οὕτως, 'yonder,' with a wave of the arm directing him where to go.
1. 448. πικρὴν Αἴγυπτον, 'lest thou come to an Egypt and a Cyprus that shall cost thee dear,' sc. as a slave. This sneering allusion to the story implies that Antinous does not believe much of it.
1. 451. οὐδ' ἐλεγεῖς, 'nor feel any remorse in lavishing from other men's goods, since each man has plenty at his hand.'

l. 452. ἄλλοτρίων goes with χαρίσασθαι as παρέντων in the common phrase χαρίζομένη παρέντων or προικὸς in Od. 13. 15.

l. 453. ἀναχωρήσας, in obedience to the command in sup. 447.

l. 454. οὐκ ἄρα σοί γ', 'so then thou hadst no wit to match thy fair form.' ἐπὶ, properly, 'beside,' 'beyond,' 'in addition to.'

l. 455. ἐπιστάτη is used in a peculiar sense for 'suppliant.' As ἰκέτης gets this meaning from being the noun from ἰκνέομαι, 'the man who comes to you;' so ἐπιστάτης is he who comes up and stands at your side. Antinous is so selfish that 'out of his own house he would not give a grain of salt to a suppliant.'

l. 456. ἄλλοτρίοισι, 'though thou art sitting at a feast of what is not thine own,' so that mere selfishness, apart from natural churlishness, would not have made him refuse an alms.

l. 457. πολλὰ is here predicative, 'though it is all here in abundance.'

l. 458. κηρόθι, § 13. 2, (a), 'at heart;' μάλλον points to a hatred that has grown in intensity.

l. 459. ὑπόδρα, probably from ὑπὸ and root δαρ, or δρα, seen in δέρεσθαι, ἔδρακον, 'sternly,' i. e. looking under a lowering brow.

l. 460. καλὰ, adverbial, means 'comfortably;' as we say, 'with a whole skin.'

l. 463. πρυμνότατον κατὰ νῶτον, 'on the extremest part of the back;' i. e. 'just where the back ends,' passing into the shoulder and neck.

l. 471. μαχεύμενος, a lengthened form of μαχόμενος. A corresponding form (with *metathesis quantitatis*, § 3. 6) is μαχεοῦμενος, Od. 24. 113.

l. 472. βλήεται, 2 aor. mid. conjunct. βάλλω = βλήηται, 'gets struck down.'

l. 473. αὐτὰρ ἔμ'. His argument is that a blow got in war or open quarrel is accepted and easily endured. The hardship is, to have been treated thus by Antinous for playing the beggar, which nothing but starvation would have driven him to. See sup. 286.

l. 476. τέλος θανάτῳ (as in Od. 5. 326; cp. 9. 5,) does not mean the 'end,' in the sense of 'termination,' but rather in that of 'consummation' or 'realisation.' So τέλος γάμοιο, Od. 20. 74. Similarly τελέσαι may mean 'to bring to perfection,' as ἡμαρ τέλει' ἦως, Od. 5. 390. We might have expected that Antinous would have been stung to fiercer anger; but the comparative mildness of his next words shows either that he felt his own unfairness, or that he was startled by the stranger's appeal to heaven.

l. 479. οἷ' ἀγορεύεις, 'seeing what your words are like.'

l. 480. πάντα, probably masc. sing. See on Od. 16. 21.

l. 483. οὐ μὲν κάλ', 'twas not seemly that thou didst pelt.'

l. 484. οὐλόμεν[ε], sc. Ἀντίνοε.

εἰ δὴ πού τις. No apodosis actually given to this protasis; but it is

easily suggested by reading the words with an aposiopesis; or, more simply still, by referring back to the similar clause in sup. 475, where an apodosis follows. But lest the word *ἐπουράνιος* should seem to withdraw the power of the God to too great a distance, he goes on, 'yea more, Gods in the likeness of strangers from other lands, taking what form they please, roam through cities, etc., and who knows but that this stranger may be one of them?'

l. 488. *ὁ δ'*, sc. Antinous; not, as Eustath., Odysseus.

l. 489. *ἄεξε*, 'felt it swell,' 'let it swell.' Probably *πένθος* goes closely with *βλημένου*, 'sorrow for the man that was stricken,' as Il. 4. 417, *μέγα πένθος Ἀχαιῶν δρωθέντων*, but the position of the genitive to the sentence shows already a tendency towards the 'absolute' construction. The middle aor. part. *βλήμενος* here has a passive sense, as *οὐτάμενος*, *φθίμενος*, etc.

l. 494. *αὐτόν σε*, 'thee thyself,' sc. Antinous.

l. 496. *τέλος*, 'accomplishment.' The name of Eurynome appears here for the first time; in the earlier books we hear only of Eurycleia; but cp. Od. 18. 169; 19. 96; 23. 154, 289.

l. 500. *κηρὶ ἔοικε*. To say that 'a man seems like death,' is to say that he is like the most horrible of all things to you: cp. Il. 3. 454 *ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ*, and Od. 14. 156.

ll. 501-504. It appears that Aristarchus rejected these lines, on the ground that Penelope had no means of knowing these details. This will depend upon the meaning we choose to give to *ἤκουσε*, sup. 492. Penelope does not utter these words by way of *information* to Eurynome, who knew as much as her mistress. She is simply 'stating the case,' in a short form, so as to bring out the singular cruelty of Antinous.

l. 504. *πρυμνόν*, 'at its lowest part;' cp. sup. 463.

l. 507. *ἐπὶ οἷ καλέσσασα*, sup. 330.

l. 509. *προσπύξομαι αὐτόν*, § 3. 4. Cp. Od. 3. 22, *πῶς τ' ἄρ' ἴω, πῶς τ' ἄρ' προσπύξομαι αὐτόν*; showing that *τ* here is adverbial = 'ut paululum illum alloquar.'

l. 513. *εἰ γὰρ τοι*, 'would that these Achaean princes here would hold their peace! Such stories he has to tell, well might thy heart within thee be charmed!' *οἷα* is interpreted by the Schol. as an exclamation (*θανμαστικῶς*), but it is really a relative clause (such as would be introduced in Latin by *quā*) giving the reason of the succeeding clause. See Od. 14. 392.

l. 512. *τρῆς γὰρ δὴ μιν*, 'for I kept him for three nights.' *νύκτας* is put in the important place, because the *night's lodging* is the important part of hospitality. The first day and night end with Od. 14. 457; the second day extends from Od. 15. 301 to ib. 494, at which point the third day begins, lasting to Od. 16. 481.

l. 516. *πρῶτον ἔμ' ἔκετο*, explained by inf. 573.

1. 517. *κακότητα* depends on *ἀγορεύων*.
1. 518. Notice *άνηρ*, with the force of *τις*, followed by the indefinite plural *μεμάασιν*. Join *θεών* *ἐξ* with *δεδαώς*, comparing Od. 22. 347. With the scansion of *ἀείδῃ* cp. *ἐπεὶ δὴ τὸ πρῶτον*, as the beginning of a line, Od. 4. 13.
1. 522. *φησὶ δ'*. Nothing of the kind is said in Od. 14. 199-359; but cp. Od. 19. 178-185, etc. The discrepancy has been variously accounted for, some regarding it as pointing to corruption or interpolation in the text, others seeing in it a good-natured invention of Eumaeus.
1. 524 = sup. 444.
1. 525. *προποκυλινδόμενος*, 'roaming ever on and on.' *στεῦται*, 'he protests that he has heard.' This verb is elsewhere found with the infin. of the future, but here appropriately with the aorist, as it is a statement of what has taken place.
1. 527. *πολλὰ δ' ἄγει*, 'and he [Odysseus] is bringing,' as though a sudden quotation of the stranger's words.
1. 529. *άντιον*, sc. *ἐμοῦ*, 'face to face with me.'
1. 530. *θύρησιν*, may be illustrated by Od. 1. 107, *πessoῖσι προπάροιθε θυράων θυμὸν ἔτερπον*.
1. 533. *τὰ μὲν τ'*, 'those things their servants are eating, while they (the masters),' etc.
11. 534-538 = Od. 2. 55-59. *εἰς ἡμέτερον*, sc. *δῶμα*.
1. 535. *δῖς*, § 11. 5.
1. 537. *τὰ δὲ πολλὰ*, 'our wealth is squandered largely,' see sup. 457, and cp. Od. 22. 272. *ἔπ' = ἔπεισι*, 'no man is left.'
1. 538. *ἔσκειν*, § 17. 6.
1. 541. *ἔπτарεν* (*πταίρω*). Sneezing was reckoned as a lucky omen, Theocr. 7. 96, *Σιμχίδα μὲν Ἔρωτες ἐπέπτарον*. Throughout this scene it is taken for granted that Penelope hears all that goes on in the *μέγαρον*.
1. 544. *ᾤδε*, 'so,' explained by a gesture of haste, or by her pointing to a seat at her side.
1. 546. *ἀτελής*, 'unaccomplished.'
1. 547. *ἀλύξει*, the reading of the Harl. MS. instead of the common *ἀλύξοι*, which would be a solitary instance in Homer of the optat. fut. with *κε*.
1. 555. *πεπαθυῖη*. Here *κέλεται* seems used with a double construction, with the ordinary personal accus. *ἔ* ('bids her ask some question'), and with the dative of the particip. which possibly follows more directly on *θυμὸς* than on *κέλεται*. The form *πεπαθυῖα* is analogous to *τεθαλυῖα*, *μεμακνῖα*, but it implies an indicative *πέπηθα*, not *πέπονθα*.
1. 563. *ὑποδείδι[α]*, 'I feel a little fear of.'
1. 565. *σιδήρεον*. See Od. 15. 329.

l. 566. καὶ γὰρ, 'for even now, when, as I was passing down the palace-hall having done no harm at all, that man smote me and made me the prey of pain, neither Telemachus kept him off nor anyone else.'

l. 567. With ἐδύνησιν ἔδωκεν cp. Od. 19. 167.

l. 571. νόστιμον ἦμαρ must be taken as the close object of εἰρέσθω, as in φυλακὰς δ' ἄς εἶρῃαι, Il. 10. 416, 'ask of the chances of return in the matter of her husband.'

l. 572. καθίσασα, 'when she has set me.'

l. 576. τοῦτ' ἐνόησεν, sc. to refuse my invitation.

l. 577. ἐξάισιον is probably here an adverb, = 'out of measure;' but as ἐξάισιος is used as an epithet of ἀρῆ, I. 15. 598, so here it may be the epithet of τινα, = some unrighteous man.

l. 578. αἰδοῖος, 'shame-faced;' κακὸς must be taken as predicative; see sup. 347.

l. 580. μυθεῖται, sc. ἀλήτης.

l. 586. οὐκ ἄφρων, 'no fool's thoughts are those of the stranger, be he who he may.' Certainly with this reading we should expect a conjunctive mood, and not εἴη, for which several edd. write εἴη as a form of the conjunctive of εἶμι, which should rather be ἦη. The reading ὥς περ ἂν εἴη, 'however it might turn out,' has to support it the words of the Schol. ὥσπερ ἂν ἀποβαίη.

l. 587. ᾗδε is adverbial to ὑβρίζοντες.

l. 590. διεπέφραδε (διαφράζω), § 16. 2.

l. 593. κείνα, 'my duties yonder,' in contrast to ἐνθάδε in the next line.

l. 595. σάω, see on Od. 13. 230.

l. 599. δειελήσας (δειελιάω) is rendered by some 'having waited for the evening.' But most commentators see in it an allusion to an extra-meal, between δείπνον and δόρπον, answering to our tea-time. Against this it may be urged that in Homeric times no such meal was known, though certainly it is spoken of by Callimachus, s.v. δειελή.

But as the departure of Eumaeus was somewhat sudden, and would make him miss his supper at the palace, we may, on comparing Il. 602, 603, be content to accept the second alternative.

l. 600. ἱερόη. See Od. 20. 163.

BOOK XVIII.

l. 1. Join ἐπὶ-ῆλθε, 'up came;' i.e. appeared on the scene. πανδῆμιος, 'a beggar of the town.' This seems to mean a professional beggar, who had the run of the town, as the next words show. He was not ἀλήτης or ἀλήμων as Odysseus.

l. 2. μετὰ δ' ἔπρεπε, 'and he was renowned among all men for his

ravenous appetite in ceaselessly eating and drinking.' The two infinitives explain the sense in which **γαστέρι** is used.

l. 3. **ἄζηχες** = *ἀ-διεχῆς*, from *διέχειν*, *intermittere*.

ἰς . . . **βίη**. It is hard to see any difference between these words. Perhaps **ἰς** (*īnes*) means 'muscle,' and **βίη** 'vigour' in using it.

l. 5. **πότνια**. The ancient critics took so much exception to a beggar's mother being called **πότνια**, that we find suggested as a variant **τὸ γὰρ θέτο οἷ ποτε μήτηρ**. But **πότνια** is merely a standing epithet, with no more special meaning in each case than such a phrase as 'the good man of the house.' Or it may have a tone of irony.

l. 6. **Ἴρον**, with intentional allusion to Iris, the messenger of Olympus.

l. 7. **ὅτε** . . . **ἄνώγοι**, the regular use of the optative to denote circumstances recurring with indefinite frequency.

l. 8. **διώκετο**. Notice the force of the tense, 'was fain to drive Odysseus from his own house.'

l. 10. **προθύρου**, here the door-sill at the entrance of the **μέγαρον**. With **ἔλκε** (2 pers. conjunct. pass.) **ποδὸς** cp. **ἔλκε ποδοῖν**, Il. 18. 537.

l. 11. **ἐπιλλίξουσιν**, 'give me the wink.' Cp. Hor. Sat. 1. 9. 64, 'nutans . . . distorquens oculos ut me eriperet.'

l. 12. **αἰσχύνομαι**, sc. **ἐλκέμεναί σε**.

l. 13. **ἄνα** = **ἀνάστηθι**, 'come! up with thee! lest ere long a quarrel arise between us with fists to boot'—not only with words as heretofore.

l. 16. **οὔτε τινα**, 'nor do I grudge that anyone should take up good store from the board (**ἀνελόντα**) and give thee.' The stress lies on **πολλὰ** emphasized by **καί**.

l. 17. **χέσεται** (**χανδάνω**), 'will hold us both' = (see Od. 17. 344, and cp. Il. 14. 34, **οὐδὲ . . . ἐδυνήσατο πάσας | αἰγιαλὸς νῆας χαδέειν**), 'nor is there any need that thou shouldst grudge me what belongs to another.' Cp. Od. 17. 451.

l. 19. **ἄλβον δέ**. The emphasis lies on **θεοί**, as in Od. 6. 188, **Ζεὺς δ' αὐτὸς νέμει ἄλβον Ὀλύμπιος ἀνθρώποισιν**, meaning that 'our condition is no fault of our own.'

l. 21. **αἶματος**, a sort of material genitive. The common construction with **φύρω** is the instrumental dative.

l. 26. **ἐπιτροχάδην**, 'glibly, like some hag at the oven.' A **γρηῖς καμινῶ**, in point of chatter and abuse, is the Homeric equivalent for the modern 'washerwoman,' or 'fishwife.'

l. 27. **μητισαίμην**, used here with double accusative, as in Od. 24. 426, **μέγα ἔργον . . . ἐμήσατ' Ἀχαιοῖς**.

l. 29. **ληιβοτείρης**, lit. 'crop-destroying.' The Schol. says that there was a law among the Cyprians that any landholder who found mischievous swine foraging among his crops had the right to draw their teeth.

1. 30. ζῶσαι. So in Il. 11. 15, Ἀτρεΐδης ζώννυσθαι ἀναγεν Ἀργείους. ἐπιγνώσει, see on Od. 14. 118. οἳ δε, sc. the suitors.

1. 33. πανθυμαδόν, 'in high dudgeon,' though others render 'with all their heart.' ὀκριόωντο, properly = *exasperabantur* (from ὀκρις), 'they waxed furious.'

1. 34. ξυνέηχ' (συνήκε), with personal genitive, as in Il. 2. 26, νῦν δ' ἐμέθεν ξύνες ὦκα.

1. 37. οὔην τερωπώλην, 'such a sport heaven has brought.'

1. 39. ξυνελάσσομεν (ξυνελάσσωμεν, §§ 3. 4; 19. 1), 'let us set them at one another.'

1. 40. ἀνήξαν, 'started up,' sc. from their seats.

1. 44. γαστέρες αἶδ' αἰγῶν κέατ' [αι], 'yonder are goats' paunches laid at the fire.' These γαστέρες are a sort of haggis; the stomach of the goat was used as a sausage-skin to contain the blood and fat.

1. 47. τάων, § 14, 'let him rise and choose whichever one of them he pleases.'

1. 48. οὐδέ τιν' ἄλλον, 'nor will we let any other beggar give us his company within these walls to ask an alms.'

1. 53. ἀρήμενον, 'afflicted,' is a word of uncertain origin, some referring it to βαρέω (*Farēō*), others to ἀράσσειν, ἀραιός, or ἀρή. See Od. 6. 2; 9. 403; 11. 136; Il. 18. 435.

γαστήρ, cp. Od. 15. 344; 17. 286, 473.

1. 54. δαμείω, 2 aor. pass. conjunct. § 22. 2.

1. 56. ἐπ' Ἴρφ ἦρα φέρων, cp. Od. 16. 375.

1. 57. τούτῳ, sc. Ἴρφ, 'for his sake;' 'in his interest.'

1. 58. ἀπόμνηνον. This is commonly taken to mean 'sware that they would not,' as ἀπάμοστον, Soph. Ant. 388. But the force of the ἀπό need not mean anything more than 'completeness,' 'thoroughness,' so that they 'sware unreservedly,' as in ἀποθαυμάσαι, Od. 6. 49.

1. 59. This verse is wanting in various MSS., but is found in Eustath. Most edd. since Wolf have rejected it. It is not indispensable, but its retention presents no difficulty.

1. 62. τῶν δ' ἄλλων. Here begins the apodosis to εἰ σ' ὀτρύνει, as in Od. 13. 144.

1. 65. πεπνυμένω. Telemachus takes for granted that both these princes are 'wise enough' to understand the binding nature of the oath, and that they 'agree thereto' (ἐπι-αἰνεῖτον).

1. 67. ζώσατο. That is, he made a girdle of his rags to gird his loins withal; thus he left his shoulders bare, and his legs from the thigh downward. Cp. Virg. Aen. 5. 421, 'Haec fatus duplicem ex humeris deiecit amictum: | et magnos membrorum artus, magna ossa, lacertosque | exuit: atque ingens media consistit arena.' φάνεν δέ οἱ, § 22. 1, 'showed bare for him.'

1. 70. μέλε' ἤλδαυε, 'filled out his limbs.' Od. 24. 368.

1. 72 = Od. 13. 167.

1. 73. Ἴρος Ἰαιρος. Perhaps we may say, 'Irus, all dis-Irused.' This agrees with the interpretation of the Schol. ὁ μηκέτι ἐσόμενος Ἴρος, ἀλλὰ τεθνηξόμενος. The closest parallel is νᾶες ἄναες, Aesch. Pers. 680, where the Schol. has αἱ μηκέτι νῆες ἀπώλοντο γάρ. The rendering 'unhappy Irus!' and the parallels Κακοῖλιον, Δύσπαρις, are not quite to the point. ἐπίσπαστον, 'self-sought,' more lit., 'drawn down on his own head.'

1. 75. κακῶς ὠρίνετο, 'his heart was sore troubled.'

1. 79. νῦν μὲν μήτ' εἴης, 'now wouldst that thou wert neither living, nor hadst ever been born.'

βουγάιε seems to mean 'lubber;' the emphatic part of the word being βου- (βοῦς), a prefix implying coarse overgrowth, as in βούπαις, βούλιμος. Cp. our use of 'horse-laugh,' 'bull-neck,' etc. The termination -γαιος may be referred to γέγαια; but if we connect it with γαίω, the whole meaning of the word would be 'loud braggart.'

1. 85. Ἐχετον. We need not follow the Scholiast and attempt to make a historical king of Epirus out of this name. He is only a sort of typical tyrant and gaoler (ὃς ἔχει), and ἡπειρος means in the most general sense the main-land of Greece; though probably here with allusion to some place on the coast opposite Ithaca.

1. 86. ῥίνα. See Od. 22. 475. This punishment of mutilation and castration is alluded to in Il. 21. 455; 23. 21. δάσασθαι, 'to tear.'

1. 88. τῷ δ' ἔτι μᾶλλον. Far more frequent than the use of the ethical dative in such a phrase, is the construction with the personal accusative, followed by an epexegetical accusative of the thing. The dative occurs in Il. 8. 452, σφῶν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα.

1. 89. ἀναγον, sc. δρηστήρες, 'they brought him out.' τῷ δ' ἄμφω, sc. Irus and Odysseus. Cp. the account of the fight in Virg. Aen. 5. 426, 'Constitit in digitos extemplo arrectus uterque, | brachiaque ad superas interritus extulit auras.'

1. 92. ἡκ[α], 'lightly,' with a blow hard enough to fell him, but not to kill him.'

1. 93 = Od. 15. 204.

1. 94. ἐπιφρασσαίαι[ο], §§ 19. 1; 17. 4, 'might not recognise him' to be no beggar, but a mighty hero.

1. 95. ἀνασχομένω . . ὁ μὲν . . ὁ δέ. For a similar nominative plural particip. followed by a distribution of the subject cp. Od. 19. 230; 24. 483. For the meaning of ἀνασχομένω see on Od. 14. 425; different from χεῖρας ἀν. inf. 100.

1. 97. ἐθλασεν εἰσω, 'crushed inwards.'

1. 98. μακῶν (s.v. μηκάομαι), Od. 19. 454. Here used with a sort of comic effect, as it is the cry of a beast rather than of a man.

l. 100. γέλῳ ἔκθανον, 'were like to die of laughter.' γέλῳ may be a syncopated form of γέλωτι, or the regular dative from an Aeolic nom. γέλος. Cp. ἔρῳ, inf. 212.

l. 101. διέκ προθύροιο. Odysseus dragged him through the porch of the μέγαρον, down the whole length of the αὐλή, to the door of the colonnade close by the outer gateway, and there propped him up against the courtyard wall, putting his staff in his hand.

l. 106. εἶναι, with the force of an imperative.

l. 107. ἐπαύρη. This is commonly taken as 2 pers. sing. 2 aor. mid. conjunct. and so interpreted by the Schol. εὔρης, 'lest thou win for thyself some sorer ill.' But the middle voice is constantly followed in Homer by the gen. case, as in Il. 13. 733, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι. It is therefore better to take ἐπαύρη as 3 pers. sing. 2 aor. act. conjunct., and κακὸν as subject; 'lest some sorer evil come upon thee,' as μὴ τις χρῶα χαλκῷ ἐπαύρη, Il. 13. 649.

ll. 108, 109 = Od. 17. 197, 198. Odysseus had stripped himself for the fight.

l. 110. τοὶ δέ, the suitors, who had followed Odysseus into the courtyard. ἴσαν, § 23. 3.

ll. 112, 113 = Od. 14. 53, 54 with a change in the latter half of the second line.

l. 114. δὲ τοῦτον, 'in that thou hast stopped yon fellow, that insatiate beggar.' τοῦτον is used with a gesture, pointing to the defeated Irus, and τὸν ἄναλτον is a further description of τοῦτον.

ll. 115, 116. Some of the ancient critics rejected these two lines, as an inappropriate repetition of sup. 84, 85.

l. 117. κλειδόνι. The 'good omen' lay in the unconscious wish expressed by the suitors, ll. 112, 113, for the success of Odysseus' plans.

l. 121. δέπαϊ δειδίσκετο, 'pledged him with a golden cup.' See on Od. 15. 150.

l. 126. τοίου resumes πεπνυμένος, 'for thou art the son of a father of that sort.'

l. 128. ἐπητή, see Od. 13. 332.

l. 130. οὐδὲν ἀκιδνότερον. We find an almost identical idea in Il. 17. 446; only that there it is said that nothing that breathes and moves is 'more sorrowful' than man; here, nothing is 'frailer.'

l. 132. οὐ μὲν γάρ ποτε, 'for he thinks, as long as the gods give him prosperity and his limbs lightly move, that he shall never suffer' any evil in the days to come. ὀρώρη, perf. conjunct. ὀρνυμι.

l. 135. καὶ τὰ φέρει. Here begins the apodosis, 'even this he bears with enduring heart, though sore against his will, for the mind of mortals is of the selfsame sort as the fortune which Zeus bringeth upon them.' ἡμαρ is the daily condition of life (cp. δούλιον ἡμαρ), which colours men's characters: when it is prosperous, they are proud; when

unfortunate, they are humble. Cicero's translation, quoted by August. de Civit. Dei, 5. 8, is 'Tales sunt hominum mentes qualis pater ipse | Jupiter auctiferas lustravit lumine terras.' Join ἐπ' ἄγῃσι, the form of sentence is equivalent to τοῖος.. οἶόν ἐστιν ἡμᾶρ δ' ἐπάγῃσι.

1. 138. ἐμελλον, 'I was destined to be;' but he spoiled his own good fortune by his recklessness and violence.

1. 139. εὔκων. See on Od. 13. 143.

1. 142. ἀλλ' ὃ γε σιγῇ, 'but let him in meekness take the gifts of the gods, whatsoever they bestow.'

1. 143. οὔ ὄρώ. Here οἶα takes up and illustrates ἀθεμίσιος from l. 141.

1. 147. ὑπεξαγάγοι, 'may heaven withdraw thee.' νοστήτειε is assimilated in mood to ὑπεξαγάγοι and ἀντιάσεις, the conjunctive would be more regular.

1. 149. διακρινέσθαι, 'will part;' i. e. after the decision of the fight.

1. 150. μέλαθρον, 'come beneath his own roof-tree.'

1. 152. κοσμήτορι, sc. Amphinomus; the expression seems hardly suitable to the person. It is used in the Iliad of the Dioscuri and the Atreidae.

1. 154. ὄσσετο κακόν, 'boded evil.' The tragic nature of Amphinomus' fate is enhanced by the fact that he had some redeeming qualities, and that the warning of Odysseus had given him a chance of salvation, 'but Athena brought even him into the bonds, that he should be violently struck down beneath the hand and the spear of Telemachus.' See on Od. 17. 364.

1. 158. τῇ δ' ἄρ'. We should rather expect the line to have run ἡ δ' ἄρ' .. Ἀθήνη, but, as Athena had been mentioned before, the line begins emphatically with τῇ δ' to prepare for the introduction of Penelope's name.

1. 160. πετάσειε (πετάννυμι) perhaps means 'inflammé their passion,' from the idea of 'opening out' or 'giving play to.' The Scholl. all concur in some interpretation like this, θέλξειε, ἐκπλήξειε, ἀναστήσεις πρὸς ἐπιθυμίαν. But perhaps it means 'enlarge their heart' towards liberality, which rendering retains some characteristic sense of πετάννυμι.

1. 163. ἀχρεῖον γελάσασα seems to express some notion like 'breaking into an unmeaning laugh.' Penelope is not really gay, but it is part of the scheme of the goddess that she should appear before the suitors all smiles and allurements, so as to win the costliest presents from them, and to delight and astonish Odysseus and Telemachus by her success. So the Schol. ἀχρεῖον· ἄκαιρον, μηδένος προκειμένον.

1. 166. παιδὶ δέ κεν, 'and I would fain speak a word of counsel to my son, which might be for his good, that he company not always with the suitors.' πάντα, adverbial = 'altogether.'

1. 168. ὀπίθεν must mean 'hereafter;' but others take it more physically, as meaning 'at bottom;' 'behind' all these fair words; or 'behind our backs.'

1. 171. **φάο**, § 23. 5.
1. 173. **ἀμφὶ πρόσωπα**. Here the preposition exactly refers to *both* cheeks.
1. 174. **ἄκριτον αἰεὶ**, 'without stint.'
1. 175. **τήλικος**, **δν**. Here **δν** takes up **τήλικος** with the force of **οἶον**, 'for now thy son is full as old as thou didst pray to heaven that thou mightest see him, with beard grown.' **ἦρῶ** = **ἡράον** from **ἀράομαι**. Others take **τήλικος** as referring back to Penelope's expressed intention of giving him a word of counsel: 'thy son is even now old enough for that,' sc. to receive thy words—'[that son] whom thou didst pray that thou mightest see with the beard of manhood grown.'
1. 178. **μὴ ταῦτα παραύδα**, 'seek not to talk me into this, though [thou doest it] in tender love for me.'
1. 183. **παρστήτεον** (**παραστήτηον**), 3 pers. dual 2 aor. conjunct. act. **παρίστημι**, § 23. 1, (a).
1. 185. **διέκ μεγάροιο**. To fetch these two maidens, Eurynome had to leave Penelope's chamber and to 'cross the hall.'
1. 188. Join **κατὰ-ἔχευεν**, 'shed over her:' 'suffered to steal over her.'
1. 189. **λύθεν**, § 22. 1.
1. 191. **θησαίατ[ο]**, § 17. 4. 'might gaze with wonder.' The ordinary form of the optat. would be **θηησαίατο** (Od. 17. 315) from pres. **θηέομαι**, whereas **θησαίατο** must be referred to a pres. **θάομαι**.
1. 193. **ἀμβροσίῳ** as an epithet to **κάλλει** probably means only 'divine,' 'superhuman,' though the use of the words **κάθηρεν** and **χρίεται** has made many commentators render, 'a beauty from ambrosia,' regarding **κάλλος** as a 'cosmetic' or 'beauty-wash,' cp. Il. 14. 170, **ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὺς ἱμερόεντος | λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ | ἀμβροσίῳ**.
1. 194. **ἦ χορόν**. For this accusative cp. Od. 1. 176, **ἴσαν ἡμέτερον δῶ**, where **ἴσαν** is to be referred to **εἴμι**, not to **οἶδα**. The **Χάριτες** are the play-fellows and attendants of Aphrodite.
1. 196. **πριστοῦ**, more accurately, in Od. 8. 404, **νεοπριστοῦ**. Cp. *secto elephanto*, Virg. Aen. 3. 464.
1. 199. **φθόγγῳ**, rightly interpreted by the Schol. **μετὰ φωνῆς ἐπιούσαι**. This accounts for Penelope waking.
1. 200. **ἀπομόρξατο**. The Schol. says, **ὃ συνήθως οἱ διυπνισθέντες ποιοῦσι**, which suggests our equivalent 'rubbed her eyes.' But perhaps the **κάλλος ἀμβρόσιον** left some unusual sensation on the face, so that 'rubbed her cheeks' would be quite correct.
1. 201. Join **περὶ-ἐκάλυπεν**, 'a deep sleep lapped me round.'
1. 203. **ὀδυρομένη** goes closely with **κατὰ θυμόν**, 'that I may no longer by sorrowing in my heart, pine my life away.'
1. 206. **κατέβαιν' ὑπερώια**. There is no exact analogy to this construction. In Od. 1. 330 we have **κλίμακα κατεβήσεται**, 'she came down

the stair,' cp Od. 14. 350; and in Od. 2. 337, *θάλαμον κατεβήσεται*, 'she stepped into the chamber;' but when *καταβαίνειν* means 'to come down from,' the regular construction is with the gen., as *καταβήσαιο δίφρου*, Il. 5. 109, or with *ἐκ*, as Od. 24. 205. Here we must accept a 'constructio ad sensum,' *καταβαίνειν* having the general force of 'leaving;' as in Lat. *egredi urbem*, Liv. 1. 29.

1. 212. *τῶν δ' αὐτοῦ*, 'and the limbs of the suitors at once were ready to drop, and they were thrilled with passion in their heart.' *αὐτοῦ*, lit. 'then and there.' *λύτο γούνατα* is a strong phrase intended to express an admiration that was like astonishment and amaze. *ἔρφ*, see on γέλω sup. 100.

1. 213. *παρὰ* is adverbial, = 'by her,' *λεχέεσσι* being a local dative.

1. 216. *καὶ μᾶλλον*, 'far better than now didst thou keep wise thoughts working in thine heart.' Cp. Od. 13. 255; 20. 257; Virg. Aen. 2. 62, '*versare dolos*.'

1. 218. *καὶ κέν τις φαίη* is still in construction with *ὅτε*, 'and when some one, some stranger, might say, as he looked upon thy stature and fair face, that thou wast the son of some prosperous lord.' The *ἀλλότριος φῶς* is supposed to judge only from appearances, and to have no experience of the young man's character.

1. 221. *οἷον δὲ*, 'seeing what sort of a deed this is that hath been done in thy hall, how that thou didst suffer,' etc. *οἷον* gives the reason of the foregoing judgment, and *ὅς* is used in a causal sense. Cp. Il. 2. 274, *νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν*, | *ὅς τὸν λωβητήρα ἐπέσβόλον ἔσχ' ἀγοράων*.

1. 222. *ἀεικισθήμεναι*, § 22. 1.

1. 223. *πῶς νῦν*, 'pray, how would it be, if our guest while biding in our house should come to a bad end like this, after cruel maltreatment? Surely shame and disgrace among men would wait upon thee!' This seems to be the simplest punctuation, according to which the clause beginning *σοί κ'* is the answer to *πῶς νῦν*. . *ἀλεγεινῆς*; By *πάθει τι* she means 'be killed;' but she uses a general expression by way of euphemism.

1. 227. *τὸ μὲν . . σε κεχολῶσθαι*, 'that thou hast been enraged at this.' So Od. 23. 213.

1. 229. *τὰ χέρηα*. The demonstrative *τὰ* is used with *χέρηα*, because he actually means '*these* evil deeds,' that are being done here. Others take *τὰ* here as defining a class, 'those things which are evil,' as *τὸ κρήγυνον*, Il. 1. 106. For *χέρηα* (written in some edd. *χέρεια*) see Od. 14. 176.

1. 230. *πεπνυμένα* is almost used predicatively here, 'to plan everything with cleverness.'

1. 231. Join *ἐκ-πλήσσουσι*. There is also an emphasis on *παρήμενοι*.

What he says 'disconcerts' him is the close and constant presence of these malicious suitors.

1. 234. *μνηστήρων ἰότητι*. These are the emphatic words. 'Yet I would have you know that not according to the will of the suitors fell out the fight between Irus and our guest, for he proved the stronger in might.' The reference of *ὃ γε* to *ξείνου* is thus given in the English by arranging the order of the words. In the Greek the emphasis is thrown upon *ξείνου* by *γε*, so that *ὃ γε* is the proper resumption of the principal subject.

1. 238. *λελύτο*, optat. of perf. pass. of *λύω*, as though for *λελυίτο*. So inf. 248, *δαινίατο* for *δαινύατο*, and *δύη* inf. 348 for *δύνη*, and Od. 20. 286. Similarly *ἐκδύμεν*, Il. 16. 99, is optative. Others read here *λελύντο*.

1. 242. *ὅπη οἱ νόστος*, 'whither he has to return.'

1. 246. *Ἰάσον Ἀργος* includes under this representative name the whole of the Peloponnese. It is called *Ἰάσον* because of the *Ἰάονες* its earliest settlers, before the Achæan immigration. Ancient legend invented an eponymous king, Iasus, a son of Argos and Evadne. *Ἀχαιῶν Ἀργος*, Od. 3. 251, has the same signification.

1. 247. *πλέονες*. We must either read *εο* as one syllable by synizesis, or adopt the reading *πλεῦνες*.

1. 248. *ἡῶθεν*, 'from to-morrow's dawn.' *δαινύατ'*, sup. 238.

1. 249. *φρένας ἔνδον εἴσας*, 'the fair wit within.' See Od. 14. 178. The Schol. refers back to *εἶδος τε μέγεθός τε*, and interprets it here, 'on a par therewith,' *τὰς ἀναλογούσας τῷ σώματι*.

1. 251. *ἄρετήν*, as in Od. 13. 45.

1. 252. *Ἴλιον εἰσανέβαινον*, 'went on ship-board for Ilion.' So *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

1. 253. *ἦεν*, § 23. 3.

1. 254. *ἀμφιπολεύει*, 'tend this life of mine.' Cp. Od. 24. 244, 257.

1. 257. *λιπὼν κάτα* = *καταλιπὼν*, by anastrophe.

1. 258. *ἐπὶ καρπῷ*, 'catching my right hand at the wrist, he addressed me.' *ἐμὲ* is in construction with *προσηύδα*.

1. 260. *εὖ* seems to be adverbial to *πάντας*, meaning 'quite all;' as *κτῆμαθ'* *ἐλὼν εὖ πάντα*, Il. 3. 72, 93. Others join it with *ἀπονέεσθαι* in the sense of 'happily.'

1. 263. *ἐπιβήτορας*, i. e. 'riders in fleet chariots,' for cavalry formed no part of the army in Homeric times; so we have *ἐξ ἵππων ἀποβάντες* for 'dismounting from the car,' Il. 3. 265; *καθ' ἵππων ἀΐξαντε* Il. 6. 232; *ἐφ' ἵππων βάντες ἀρσιπόδων*, Il. 18. 532.

οἱ κε τάχιστα ἔκριναν. The tense is the gnomic aorist, and the addition of *κε* gives a sort of vagueness to the expression, like the force of *πον*. Here *κε* might be rendered 'belike.' This interpretation refers *οἱ* to *ἐπιβήτορας*, and regards the clause as giving the view of Odysseus as to the effectiveness of the war-chariot in deciding a battle.

1. 265. ἀνέσει, 'will let me come back.' We must be content with accepting this form as an irregular shortening of the ordinary ἀνήσει (ἀνίημι). Some modern scholars prefer to regard it as a form (still more irregular) of the aorist conjunctive. The change of mood between ἀνέσει (as indicative) and ἄλωω presents no difficulty. Cp. Od. 16. 261.

1. 267. μεμνήσθαι, with force of imperative, as γήμασθ[αι]. Join κατὰ-λιπούσα.

1. 272. νύξ δ' ἔσται. It was the design of Athena that Penelope should fill the suitors with admiration and hope. Therefore the words νύξ ἔσται, κ.τ.λ., may be supposed to have a double significance. In the ears of the suitors Penelope seems to say 'the night is coming when a loathed marriage shall be the lot of me, the ill-fated woman, whose happiness Zeus has taken away.' But to herself she means, 'it will be the blackness of darkness to me when,' etc. Cp. Od. 20. 362.

1. 274. τόδ' prepares for what is coming next. The ground of her vexation is the want of gallantry on the part of her suitors.

1. 275. οὐχ ἦδε δίκη, 'this was not the way of suitors in past times.' See Od. 14. 59. There is some uncertainty in the punctuation. Our text places a colon at τέτυκτο, making a new clause begin with οἳ τ' ἀγαθὴν, taken up at αὐτοὶ τοί γ' = *qui ambient . . illi abducunt*. 'Now those who desire to woo . . they, of their own accord,' etc. Other edd. put only a comma at τέτυκτο, and a colon at ἐρίσωσιν, making οἳ τ' . . ἐρίσωσιν descriptive of μνηστήρων.

1. 278. ἀπάγουσι, 'bring away,' from their own possessions to the lady's home.

1. 280. νήποινον, 'without compensation,' 'without paying for it,' as in Od. 1. 160, 373. Cp. υἱὸς ποιῆν Γανυμήδεος, Il. 5. 265.

1. 282. οὐνεκα τῶν μὲν, 'in that she was drawing presents from them, and was touching their feelings with soft words, while the thoughts of her heart were far otherwise.' The last clause is merely put in to show that the softness of her words was false. 'The words of his mouth were smoother than butter, but war was in his heart.' Ps. 55. 21.

1. 286. δέξασθ[αι], with force of imperative.

1. 287. ἀνήνασθαι, 'for us to refuse,' 'to withhold,' a gift, after your broad hint. It might seem simpler after δέξασθ', to take the words as meaning 'it will not do for you to refuse.' But cp. Od. 4. 649, αὐτὸς ἐκὼν οἱ δῶκα τί κεν ῥέξειε καὶ ἄλλος, | ὅππότε' ἀνὴρ τοιοῦτος ἔχων μελε- δήματα θυμῷ | αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.

1. 291. οἰσέμεναι is taken by some as the future infin. (φέρω, οἶσω) by others as the aor., the same form that appears in οἶσε, Od. 22. 106, 481; οἶσετε, 20. 154.

1. 292. ἐνεικε, 'he brought,' sc. ὁ κήρυξ.

l. 293. *πᾶσαι*. The addition of this word means that there were 'quite' or 'full' twelve: twelve 'all told.' Cp. Od. 19. 578; 22. 424.

l. 294. *κληῖσιν ἐυγνάμπτους*. The brooch-pins, *περόναι* (*πείρω*), fitted into curved buckles. The *κληῖς* seems to have been the main body of the buckle, often in the shape of a crescent, or segment of a circle; the *περόνη* was the pin that crossed it, the tip of the pin dropping into a groove at one extremity of the segment.

l. 295. *ἡλέκτροισιν*, see on Od. 15. 460. *ἡέλιον ὥς* = *solis instar*.

l. 296. *ἔρματα δύο*. That *ἔρματα* (*σερ, εἶρω*) are ear-rings is settled by Il. 14. 182, where Hera, when attiring herself *ἐν δ' ἄρα ἔρματα ἦκεν ἐν-τρήτοισι λοβοῖσι* (ear-lobes). *τρίγλῃνα*, 'with three drops.' *γλήνη* being properly the 'pupil of the eye,' the meaning here must be analogous; but whether we are to think of the ear-ring as having three golden 'balls,' or three 'pearls,' is quite uncertain. Equally uncertain is *μορόεντα*. The ancient commentators interpreted it 'toilsomely wrought.' Others refer it to root *μαρ*, and render 'bright.' Others to *μέρος*, supposing that it means 'with three drops all separate,' or, perhaps 'fashioned of various parts.'

l. 299. *ἐκ Πεισάνδρου*, sc. *δόμων*.

l. 300. *ἰσθμῖον* is a 'neck-band,' or 'necklet,' fitting round the throat, and not hanging loose like the *ὄρμος*.

l. 305. Join *ἐπι-ἐλθεῖν* (as inf. *ἐπι-ἦλθεν*), 'waited for evening to come on.'

l. 307. *ἴστασαν*, 'they [the servants] set up their cressets in the hall, that they might give light.' Eustath. interprets *λαμπτήρες* by *ἐσχάραι μετέωροι*. See Od. 19. 63.

l. 310. *δαῖδας*, here 'slips of pine wood;' these would catch the fire at once, and serve to inflame the wooden billets. 'And the handmaids in relays were keeping up the flame.'

l. 314. *πρὸς δώματα*, 'to the rooms, where the queen is.' It is useless to enquire whether Odysseus meant by *δώματα* the *ὑπεραίον*, or *θάλαμος*, or what. He merely uses the most general word, defining it by *ἔν' αἰδοίῃ βασιλείᾳ*.

l. 315. *τῇ δὲ παρ'*, 'and at her side spin your thread.' *πέικετε*, § 3. 2.

l. 319. *νικήσουσι*, 'weary me out.'

l. 321. *Μελανθώ*. See on Od. 17. 212.

l. 323. *ἀθύρματα θυμῷ* include any 'treats' or 'indulgences to please the fancy;' whether in the shape of endearments, or presents, or great liberty. Cp. *μειλίγματα θυμοῦ*, Od. 10. 217.

l. 324. *ἔχε πένθος Πηνελοπείης*, 'felt any sorrow for Penelope.' Od. 24. 423.

l. 325. *μισγέσκετο*. Others of the handmaids were equally shameless, see Od. 22. 444.

1. 327. φρένας ἐκπεπαταγμένος, cp. Hor. Sat. 2. 3. 295, *mentem concussa*.

1. 328. χαλκήϊος δόμος, 'the smithy.' No doubt a welcome refuge to the vagrant poor, because of warmth of the forge. Λέσχη may be called the 'varlets' gossip-place; any lounge for idling and talking. Cp. Hesiod, Op. 493, ἐλπίς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, | ἤμενον ἐν λέσχη. In later times the Λέσχαι were public arcades, or halls in the Greek cities, often adorned with paintings.

ll. 330-332. These verses are in their proper place inf. 390-392. Here they are inappropriate and were rightly rejected by the Alexandrines, especially on the ground of the unsuitability of θαρσαλέως, because, as the Schol. says, ἐνθάδε μὴδὲν ἱθρασύνθη.

1. 333. ἦ ἀλύεις, 'art thou beside thyself?' i. e. with joy.

1. 338. κύων, perhaps best rendered 'wench' or 'hussy.'

1. 339. κείσε, 'yonder.' He points to where Telemachus is sitting. Join διὰ-τάμῃσι.

By αὐθι he means 'on the spot.'

1. 342. ἀληθέα, 'that he had said what was true;' viz. that he would keep his word.

1. 343. φαίνων, lit. 'giving light;' i. e. keeping up the fire.

1. 344. ἐστήκειν, § 21. 2.

1. 345. γέγοντο. This tense *anticipates* the success of his schemes, as in Od. 12. 231, ἐδέγμην πρῶτα φανείσθαι | Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἐτάροισιν, but the πῆμα does not take place till ib. 245.

1. 348. δύνῃ, see on sup. 238.

1. 350. γέλω, instead of the ordinary γέλωτα, as in Od. 20. 8, 346.

1. 353. οὐκ ἀθεεί. Here Eurymachus' taunt had a meaning he little thought as he uttered it.

1. 354. ἔμπης. It is usually said that here and in Od. 19. 37 ἔμπης has the rare (though etymologically correct) meaning, 'completely, thoroughly.' But it is quite easy to take it as a sort of justification of the strong words Eurymachus had spoken. 'You may doubt whether heaven has sent him here for our good—well! *at any rate* he adds to the illumination of the hall, with the reflection from his bald and shining pate.' κάκ=κατὰ, § 7, cp. Od. 13. 431.

1. 356. ἦ ῥ' ἄμα τε. The ordinary phrase is ἦ [*dixit*] ῥα καὶ, or ἦ καὶ, not τε.

1. 357. ἀνελοίμην, as we say, 'if I should take you on.'

1. 358. ἄρκιος, 'your wage shall be secure.' Others render 'sufficient,' 'satisfactory.'

1. 359. λέγων, 'collecting,' 'gathering.'

ll. 362-364=Od. 17. 226-228.

1. 366. εἰ γάρ, 'would that we two might have a trial of work.'

l. 367. μακρὰ is probably the attributive to ἡμέτα and not predicative; 'when the long days come.'

l. 369. τοῖον, 'just such another.'

l. 370. ἄχρι μάλα, 'right up till dark;' by adding ποίη δὲ παρέη he means to say, 'and that there should be grass left to cut;' μὴ ἐπιλείποι δ' θερισμὸς, Schol.

l. 371. ἐλαυνέμεν, 'for driving,' sc. at the plough.

l. 372. αἰθωνες, probably 'red,' or 'bright brown;' used of the lion, Il. 10. 24; horse, Il. 2. 839; bull, Il. 16. 488; and eagle, Il. 15. 630. Others understand by it 'fiery,' or 'fierce eyed.'

l. 373. ἥλικες ἰσοφόροι, 'of like years and like power,' lit. 'drawing' or 'carrying an equal amount.'

l. 374. τετράγωνον, here substantival, 'a plot of four acres.'

l. 375. τῷ κέ μ' ἴδους, 'then shouldst thou see me, whether I could cleave a full length of furrow.' The syncopated accusative ὦλκα, to which the grammarians give a nom. ὦλξ, is an epic form for αὔλακα.

l. 380. γαστέρα, see sup. 364.

l. 381. ἀπηγής, 'rude.' A word of most uncertain etymology. It has been referred to ἀπαίνομαι, i.e. ἀπ-αν-ίωμα, 'to look away,' from root ἀν = 'see;' or to the stem ἡνο = Skr. āna, 'mouth' or 'face,' thus getting a similar meaning. Cp. προσηγής.

l. 385. τὰ θύρετρα, 'yonder doors, right broad though they are, should seem too narrow for thee as seeking to escape and get out through the porch.'

l. 390. πολλοῖσι, this is a sort of answer to Odysseus for calling them, sup. 383, παύροισι.

ll. 390-393 = sup. 330-333. Here the first three lines are in proper place; but l. 393 (= 333) seems out of place here, and is absent from several important MSS.

l. 397. πρόχοος, the 'jug' or 'can' in which the cup-bearer carried the wine from the mixing-bowl (κρητήρ) to the table. ὃ γε takes up οἰνοχόον.

l. 402. τῷ κ' οὔ τι, 'then would he not have brought among us such a tumult.' It is uncertain whether we should read μετέθηκε, on the authority of the Schol., or μεθέηκε, which Eustath. supports.

l. 407. οὐκέτι κεύθετε. Not to 'hide your meat and drink within your heart,' means 'to publish to the world by your noisy brawling that you have been eating and drinking only too well.'

l. 408. κατακείμετε, imperative. 'Go home to your beds, as soon as your desire bids you: 'tis not for me to turn any one out.'

l. 410. ὀδᾶξ, 'with teeth set,' from root δακ with ὀ prefixed, as in ὀδάζειν. ἐμφύντες χεῖλεσι, lit. 'fastening on their lips,' 'biting their lips.'

l. 413. Νίσου, this line, borrowed from Od. 16. 395, is omitted in many MSS.

l. 414. *ὦ φίλοι*, 'my friends, surely no one of you, after the utterance of so fair a speech, could show anger, attacking [your host] with spiteful words.' *δικαίῳ* is here substantival.

l. 417. *οἱ κατὰ δώματ'*, sc. *εἰσὶ*.

l. 418. *ἐπαρξάσθω*. The cups are already standing on the board, and the cup-bearer comes round with the *πρόχοος*, and, as he visits each guest in succession, (this is the force of *ἐπὶ* in *ἐπαρξάσθαι*, cp. *ἐποίχεσθαι*, *ἐπισταδόν*) he pours 'a first drop' (cp. *ἀπαρχαί*, *καταρχαί*) into his cup, which is then emptied in libation to the gods, after which his cup is filled for ordinary drinking. So we may render, 'let the cup-bearer come round and pour the first drop in our cups, in order that after our libation we may go home to bed . . . so Milius mixed a wassail bowl for them . . . and served round to all.' The same phrases occur in *Od.* 3. 340; 21. 263.

l. 421. *μελέμεν*, 'to be a care to Telemachus, for to his house he has come as a guest.'

BOOK XIX.

l. 2. *σὺν Ἀθήνῃ*. The goddess must be supposed to be helping by her inspiration; or, at any rate, if present she was invisible. Athena does not appear visibly before inf. 33, if then.

l. 4. *εἴσω*, sc. in the *θάλαμος*, inf. 17.

ll. 5-13 = *Od.* 16. 286-294, except that in 16. 291 the text runs *ἐνὶ φρεσὶ θῆκε Κρονίαν*.

l. 16. *μεγάροισι*, here in the most general sense 'in their rooms,' i.e. in the women's apartments, as inf. 30. The *θάλαμος*, or store-room, was accessible through the side passage (*λαίρη*), so that it was not necessary to pass through the women's apartments, for the *στόμα λαίρης* opened into the *πρόδομος*. (See Plan in note on *Od.* 22. 126.) *καταθείομαι*, §§ 3. 4; 23. 1, (b).

l. 18. *κατὰ οἶκον*. As we might say 'about the house.' They were lying here and there and were not stored away in one place. *ἀμείρδει*, 'dims their lustre.'

l. 19. *ἐγὼ δέ*. A strong instance of 'parataxis.' We must say 'while I was.'

l. 20. *ἴν[α]*, 'where.'

l. 22. *ἐπιφροσύνας ἀνέλοιо*, 'couldst gain wisdom, so as to take thought for thine house.' Similar uses are *ἀναιρεῖσθαι νίκην*, or *εὐδαιμονίαν*. The sing. *ἐπιφροσύνην* occurs in *Od.* 5. 437.

l. 24. *μετοιχομένη*, 'accompanying thee.' The fem. gender is used because she is speaking of what is the regular work of maidservants. The variant *μετοιχομένῳ* would refer to *σοι* = 'while you go your rounds.'

1. 25. αἵ κεν ἔφαινον, 'who would have lighted thee.' Cp. Od. 7. 100 foll., κοῦροι . . φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

1. 27. ξείνος ἔδ', sc. φάος οἶσει, 'for I will never suffer anyone to be idle, who eats of my bread;' lit. 'touches my measure of corn.' The χοῖνιξ, containing four κοτύλαι, seems to represent the daily allowance for a man. Cp. Herod. 7. 187, εἰ χοίνικα πυρῶν ἑκαστος τῆς ἡμέρης ἐλάμβανε, καὶ μηδὲν πλέον. By the addition καὶ τηλόθεν εἰληλουθῶς he means, 'no matter who he may be, or where he may have come from.'

1. 30. μεγάρων, as in sup. 16.

1. 32. ὀμφαλοέσσας, 'studded,' rather with reference to several concentric circles of bosses, than to one large central boss. Cp. Il. 11. 32 foll. πολυδαίδαλον ἀσπίδα θούριν, | καλὴν, ἣν περὶ μὲν κύκλοι δέκα χάλκεοι ἦσαν | ἐν δέ, οἱ ὀμφαλοὶ ἦσαν ἐίκοσι κασσιτέριοι | λευκοὶ, ἐν δὲ μέσοισιν ἦν μέλανος κυάνοιο.

1. 33. ὀξυόεντα. This type of adjectives in -εις is (with hardly an exception) derived directly from nouns. To be consistent here we must either suppose the neut. ὀξὺν to serve as a noun = 'point;' or, better, we must take ὀξυόεις from ὀξύα or ὀξύη, a sort of beech-tree, from the wood of which spear-shafts were made. So we have μελίη for an 'ashen' spear, Il. 19. 390. Cp. Eurip. Heracl. 727, χειρὶ δ' ἔνθεσ ὀξύην.

πάροιθε. Athena walked in front of them; but we need not suppose that she was visible to them. It is of course startling to find her described as lamp in hand; but just as in Il. 2. 446 she is depicted as speeding through the host with her fringed aegis; and as in Il. 15. 307 Apollo marches in front of Hector, carrying his terrible shield—neither of them being visible to human eyes—so is it here. This constitutes the great θαῦμα (l. 36), that no fresh lamps are seen, and yet (ἐμπης, Od. 18. 354) the walls and rafters seem all ablaze with light.

1. 37. μεσόδμαι. A word of most uncertain meaning. For the meaning of μεσόδμη in connection with the mast of a ship, see on Od. 15. 289. We can, without inconsistency, transfer this notion to the interior of a house, and understand by the word, 'niches,' or, 'depressions between two pillars or pilasters.' This accords well with the interpretation of Aristarchus, τὰ μεσόστῦλα, and the more detailed interpretation of the Schol. τὰ μεταξὺ τῶν κιόνων διαφράγματα. But we have no means of deciding whether pillars ran all along the walls of the μέγαρον to take the ends of the beams, or whether we are to suppose (as most commentators) that there was a sort of gallery supported on pillars at the end of the μέγαρον. Anyhow, we may take μεσόδμαι as the sunken spaces between pillars, and we may infer from the epithet καλαὶ that these 'niches' or 'hollows' had some sort of decoration.

1. 38. ἔχοντες, apparently intransitive = 'rising.'

1. 39. ὥς εἰ πυρὸς αἰθομένοιο. Gen. absol. 'as though a fire were

burning.' Cp. Il. 22. 149, ἀμφὶ δὲ καπνὸς | γίγνεται ἐξ αὐτῆς, ὥς εἰ π. αἰθ.

1. 40. θεός .. οἶ. Cp. Od. 6. 150, εἰ μὲν τις θεός ἐσσι τοῖ οὐρανὸν εὐρὺν ἔχουσιν.

1. 43. δίκη, cp. Od. 14. 59.

1. 44. κατάλεξαι, 1 aor. mid. imperat. 'lay thee down;' sc. 'go to bed.'

1. 45. ἐρεθίζω, 'may provoke the curiosity of.' Generally the word means 'irritate;' 'excite.' Perhaps he uses it here in a playful way. It can hardly mean, as some commentators render, 'test;' 'put to proof.'

1. 48. δαίδων ὕπο. For this use of ὑπὸ to describe 'accompanying circumstances' cp. ὑπὸ σάλπιγγος, Ar. Ach. 1001, etc.

11. 53, 54 = Od. 17. 36, 37.

1. 55. κάτθεσαν, sc. δμῳαί.

1. 56. δινωτῆν belongs properly to ἐλέφαντι, and only by a zeugma to ἀργύρῳ. The epithet refers to the legs and rails being 'rounded' of ivory and 'decorated' with silver. Worsley renders well 'of ivory turned, and silver sheen.'

1. 58. προσφυέ' ἐξ αὐτῆς, lit. 'close-growing from it.' The θρήνυς was not a loose hassock, but was part of the framework of the lower portion of the chair. The κῶας was probably thrown over the back of the κλισίῃ, to which word ὅθι immediately refers, so that the clause καὶ ὑπὸ .. αὐτῆς is parenthetical.

1. 60. ἦλθον. It is understood that Eurycleia had opened the doors of the women's rooms again, now that the arms had been safely stowed away.

1. 61. ἀπὸ ἥρεον, 'began to clear away.' Cp. ἀπεκόσμεον ἔντεα δαιτὸς, Od. 7. 232.

1. 63. πῦρ, sc. the red embers and half-burned wood.

1. 64. θέρεσθαι, mid. voice, 'for them to warm themselves.'

1. 65. δεύτερον αὖτις. Her first offence is described in Od. 18. 321-336.

1. 66. ἀνίσεις, as in Od. 20. 178, 'wilt thou worry [us].'

1. 67. δινεύων, 'prowling.'

1. 68. δνησο, (2 aor. imperat. mid. δνίνημι), 'get your pleasure out of your feast.' She means: 'think yourself lucky that you have had a meal, and be content with that.' This use of the gen. is frequent with ἀπονίνημι, as Od. 24. 30.

1. 69. εἶσθα, § 23. 3, 'shalt go.'

1. 71. τί μοι ὦδ' ἐπέχεις, 'why dost thou thus set upon me?' Cp. Od. 22. 75, where ἐπὶ-ἔχωμεν occurs in tmesis.

κεκοτηότι (κοτέω), § 21. 1.

1. 72. ῥυπῶω, epic form of the pres. ῥυπάω, as ὀρώω of ὀράω, § 13. 2.

l. 73. ἀναγκαίη, 'need:' properly a fem. adj. used substantively as ἔγρη, Od. i. 97; ζεφυρίη, γ. 119; ἴση, 9. 42; περάτη 23. 243.

l. 74. τοιοῦτοι, 'in such case as mine are beggars and wanderers.'

ll. 75-80 = Od. 17. 419-424.

l. 81. τῷ νῦν μὴ ποτε, 'therefore now [take heed] lest ere long thou too, woman, lose all thy bravery, wherewith thou now makest so fair a show among the handmaidens.' The next two clauses introduce two possible circumstances which may bring about this downfall. κέκασσαι, perf. καίνυμαι, stem καθ.

l. 84. ἐλπίδος αἴσα, 'fair ground of hope.' See Od. 16. 101.

l. 85. ὦς, sc. 'as it now seems;' 'as you think.'

l. 86. Ἀπόλλωνός γε ἔκητι. It is 'by the grace of Apollo,' the god of youth and vigour, that boys grow up into lusty manhood. In later times the god was specially honoured as κουροτρόφος.

l. 88. τήλικος, 'of an age for that,' sc. carelessly to disregard what goes on in his house.

l. 91. Join πάντως οὐ τί με λήθεις.

l. 92. μέγα, 'monstrous, which thou shalt wipe [the stain of] with thy life,' lit. 'which thou shalt wipe upon thine own head,' or, 'take the guilt of on thine own head.' Possibly the metaphor comes from wiping the bloody sacrificial knife upon the victim's head, as if transferring to it the responsibility of the sacrificer's sins (*piaculum*). Cp. Herod. i. 155, καὶ ἐμῇ κεφαλῇ ἀναμάξας φέρω. Eustathius speaks of the custom of a murderer wiping his sword upon the head of his fallen enemy in token that he had died by a well-deserved death; quoting Soph. El. 446, κατὰ λουτροῖσιν κᾶρα κηλίδας ἐξέμαξεν, et lustrationis causa (Clytaemnestra) capite eius abstersit guttas sanguinis.

l. 103. τοῖσι. See Od. 13. 374.

αὐτῇ, emphatic. Hitherto her information had been at second hand.

l. 107. οὐκ ἂν τίς σε, 'not one of mortal men who range the wide world could find fault with thee: for in sooth thy fame reaches high as the expanse of heaven, as 'twere of some blameless king.' In Od. 3. 348 we have ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμενος ἢ ἐπενιχροῦ. The identity of the rhythm is unmistakable, but in the present passage the return to the first ἢ is omitted, forgotten (as it were) in the long descriptive sentence 110-114.

l. 111. φέρησι. We might expect, with the end of the relative clause, that the mood would change to indicative. Indeed, some wish to read ἀνέχησι, φέρησι, βρίθησι as forms of this mood; and certainly the MSS. give generally τίκτει and παρέχει. But the effect of the relative ὅς τε does really extend to the end of the passage, as though the words had run ὅψ' οὗ δὲ φέρησι, 'who upholds righteousness, and [under whose sway] the dark earth bears corn.' It is uncertain what is the subject to τίκτει, some supplying γαῖα from above, and taking ἔμπεδα μῆλα as the

object. But, more likely, the subject is *μήλα*, 'the flocks bring forth strong [young ones].' Notice the initial syllable of *παρέχη* lengthened by the metrical stress. The praise of 'fish,' as an article of *general* consumption, seems to be post-Homeric. We do not find the heroes eating fish, except when pressed by famine; nor does the expression *ἐξ εὐηγείης*, 'thanks to his righteous sway,' seem to come in naturally in a description of the rich provision afforded by land and sea.

l. 115. *μετάλλα*, 'question me about' (imperat. *μεταλλάω*). In the next line *μηδὲ* after *τὰ μὲν ἄλλα* is equivalent to *μή δὲ* or *ἀλλὰ μή*.

l. 121. *ἥ ἐ σὺ γ' αὐτῇ* stands quite separate from the construction, so that *φῆ δὲ* is parallel with *νεμε σίσεται* (*νεμεσίσσεται*), 'and lest she say,' sc. *τις δμῶν*.

l. 122. *δακρυπλῶειν*, or written in two words *δάκρυ πλῶειν* (Ionic form of *πλέω*), 'that I am [that my eyes are] swimming with tears, as my brain is heavy with wine.' We may suppose that the expression put hypothetically into the mouth of a servant-girl is some common, popular phrase to express the moist eye of the drunkard.

ll. 124-129 = Od. 18. 251-256.

ll. 130-133. These lines are almost identical with Od. 1. 245-248; 16. 122-125. The Harleian Schol. states that they were generally rejected here by the Alexandrine critics; though no good reason is assigned.

l. 135. *δημιουργοί*, see Od. 17. 384. Penelope means that she takes no interest in the announcements of the *κήρυκες*.

ll. 139-156 are identical with Od. 2. 94-110, with the exception of the necessary change to the first person from the third; for in bk. 2 it is Antinous who is describing the device of Penelope.

l. 139. *στησαμένη*. The proper meaning of *στήσασθαι ἱστὸν* is to 'erect the loom' itself. Here it is to 'set up a large web,' or, rather, to set up the *warp*, i. e. the vertical threads, which hung from the *ζυγόν* or top piece of the frame of the loom. The weaver when at work threw the shuttle through the divided threads of the warp, and then had to cross over to the other side to pick up the shuttle and to send it back. This walking to and fro was technically called *ἐποίχεσθαι*, Od. 5. 62. In adapting this passage from bk. 2 there is an awkwardness of construction here, because *λεπτὸν καὶ περίμετρον* must refer back to *φᾶρος*. But in Od. 2. 95 the epithets go directly with *ἱστὸν* in the sense of 'web.'

l. 142. Join *ἐπειγόμενοι τὸν ἐμὸν γάμον*, 'though eager for this marriage of mine.'

l. 144. *εἰς ὅτε κεν*, like *εἰς ὃ κε*, above, = 'against the time when.'

l. 145. *πανηγυγής* is generally referred to *παν-αὐς* and *λέγω*, root *λεχ*, as if meaning 'that lays at full length.' The difficulty is the absence of the characteristic *χ* from the compound, which suggests the division of the word as *παν-ηλεγής*, the latter half being referred to *ἄλγος*, implying 'high strained' or 'long lasting' grief, i. e. 'deeply sorrowful.'

1. 147. κήται, § 23. 6.

1. 149. ἐνθα καὶ, 'so then I would weave;' καὶ meaning that she really did, as she said she would.

ἀλλύεσκον, § 7, ἐπεὶ παραθείμην, 'when I got the torches set at my side.' The optative here after ἐπεὶ has the same force as the iterative termination in ἀλλύεσκον.

1. 153. This line is generally omitted because it is wanting in the corresponding passage in Od. 2. It is similarly bracketed in Od. 10. 470; 24. 143. Possibly it was borrowed from Hesiod, Theog. 59.

1. 154. διὰ δμῶας, here = 'by means of;' 'through information of;' see Od. 13. 121.

1. 155. εἶλον, 'caught me.'

1. 159. ἀσχαλάα, here with a personal genitive. In l. 534 inf. we have κτήσιος ἀσχαλόων. By γινώσκων she means 'now that he knows it:' he is no longer νήπιος, 'for by this time he is a grown-man, able right well to take care of his house—a man to whom Zeus granteth renown.' Cp. Od. 21. 117, οἶός τ' ἦδη πατρός ἀέθλια κάλ' ἀνελίσθαι.

1. 162. καὶ ὥς = 'natheless.'

1. 163. οὐ γὰρ ἀπὸ δρυός. When she says, 'thou art not sprung from some immemorial oak, or from some rock,' she is using the quaint language of a familiar proverb, which implies that if you are a human being it stands to reason you have had a father and mother. As we say, 'you didn't fall from the clouds!' But besides this there is doubtless a distant allusion to ancient legends about the origin of the human race, and their primeval savagery. Cicero (though with a somewhat different meaning) says in Acad. 2. 31, 'non enim est e saxo sculptus aut e robore dolatus sapiens.' παλαιφάτου seems to mean 'about which many legends are rife.' The Scholl. mention a variant παλαιφάγου, alluding to the men of old who fed on the acorns of the oak.

1. 167. δώσεις, 'thou wilt make me the prey of;' 'wilt consign me to.' We should expect the words to have run ἀχέεσσι πλείοσιν ἢ οἷς ἔχομαι, but in English the idiom will hold well enough, 'more sorrows than I am possessed by now; for this is the way, when a man is far from his own fatherland, as long as I have been now.'

1. 172. Κρήτη. Odysseus does not keep quite closely here to the form of the story as told to Eumaeus (Od. 14. 199 foll.); or to Antinous (17. 425 foll). Here he appears as younger brother of Idomeneus.

1. 174. ἐννήκοντα. In Il. 2. 649 Crete has the epithet ἐκατόμφολις. Virg. Aen. 3. 106, 'Centum urbes habitant magnas.'

1. 175. μεμιγμένη. Cp. Il. 4. 437, οὐ γὰρ πάντων ἦεν δμῶς θρόος οὐδ' ἴα γῆρυν, | ἀλλὰ γλῶσσ' ἐμέμικτο. The Achaian immigrants came into Crete (according to Eustathius) after the fall of Troy, under the leadership of Talhybius; but other authorities represent them as far earlier

settlers. The Ἑτεόκρητες are the genuine native (αὐτόχθονες, ἰθαγενεῖς) inhabitants, and the Κύδωνες are perhaps a branch of them or, more likely, Syrophenician immigrants; they are found living on the river Iardanus (ἤχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα, Od. 3. 292). This is the only place where Dorians are spoken of in Homer: whether they came into Crete from Thessaly or not, must remain uncertain. Their epithet τριχάκες is taken by most modern editors as 'plume-tossing' (θρίξ-αἶσσω), pointing to their warlike character. But others take the word to mean 'going to war in three divisions (τρίχα-αἶσσω),' which would imply a general division into three classes not only for war, but for political purposes. Fäsi quotes an illustration of this Dorian tripartition from the hint about the Rhodians in Il. 2. 655, οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, and ib. 668 τριχθὰ δὲ ῥέεθρον καταφυλάδον.

l. 178. τῇσι. This feminine dat. refers back to πόλεις, sup. 174. Κνωσὸς lies on the north coast of Crete, on the river Caeratus. Later legend placed the famous Labyrinth in the neighbourhood of this city. The allusion to Minos is very obscure. It is possible that ἐννέωρος may mean here, and in Od. 10. 19, nothing more than 'in full maturity,' as expressing some round number, fitly descriptive of the prime of animals. But if we retain, more naturally, the signification of 'nine years,' we may either couple it with βασιλεὺς, and understand that Minos was king at nine years old; or we may refer it to δαριστής, and say that 'for nine years he was the associate of Zeus;' during which period he was supposed to have received especial revelations of wisdom in the sacred cavern, which enabled him to distinguish himself as a law-giver. Plato (in his 'Minos') takes ἐννέωρος as meaning 'every ninth year,' δι' ἐνάτου ἔτους, as though these interviews only took place at such long intervals. Cp. Hor. Od. 1. 28, 9, 'Iovis arcanis Minos admissus.'

l. 182. ὁ μὲν, sc. Idomeneus; as also ὁ δὲ in the next line but one.

l. 184. δπλότερος, the nominative, following the case of Αἴθων, and not, as more accurately, that of ἐμοί. Comparing the construction in inf. 246, we might have expected ἐγὼ δὲ Αἴθων ὄνομα ('by name') εἰμί.

l. 188. στήσε, 'he brought [his ships] up;' sc. 'moored them.' Amnisos is an anchorage off the mouth of a river of the same name, near Κνωσός. Eileithyia (a daughter of Hera) was the goddess who was the dispenser of comforts or sorrows, wherewith she could expedite or hinder child-birth. Because of this double office, we find the plural Εἰλείθυιαι in Il. 11. 270.

l. 190. μετὰλλα (μεταλλάω), 'enquired after.' Schol. ἐπεζήτει.

l. 193. οἰχομένῳ, 'it was the tenth or eleventh morning since his departure.' For this personal construction with the dative cp. Il. 2. 295,

ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός | ἐνθάδε μινόντεσσι: Hdt. 1. 84, ἐπειδὴ τεσσαρεσκαίδεκάτῃ ἐγένετο ἡμέρῃ πολιορκουμένων Κροίσῳ. See also inf. 222; Od. 24. 309.

l. 194. τὸν μὲν, sc. Ὀδυσσῆα.

l. 195. πολλῶν . . . ἐόντων, 'since there was store enough in my house:' the genitive absolute in a causal sense, explaining εἶ and ἐνδουκέως.

l. 197. Join δημόθεν ἀγείρας, 'gathering it from the people.' He is supposed to have acted with kingly authority in the absence of his brother. Others join δημόθεν with δῶκα, and render 'from the public stock.'

l. 200. εἴλει, 'kept them weather-bound.' Cp. Il. 2. 293, ὅν περ ἄελλαι | χειμέριαι εἰλέωσιν ὀρνομένην τε θάλασσα.

l. 201. ὥρορε, 'some fell Power stirred it up,' (transitive 2 aor. ἔρρυμι), cf. Od. 23. 222.

l. 203. ἴσκε, lit. 'he made them like:' so that ἐτυμοῖσιν ὁμοῖα follows proleptically. Transl. 'he feigned many a lie to seem like truth.' λέγων is a mere addition = 'in his story.' See on Od. 22. 31.

l. 206. Εὐρος. This S. E. wind, that melts the snow, blows from the same quarter as the modern sirocco. The Ζέφυρος, called ἔφυδρος, Od. 14. 458, and δυσαῖς, Od. 5. 295, is coupled with Boreas, as a cold wind, Il. 9. 5, Βορέης καὶ Ζέφυρος, τῷ τε Θρίκηθεν ἄητον.

l. 207. τηκομένης δ' ἄρα τῆς, sc. χιύνος.

l. 210. θυμῷ μὲν, 'in his heart,' opp. to ὀφθαλμοὶ δ', which gave no sign of pity.

l. 211. Join ἔστασαν (§ 23. 2) ἀτρίμας ἐν βλεφάροισι, 'stood fixed in their lids' (orbits). ὥς εἰ κέρα ἢ σίδηρος will then exactly parallel ὥς εἰ πτέρον ἢ νόημα, Od. 7. 36. With the plural κέρα cp. κεράζεσσι, inf. 563.

l. 213. τάρφθη (τέρπω) = ἐκορέσθη. Cp. Od. 11. 212, ὄφρα . . . τεταρπώμεσθα γόοιο.

l. 215. ξείνέ γ'. The effect of γε upon ξείνέ may be to make it imply, 'friend indeed, as thou representest thyself, but not yet fully put to the test.' If this seems too artificial, we may insert a comma before and after ξείνέ, and throw γε back, with its ordinary emphasis, on σεν.

l. 218. ἄσσα, § 15. 4.

l. 219. ἐταίρους is governed by εἰπέ, while αὐτός is attracted into the same case as οἶος.

l. 221. ἀργαλέον. The order of the words is ἀργαλέον [τινα] ἀμφὶς ἔοντα τόσσον χρόνον εἰπόμεν, 'hard it is for one being so long a time away to tell.' Cp. Od. 24. 218; and for ἀμφὶς in the simple sense of 'at a distance,' cp. Il. 15. 708, οὐδ' ἄρα τοί γε | τόξων ἀϊκὰς ἀμφὶς μένον.

l. 222. οἱ . . . ἔτος ἐστίν, see sup. 193.

l. 224. *ὥς μοι ἰνδάλλεται ἦτορ*. The simplest way to take these words is 'as my heart pictures him for me.' But elsewhere in Homer *ἰνδάλλομαι* (*ιδ, φιδ, ιδεῖν*) means 'I appear,' 'am visible,' or, perhaps, 'am like.' There is therefore no authority for this transitive sense of 'picture;' and it may be better to take *ἦτορ* as 'accus. of respect,' rendering 'as he appears to me in my heart.'

l. 226. *διπλῆν*. See on Od. 13. 224.

l. 227. *αὐλοῖσιν*. 'The brooch of gold was fashioned with two sockets.' These *αὐλοῖ*, like the *κληῖδες* of Od. 18. 294, seem to be 'pipes' or 'grooves' into which the pins of the brooch fall, after buckling; so that the tips of the pins are sheathed to keep them from 'catching.' 'In the forefront was a piece of cunning workmanship.' This seems to mean that the buckle proper was covered over with a plate of metal, on which was wrought in relief the scene of the dog and the fawn. *Δαίδαλα* is used to describe metal-work in Il. 18. 400, *χάλκεον δαίδαλα πολλά*, and Il. 19. 13, 19. But in Il. 14. 178 we find *δαίδαλα* used for the broidery on a robe, which has led many commentators to consider that the dog and the fawn are not worked in metal on the *περόνη*, but on the front of the *χλαῖνα* in needle-work of golden thread or wire. But against this cp. inf. 256, *περόνην φασεινὴν . . ἄγαλμα*.

l. 229. *λάων*. It seems necessary to go back to the interpretation of Aristarchus, who rendered this as *ἀπολαύων*, *ἐσθίων*, and to refer *λάων* to root *λαφ*, = 'seizing,' 'gripping.' The ordinary rendering is 'gazing upon' (comp. *λάω* and *λεύσσω*), but this falls in very poorly with *λάε νεβρόν ἀπάγχων* (230).

τὸ δὲ introduces *ὥς* in next line; 'wondered at this, namely, how they being wrought in gold—one of them,' etc. For this plural participle subdivided into *ὁ μὲν* and *ὁ δὲ* see on Od. 18. 95.

l. 232. *τὸν δὲ χιτῶν*. The smock or shirt worn under the *χλαῖνα* was of the softest and smoothest linen.

l. 233. *οἷόν τε κρομόιο*. It seems the best way to take *λοπὸν κατά* as equivalent to 'after the fashion of the peel,' following such phrases as *κατὰ κόσμον*, *κατὰ θυμὸν*, and to translate the verse 'even as the case is with the skin of a dried onion;' the point of comparison being the delicate softness; or, giving a more local force to *κατὰ*, 'as the appearance is *υπο* the skin.'

l. 238. *ἑταίρων*, sc. friends in Ithaca, as distinct from *ξείνων*.

l. 241. *δίπλακα* = *διπλῆν χλαῖναν*, see on sup. 226.

l. 243. *αἰδοίως*, 'with due honour.'

l. 245. *καὶ τὸν*, 'him too will I describe to you what he was like.' *καὶ τὸν*, sc. even as I have already described his master.

l. 246. *οὔλοκάρηνος*, (*οὔλος*, 'thick,' 'woolly'), 'with hair curling on his head.'

l. 248. ὅτι οἱ φρεσὶν, 'because he was like-minded with him in heart.' Join ἄρτιά οἱ, sc. 'feelings that matched his own.' Cp. Od. 13. 296. Others take ἄρτια ἤδη of 'having an understanding heart;' in which case οἱ must be taken as an ethical dative with ἤδη.

l. 249. Join ὑφ' ὧρσε, 'sent into her heart a yearning for lamentation.' So ὑπάρρε, Od. 24. 62, of an inspiration 'sent into' the soul.

l. 250. ἔμπεδα, predicative with πέφραδε, 'to prove his truthfulness.'

l. 254. αἰδοῖος, 'held in honour.'

l. 255. ἐκ θαλάμου goes closely with πόρον, 'I gave them him from my store-chamber, after I had folded them;' sc. for packing up, to be ready for his departure.

l. 259. κακῇ αἴσῃ. The emphasis lies on these words, 'therefore by an evil doom it was that Odysseus went,' etc. Cp. Il. 1. 418, τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι, 5. 209, τῷ βα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα | ἤματι τῷ ἐλόμην.

l. 260. Κακοῖλιον, formed like Ἄϊρος, Od. 18. 73; Δύσπαρις Il. 3. 39; and the later form Αἰνέπαρις. With οὐκ ὀνομαστήν cp. δυσάννυμος, inf. 571, and Ovid, Heroid. 13. 53, 'Ilion et Tenedos, Simoisque et Xanthus et Ide | nomina sunt ipso paene timenda sono.'

l. 263. ἐναίρεο, imperat. uncontracted of ἐναίρομαι (ἐναίρω), 'no longer mar.' The verb (which Buttmann refers to ἐνέροι, the dead,) is in regular use with the meaning 'to slay in war.' In θυμὸν τήκε we have the transitive-equivalent to φίλον κατατήκομαι ἦτορ, sup. 136. 'Yet,' he says, 'I blame thee not for it.' The expression is given fuller in Od. 4. 195, νεμεσῶμαι γέ μὲν οὐδὲν | κλαίειν ὅς κε θάνῃσι βροτῶν, so here we may supply πόσιν γοῶν σε.

l. 265. καὶ γὰρ τίς τ' ἄλλοῖον, 'for [many] a woman bewails when she has lost her lord her lawful mate, to whom she hath borne children in wedlock, though other than Odysseus.' ἄλλοῖον ἤ means 'less noble than.' So that Penelope has still better right to deplore her own loss. κουρίδιος, or πόσις, see on Od. 14. 245, and cp. Od. 24. 196.

l. 270. Ὀδυσῆος. The parallel passage in Od. 17. 525 makes it necessary to take Ὀδυσῆος as directly governed by ἀκοῦσαι, so that the words περὶ νόστου have merely a limiting or defining force = 'in respect of his return.'

l. 273. αἰτίζων, in inf. 284 the word ἀγυρτάζειν is used in the same sense, and in 293 ξυναγείρεσθαι. With ἀνὰ δῆμον cp. Od. 14. 285, ἀν' Αἰγυπτίους ἄνδρας.

l. 275. Θρινακίη (see Od. 11. 107; 12. 125), though identified by the ancients with Sicily, which was called Trinacria from its *three promontories*, is a legendary island in fable-land. The name may have some allusion to the trident (θρίναξ) of Poseidon, who may be supposed to have upheaved the island from the ocean-bed.

ὀδύσαντο. This play upon the name Ὀδυσσεὺς occurs in Od. 1. 62,

and the supposed etymological connection is given more fully inf. 407, and alluded to (perhaps) in Od. 23. 306 foll. The initial O may be merely prosthetic, and the Latin form Ulixes suggests that the root of the word is *duκ* as in Lat. *dux, duco*.

1. 276. *ἔκταν*, § 20. 4.

1. 278. *ἐπὶ τρόπιος νεός*. The action is described in Od. 12. 424, *ἄμφω συνέργον ὁμοῦ τρόπιν ἦδ' ἐκείνους δ' ἐπὶ τοῖς φερόμεν ὀλοοῖς ἀνέμοισιν*. See also Od. 5. 130, *τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα*, 'bestriding the keel.' For *νεός* cp. § 11. 6.

1. 280. *περὶ κῆρι*. See on Od. 15. 245.

1. 283. *ῆην*, § 23. 4, (*d*). The same form occurs Od. 23. 316; 24. 343.

1. 285. Join *περὶ-οἶδ'*, 'knoweth beyond all mortal men.' Cp. Od. 3. 244, *περίοιδε δίκας ἦδ' ἐφρόνιν ἑλλων* = *prae ceteris*, and Od. 1. 66, *ὅς περὶ μὲν νόον ἐστὶ βροτῶν*.

11. 288-292 = Od. 14. 331-335, 1. 293 = 14. 323, 11. 294-299 = 14. 325-330.

1. 301. *ἄγχιν μάλ'*, 'quite close at hand,' with a purely local force, as the following negative parallel *οὐδ' ἔτι τέλλε* shows.

1. 302. *ἔμπης*, 'notwithstanding,' i. e. though an oath is unnecessary to confirm the truthfulness of my words.

11. 303-307 are almost identical with Od. 14. 158-162.

1. 307. *τοῦ δ' ἱσταμένοιο*. This 'in-coming' of the month would fall on the very next day, when, as we find from Od. 20. 156, 276, the people of Ithaca were keeping their new-moon festival.

11. 309-311 = Od. 15. 536-538; 17. 163-165.

1. 313. *δίδεται*, used impersonally only here, 'the thought rises in my heart, even as it shall come to pass.' Cp. Od. 21. 212.

1. 314. *ἐπεὶ οὐ*. The two syllables coalesce by synizesis.

1. 315. *εἴ ποτ' ἔην γε*, cp. Od. 15. 268.

1. 316. *ἀποπεμπέμεν* and *δέχεσθαι* both follow upon *οἶος*, 'so good as he was at speeding and welcoming his guests,' cp. Od. 14. 491.

1. 317. *εὐνήν*, 'for his bed;' in the most general sense, subdivided into *δέμνια*, 'bedstead,' and *χλαίνας καὶ ῥήγεια*, 'bed-clothes.'

1. 319. *Ἦῶ ἵκηται*, i. e. sleep till morning.

1. 320. *λοίσσαι τε χρῖσαι τε*. Infinitives with the force of imperatives.

1. 322. *ἄλγιον*, sc. *ἔσεται*, 'it shall be all the worse for the man o their band (*ἐκείνων*) who,' etc. This follows the English idiom: in th Greek, *ἐκείνων* depends on *ὅς*.

1. 323. *θυμοφθόρος* probably means 'with injury to life and limb alluding to the assault of Antinous, Od. 17. 462 foll.; and Eurymachus 18. 394 foll. So *θυμοφθόρος* as an epithet of poison Od. 2. 329. I does not seem possible to follow the interpretation of the Schol. *ἐφ*

θαρμένος τὴν ψυχὴν, φρενοπλήξ. It is not quite clear what it is that Penelope threatens that no rebellious suitor shall accomplish, in spite of his furious wrath. It can hardly mean that he will lose his chance of winning her hand; but rather that he shall not have his malicious way with the stranger, who is under the protection of Penelope.

l. 325. ἐμεῦ δαήσεται, 'shalt thou learn about me whether,' etc. This construction of δαῆναι with the personal genitive is only found here.

l. 327. ἀυσταλέος, properly 'dry;' then 'unrefreshed,' *'squalidus'*; not without allusion to washing and anointing.

l. 328. μινυνθάδιοι τελέθουσιν. The argument that Penelope draws from the fact that the days of man are but as 'a span long,' is that this shortness of life must be compensated for by leaving fair fame behind us. 'Breve et irreparabile tempus | omnibus est vitae,' Virg. Aen. 10. 467.

l. 329. δὲ μὲν, 'he that himself is hard, and hard of heart, on him all mortals imprecate sorrow for the time to come as long as he lives, while all mock at him when he is dead; but whoso is blameless himself, with blameless soul, his fame guests spread far and wide.' The distinction between ἀπηνής (ἀμύμων) εἶναι, and ἀπηνέα (ἀμύμονα) εἶδέναι, is that the former points to individual *acts*, the frequent performance of which produces a definite *character*. Join διὰ-φορέουσι and cp. Od. 3. 203, καὶ οἱ Ἀχαιοὶ | ὅσσουσιν κλέος εὐρύ. In l. 334 ἐσθλὸν must be taken as masc. in agreement with μιν, 'call him noble.' Others take ἐσθλὸν as equivalent to εὖ, but this has no parallel in Homeric Greek.

l. 334. In εἶπον we have the ordinary aorist of custom.

l. 338. ἤχθεθ', i. q. ἤχθετο (ἐχθομαι), 'are grown hateful to me, since first I left,' etc. In the construction, ἤχθεθ' goes solely with ῥήγεα, as in Od. 14. 291, ὅθι τοῦ γε δόμοι καὶ κτήματ' ἔκειτο.

l. 340. κείω, 'I will lay me down.' See Od. 14. 532.

l. 343. With the pleonasm ποδάνιπτρα ποδῶν cp. βοῶν ἐπιβουκόλος, Od. 3. 422, σὺν συνβόσια, 14. 101, αἰπόλος αἰγῶν, 17. 247.

l. 347. τέτληκε. Such an one alone would be able to sympathise with his miseries. The younger women would only laugh to see the wreck of his manhood. The ll. 346-348 were rejected by the Alexandrine critics, first on the ground that Odysseus would not have chosen one who had the power of recognising him by the scar. But it was quite necessary for Odysseus to have some one among the women whom he could trust; so that it was well worth his while to risk the possible dangers that might come from the recognition.

l. 351. φιλίω is nom. sing. comparat. of φίλος, not gen. plur. of φίλιος. This form is only found here, and in the corresponding verse, Od. 24. 268.

l. 356. ἥ σε πόδας νύψει, 'she shall wash thy feet, weakling though

she be.' In the use of the two accusatives, *σε πόδας*, we have a real case of what grammarians called *ἐπεξηγήσις* (appended explanation), because *πόδας* adds an explanatory limitation to *σε*, describing the part washed.

l. 358. *δμήλικα*, 'compeer.'

l. 359. *ἤδη*, 'by this time.' Time enough has elapsed, and sorrow enough been endured to have wrought such a change. In *Od.* 4. 149 Menelaus notices the likeness of Telemachus to Odysseus in a similar way, *κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες*.

l. 361. *κατέσχετο*, 'covered.'

l. 363. Join *ὦ μοι ἐγὼ ἀμήχανος*, 'ah me! helpless that I am,' comparing *ὦ μοι ἐγὼ δειλός*, *Od.* 5. 299. The genitive *σέο* is best taken as depending on *ἀμήχανος* = 'in the matter of thy fate.' '*Hei mihi quam ego sum consilii inops de te.*' Eurycleia apostrophises Odysseus as though he were far away.

ἦ σε περὶ Ζεὺς ἀνθρώπων = '*certe te prae ceteris hominibus odit Jupiter, cum tam sis pius erga deos.*'

l. 364. *θεουδέα*, lit. 'god-fearing,' see *Od.* 13. 202.

l. 367. *εἶος* (§ 3. 6) *ἵκοιο*, 'in order that thou mightest come.' Cp. *Od.* 4. 799, *πέμπε δέ μιν* (the dream) *εἰὼς Πηνελόπειαν* .. *παύσειε κλαυθμοῖο* : 5. 385, *πρὸ δὲ κύματ' ἔαξεν* | *ἔως ὃ γε Φαίηκεσσι φιληρέτμοισι μιγείη* | *διογενὴς Ὀδυσσεύς*.

l. 369. *οἶω*. That such a portion of suffering had fallen to Odysseus alone of all the Greek chieftains forms the opening complaint in the *Odyssey*, 1. 11 foll. *ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὴν ὀλεθρον, | οἴκοι ἔσαν, πόλεμόν τε πεφενγότες ἤδ' ἑθάλασσαν, | τὸν δ' οἶον, νόστον κεχρημένον ἤδ' ἑγνακὺς, | νύμφη πότνι' ἔρυκε Καλυψώ*.

l. 370. *οὕτω που*. Here Eurycleia breaks off from apostrophising her absent lord, and turns to the poor stranger, whose pitiful case she compares (in her ignorance) with that of Odysseus. 'Yea, haply thus at him too (sc. Odysseus) scoffed the maidens of strangers in far-distant lands, when he came to the home of any such; even as these hussies here are all scoffing at thee.'

l. 373. *οὐκ ἑάσς νίξειν*, 'thou sufferest [them] not to wash [thy feet].'
ἄνωγε here is the imperf. without augment from the pres. *ἀνώγω*, as in *Od.* 15. 97, 103; 20. 139; 23. 267, 368; 24. 167. *οὐκ ἄέκουσαν* is what the grammarians call *litotes*, as being 'under-stated.' She means 'with right good will.'

l. 377. *ὀρώρεται*, 3rd sing. of perf. pass. (*ὀρνωμι*), corresponding to the form *ὀρωρα* in the active voice.

l. 380. *εἰκότα ᾤδε*. Although Athena had transformed him so thoroughly, as to make him *ἄγνωστον πάντεσσι βροτοῖσι* (*Od.* 13. 391), yet Eurycleia detects the resemblance through the disguise. Athena had changed (13. 430 foll.) his *χρῶς, τρίχες, δέρμα, ὕσσε*, but in his

general build (δέμας) and voice (φωνή) the likeness remained; while the addition of πόδες as a detail is appropriate, as so much is soon to turn upon the discovery of the scar.

l. 384. ἐπιφρονέουσα, 'closely observing.'

l. 386. ἐξ-απ ἐνίξεν = *abluere solebat*. The reading τοῦ, which has better authority than the easier instrumental dative τῷ, may be illustrated by Od. 10. 361, λὺ' ἐκ τρίποδος μεγάλιοι, and is closely dependent on the ἐκ in composition.

l. 388. ἐπήφυσεν, 1 aor. ἐπ-αφύσσω.

l. 389. ἐσχαρόφιν, § 12. 1. Another reading is ἄπ' ἐσχαρόφιν, as suiting better with ποτὶ σκότον, but the change is needless, as we find him 'turning away sharply towards the darkness,' *because* he was sitting at the hearth.

l. 390. οἴσατο, of an 'anxious thought' rising in the mind, and so followed by μή.

l. 391. ἀμφαδᾶ (another form of ἀμφιδδν, Od. 14. 330; 19. 299), must be taken adverbially with γένοιτο, and not adjectivally with ἔργα, as there is no adjective ἀμφιδός. By ἔργα is meant what we call 'the facts of the case,' 'the whole affair.' ἀμφράσσαιτο, §§ 7; 19. 1.

l. 393. ἤλασεν is used with a double accusative, (1) with οὐλὴν, of the 'internal object,' and (2) with μιν as object accus. Cp. Il. 5. 361, ἔλκος ὃ με βροτὸς οὐτάσεν ἀνὴρ: 795, ἔλκος τό μιν βάλε Πάνδαρος ἰφ: 16. 511, ἔλκος δ' ὃ μιν Τεῦκρος βάλεν ἰφ. Cp. Od. 21. 219; 24. 332; 'wherewith a boar once slashed him with gleaming tusk.'

l. 394. μετ' Αὐτόλυκον, 'to visit Autolycus.' It is a mistake to attempt to 'whitewash' the character of Autolycus, and to put refined interpretations upon κλεπτοσύνη and ἔρκω, as incompatible with ἐσθλόν. Autolycus represents a stage of society of low morality, when men were not ashamed to be pirates (Od. 3. 73; Thuc. 1. 5), and when it was not discreditable to overreach one's neighbours by any means. In Il. 10. 267, Autolycus appears as a practised thief; and Ovid (Met. 11. 312), does full justice to him, making him not only the favourite, but the son of the god: 'Alipedis de stirpe dei versuta propago | nascitur Autolycus, furtum ingeniosus ad omne; | qui facere assuerat, patriae non degener artis, | candida de nigris, et de candentibus atra.' Fäsi quotes from Ctesias, how Tissaphernes Κλέαρχον καὶ τοὺς ἄλλους στρατηγούς ἀπάτη καὶ ὅρκους ἐχειρώσατο, the 'oaths' being used to confirm the 'treachery.' The real difficulty lies in the allusion to Hermes, who does not elsewhere in Homer appear as a patron of thieves.

l. 398. ὀπήδει, 'attended him,' as patron and assistant.

l. 401. Εὐρύκλεια, in her capacity as τροφός and confidential servant of Anticleia.

l. 404. πολυάρητος, prop. 'earnestly prayed for,' as in Od. 6. 280. Cp. the name of the queen of the Phaeacians, Od. 7. 54, 'Ἀρήτη δ' ἕνομ'

ἔστιν ἐπώνυμον, which the Schol. interprets καθὸ ἀρητῶς καὶ εὐκταίως ἐγεννήθη.

l. 406. γαμβρὸς, sc. Laertes. Autolycus takes the child from Eurycleia, but addresses himself to its parents. Eurycleia seems to have expected some 'significant' (ἐπώνυμον) name, like Ἀρητος, but Autolycus, because he has been 'a man of wrath' (ὀδυσσάμενος) in a double sense, as incurring and dealing out wrath, chooses the name Ὀδυσσεύς. See on sup. 275.

l. 407. τὸδ' ἱκάνω, 'am come thus (as you see).' A true cognate accus., equivalent to τήνδ' ἄφικεν ἀφικόμεν.

l. 410. μητρῷον, sc. 'where his mother was reared.'

l. 412. τῶν, partitive genitive.

l. 416. περιφύσα, 'having thrown her arms about his neck.'

l. 420. πενταέτηρον. See on Od. 14. 419.

l. 421. ἀμφὶ θ' ἔπον. The word ἀμφιέπειν (Il. 11. 776) covers all the process between the 'flaying' and getting the animal ready for the table: 'set to work upon it.' The other details will be found in notes on Od. 14. 422 foll.

l. 427. ὕπνου δῶρον. See Od. 16. 481.

l. 431. καταειμένον ὕλη. See Od. 13. 351.

l. 433. νέον προσέβαλλεν, 'was just touching,' sc. ἀκτίσαν as inf. 441. The 'deep stream of smooth-flowing ocean' is not an equivalent for the sea generally, but describes the outlying river Oceanus, which was supposed to bound the world. See Od. 11. 13 foll. The word ἀκαλαρρεΐτης pre-supposes a form ἀκαλός, evidently connected with ἡκα, ἀκήν.

l. 443. φύλλων ἐνέην χύσις, 'there was a litter of leaves therein in full plenty.' Cp. Od. 5. 476 foll. where a more detailed description of a similar thicket is given. With ἥλιθα (ἄλις) cp. Il. 11. 677, ληίδα. ἥλιθα πολλήν.

l. 444. τὸν δ', sc. μέγαν σὺν (439).

l. 445. ὡς ἐπάγοντες ἔπησαν, 'as [the men] pushed forward, cheering on [the dogs].' See the word ἐπακτῆρες, sup. 435.

l. 446. φρίξας εὖ, 'setting up fiercely the bristles of his neck.' Cp. φρίσσει... νῶτον ὑπέρθεν, Il. 13. 473; ὀρθὰς δ' ἐν λοφίῃ φρίσσει τρίχας, Hesiod, Scut. Herc. 391.

l. 448. ἀνασχόμενος δόρυ, 'raising his spear aloft.'

l. 449. φθάμενος, 'forestalling him.' Cp. Il. 5. 119, ὅς μ' ἔβαλε φθάμενος, and see on Od. 15. 171. The participle often stands in Homer as an adverbial adjunct to the finite verb, as θέων, Il. 6. 54; ἔθων, Il. 9. 540; λαθὼν, Il. 13. 390.

l. 450. γουνός, § 11. 7. (b). διήφυσσε (δι-αφύσσειν), lit. 'drew away,' i e. 'tore away much flesh.' The word διαφύσσειν refers properly to fluids being 'drawn off,' as in Od. 16. 110, so that its use here is closely parallel to that of the Lat. *haurire*, as in Liv. 7. 10, 'uno alteroque

subinde ictu ventrem atque inguina hausit; Virg. Aen. 10. 314, 'gladio latus haurit apertum.' Cp. Il. 13. 507, διὰ δ' ἔντερα χαλκὸς | ἤφυσε.

l. 451. λικριφίς, 'with sidelong spring;' characteristic of the attack of the wild-boar. Cp. Il. 12. 147, (ἀγρότεροι σύες) δοχμῷ τ' αἰσسونτε.

l. 454. μακών. See on Od. 18. 98.

l. 455. τὸν μὲν .. ἀμφεπένοντο, 'they busied themselves about the beast;' i. e. made arrangements for carrying its carcass home. It is a mistake to refer τὸν μὲν to Odysseus, as the antithesis, introduced by ὤτειλὴν δὲ shows.

l. 457. ἐπαοιδῇ. The superstition of the efficacy of a charm or spell to staunch blood is common in all countries and ages. Cp. Virg. Aen. 7. 757, 'neque eum iuvare in vulnera cantus.' They seem to have been wise enough to put the ban'age on first.

l. 461. φίλῃν. For this reading many substitute φίλως, with several MSS., and some have conjectured φίλοις, qy. 'back to his friends?' φίλῃν occupies, no doubt, an unusual position, into which it is forced so as to accumulate the ideas of joy and satisfaction. Odysseus is pleased to go home, pleased with his presents; the sons of Autolycus are pleased at the success of their cure; and the parents are pleased at their sons' return.

l. 464. οὐλὴν ὅττι πάθοι, 'how it was that he got the wound.'

l. 467. τήν, sc. οὐλὴν. For καταπηρέσσει cp. Od. 13. 164.

l. 468. ἐπιμασσαμένη, 'when she had handled it;' denoting a more careful touch than that suggested by λάβουσα.

φέρεισθαι, 'she dropped the foot that it fell;' lit. 'that it was carried along,' as in Od. 12. 442, ἦκα δ' ἐγὼ .. πόδας καὶ χεῖρε φέρεσθαι. Cp. Od. 22. 84.

l. 470. ᾧψ δ' ἐτίρωσ' ἐκλίθη, 'it [the basin] was tilted over on one side,' so ἐτίρωσε κάρη βάλλειν, Il. 8. 506; ἡμύνειν, 6. 308; κλίνεισθαι, 13. 543.

l. 471. τήν [sc. Εὐρύκλειαν] ἔλεν φρένα. So Il. 16. 805, τὸν δ' ἄτη φρένας εἶλε.

l. 472. πλήσθεν = ἐπλήσθησαν, § 22. 1.

θαλερὴ φωνή, 'the flow of her voice was stayed.' The common combination is θαλερὴν δάκρυ, Od. 4. 556, with the notion of something 'fresh' and 'vigorous.'

l. 473. ἀψαμένη γενείου. Cp. Il. 1. 501; 8. 371; 10. 454. See Pliny, Nat. Hist. 11. 45, 'Antiquis Graecis in supplicando mentum attingere mos erat.'

l. 475. πάντα. See on Od. 16. 21.

l. 477. πεφραδέειν, § 16. 2, 'to intimate;' see Od. 14. 3. Even in her sudden transport Eurycleia had not forgotten *all* caution; she does not cry out the name of Odysseus to Penelope.

l. 478. νοῆσαι, 'to notice' the gestures of Eurycleia. Her ears and

eyes 'were holden:' she did not even seem to hear the *καταχή* of the *χαλκός*, sup. 469.

l. 480. *χείρ' ἐπιμασσάμενος*, i.e. *χείρ* with accent thrown back in consequence of elision, as *εἴφ'* for *εἰπέ*, Od. 9. 279, 'feeling for it with his hand,' as he sat in the dark. This use of *ἐπιμαίεσθαι* is found in Od. 9. 302, of Odysseus feeling for a mortal spot in which to wound Cyclops.

l. 481. *ἔθεν* (§ 15. 1, c) *ἄσσον*, 'closer to himself.'

l. 483. *τῷ σῶ ἐπὶ μαστῶ*, 'on this breast of thine.'

l. 485. *ἐφράσθης = ἐπέγνως*, *agnovisti*.

l. 489. *οὐδέ τροφοῦ*, 'I will not spare even thee, nurse though thou art.' He omits, as taken for granted, the important clause—'if thou dost *not* keep silence.'

l. 494. *ἔξω*, intransitive, 'I will bide.' *ὥς ὅτε τις στερεῇ λίθος*. This condensed form of comparison, equivalent to 'I will hold me fast, as a stubborn rock *when* [it holds fast].' In English the *ὅτε* is hardly translatable. Cp. Od. 5. 281, *εἶσατο δ' ὥς ὅτε βινὸν ἐν ἡρωιδείῃ πόντῳ*: 11. 368, *μῦθον δ' ὥς ὅτ' αἰοῖδος ἐπισταμένως κατέλεξας*: 11. 2. 394, *Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα | ἀκτῇ ἐφ' ὑψηλῇ*.

l. 498. *νηλείτιδες*. See on Od. 16. 317.

l. 500. *οὐδέ τί σε χρὴ*, 'there is no need for thee to do it.'

l. 502. *μῦθον* is 'her story;' the information she is prepared to give. She is to 'commit the task to the gods;' so Horat. Od. 1. 9, 9, 'per-mitte divis cetera.'

l. 504. *ἔκχυτο* (§ 20. 4) *πάντα*, with plpf. force, 'had been quite emptied.'

l. 505. *λίπ' ἐλαίῳ*, 'with oil olive.' This rendering takes *λίπ'*, as the elided form of a dative, *λίπῃ*, or *λίπαι*, from an old nom. *τὸ λίπα*, and *ἐλαίῳ* will be from an adjective *ἐλαιος*, in agreement with *λίπ[ῃ]*.

l. 507. *θερσόμενος* (*θέρω*, § 19. 2), 'to warm himself.'

ll. 508, 509 = sup. 103, 104, with the change of *τυτθὸν* = 'a very little thing,' for *πρῶτον*. In the next line *γάρ* gives the explanation of *τυτθὸν*, 'a very little thing, *for* there is not time for more, at this late hour.'

l. 511. *ὃν τινα*. The antecedent to this relative is not expressed. It would naturally be *τῷ*, depending on *ἔσσεται*.

l. 512. *πένθος ἀμέτρητον* forms a sort of contrast to *κηδόμενόν περ*. Sleep may come even to one who is sorrowing, such as thou art; but not to me, for there is no bound to my sorrows and lamentations.

l. 513. *ἥματα μὲν γάρ*. The participles *ὀδυρομένη* and *γοώσα* describe her fixed condition, and thus are not parallel with *δρόωσα*, which goes closely with *τέρπομαι*, 'for all through the daytime, in the midst of my sorrowing and lamentation, I take my pleasure in looking to my own work and that of the maidens in my room' (Od. 21. 350),

a sort of pleasure or satisfaction which passes away when night comes. For the parallelism between ἐμὰ (= ἐμοῦ) and ἀμφιπόλων cp. Od. 11. 103, αἶ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἱταίρων.

1. 516. πικινὰ δέ, 'and crowding close round my o'er-loaded heart, sharp cares disquiet me as I sorrow.' It is impossible to settle the meaning of ἀδινὸν κῆρ. The above rendering is suggested by μῆλα ἀδινὰ, 'close-thronging sheep.' More commonly it is taken with a purely physical meaning, 'the heart in its close environment' in the body; or of the 'strong' 'firm-set' heart. In the construction, ἔδυρομένην follows closely on ἐρέθουσι, while the dative μοι belongs to πικινὰ or κῆρ.

1. 518. Πανδαρέου κόρη. Pandareos of Crete had three daughters, the eldest of whom, Aëdon, married Zethus, king of Thebes, to whom she bore one son, Itylus. In envy at the happy motherhood of her sister-in-law, Niobe, who was blest with many children, Aëdon thought to kill the eldest son, but, deceived by the darkness of the night, she unwittingly (δὲ ἄφραδίας) murdered her own boy Itylus. Zeus in pity metamorphosed her into a nightingale, that she might spend her days in mourning for her loss. Such is the Homeric form of the legend. The point of resemblance on which Penelope lays stress is the manifold change of note (θαμὰ τρωπῶσα χέει πολυχηέα φωνήν) which she compares with her own manifold perplexities as to what she shall do.

χλωρῆς, expressing the 'russet-brown' of the plumage of the nightingale, corresponding to the later epithet ξουθός. The Schol. also interprets it as ἐν χλωροῖς ὄρνεον διατρίβουσα, ἥ ἅμα τοῖς χλωροῖς φαινόμενη· ἕαρος γὰρ φαίνεται.

1. 525. ἔμπεδα, predicatively, 'keep all safe,' i. e. 'unchanged.'

1. 531. οὐκ εἶα. The true nominative to εἶα must be sought in the whole of the preceding line. It was the tender years and inexperience of her boy that kept her from marrying at first, and now that he has come to years of discretion, 'he actually (καὶ δὴ, apodosis) prays me to go back (πάλιν) to my father's house again, and leave his palace, because my presence causes his substance to be wasted.'

1. 535. ὑπόκριναι καὶ ἀκουσον, a true ὕστερον πρότερον, equivalent to ὑπόκριναι ἀκούσας, but, as usual, the more important and emphatic word comes first. 'interpret and hear.'

1. 537. ἐξ ὕδατος. The grain had been thrown into the water in the trough (inf. 553), from which the geese were feeding.

1. 539. Join κατ' - ἤξε (ἄγνυμι), = κατέαξε. ἄθροοι κέχυντο, 'they lay about, thick heaped.'

1. 542. Ἀχαιαὶ cannot be taken here of Penelope's waiting-women. The epithet is always applied to those of gentle birth (Od. 2. 119).

1. 544. ἐπὶ προύχοντι μελάθρῳ, 'on the jutting end of a rafter.'

1. 545. κατερήγνυε, 'restrained me,' sc. from weeping.

l. 549. ἦα, § 23. 4 (d). πέρως, i.e. in the earlier part of the scene.

l. 552. χῆρας is the accus. after νόησα.

l. 556. ἄλλα ἀποκλίναντα, lit. 'wresting its meaning in any other direction,' i.e. taking any different view about the meaning of the dream. So in Od. 4. 384, ἄλλα παρὲς εἵποιμι παρακλιδόν. The next words have an intentionally double meaning. The plain sense of them—which the hearers of the poet fully appreciate—is 'it was Odysseus himself that was making known to thee how he will accomplish his work.' But to Penelope the words sound only like a corroboration of her dream, and of her belief that the eagle represented her absent husband.

l. 560. πάντα, 'all their promises,' i.e. the seeming revelations of our dreams.

l. 562. ἀμενηνῶν, the regular epithet for the disembodied dead, 'unreal,' 'unsubstantial.'

l. 563. κεράεσσι. There is an intentional play upon the similarity of sound in κεράεσσι and κραίνουσι (inf. 567); and in ἐλέφαντι or ἐλεφαίρονται.

l. 565. οἳ ῥ' ἐλεφαίρονται, apodosis, 'it is they that deceive.' Cp. the imitation of the passage in Virg. Aen. 6. 893 foll. 'Sunt geminae Somni portae, quarum altera fertur | cornea, qua veris facilis datur exitus umbris: | altera candenti perfecta nitens elephanto, | sed falsa ad caelum mittunt insomnia manes.'

l. 567. ἔτνμα κραίνουσι, 'bring things to pass in reality.'

l. 568. ἐντεῦθεν, sc. διὰ ξεστῶν κεράων.

αἰνός is a regular epithet of a dream, and does not here mean that the dream was exceptionally horrible; but rather that there is a 'weird,' 'uncanny' element about all dreams.

l. 571. ἦδε δὴ ἥως, 'here comes the dawning of that fatal day.'

l. 572. ἀέθλον, 'an ordeal,' to which τοὺς πελέκεας stands in apposition. It is very difficult to understand the precise nature of this ordeal. It seems necessary to reject at once the common interpretation, which represents Odysseus as shooting through a line of *axe-heads*, so as for the arrow to pass through every one of the *holes*, into which the handle fits on ordinary occasions. (See Frontispiece, fig. 2.) We gather, that the axes were set upright in the ground, in a long trench dug for their reception (Od. 21. 120); that in this position they resembled a row of δρῦχοι, which seem to be the trestles or blocks with a central notch, on which the keel of a ship was laid, when her building first began; that they were at a sufficient height from the ground for a man to shoot through them standing (575), or from his seat (21. 420), which would be an impossibility with *axe heads*, the maximum height of which could not be eighteen inches from the ground. We are therefore either obliged to imagine an axe with a hole through the blade—perhaps to

facilitate its being hung up—through a series of which holes an arrow might be sent, such a form of axe being a pure invention; or else, following the description of the axe in Od. 5. 235, we must picture to ourselves a *πέλεκυν, ἀμφοτέρωθεν ἀκαχμένον, αὐτὰρ ἐν αὐτῷ | στείλειδν περικαλλὲς ἐλάινον, εὖ ἐναρηρός*. Two crescent-shaped blades would leave a hollow or depression, like the notch in the *δρόχοι*. Twelve such axes set up in line, one behind the other, would offer a series of rings, through which a well directed arrow might pass unchecked. (See Frontispiece, fig. 1). When Odysseus succeeds in the test, it is said that he (21. 420) *ἤκεν ὀιστὸν | ἄντα τιτυσκόμενος, πελέκεων δ' οὐκ ἤμβροτε πάντων | πρώτης στείλειῆς*. This is exceedingly hard to understand. The ordinary rendering—‘beginning at the first hole,’—adds nothing to the picture, and is doubtful Greek. There is no reason why *στείλειῆ* should differ in meaning from *στείλειδν*, and if we could take *πρώτης* here in the sense of ‘outermost,’ ‘extreme,’ as in *ἐν πρώτῳ βυμβῷ*, Il. 6. 40; *ἀντὶς πρώτη*, Il. 20. 275, we might render here ‘he did not miss the handle-tip of all the axes;’ that is, that as his arrow passed down the line of crescents, it just grazed the tip of the handle that came above the metal. A model of a battle-axe in gold, not unlike Fig. 1, has been found in the recent excavations at Mycenae; and a gold signet-ring representing a warrior armed with such an axe. See Schliemann, pp. 253, 354. The double-headed axe was also the regular device on the coins of Tenedos, the phrase *Τενέδιος πέλεκυς* being a current expression for a trenchant way of disposing of a difficulty. (This is, in the main, the interpretation of A. Goebel.)

1. 580. *κουρίδιον* as an epithet to *δῶμα*, here and in Od. 21. 78. Cp. Od. 15. 22.

Il. 585, 586. *πρὶν . . πρὶν*, equivalent in meaning to *prius . . quam*.

1. 589. Join *μοι* with *παρήμενος*, as *τέρπειν*, ‘to entertain me,’ takes the accusative.

1. 592. *ἐπὶ γὰρ τοι*, ‘for on behalf of mortals that dwell upon the fruitful earth, the immortals have assigned its just portion to everything.’ This rendering takes *ἐκάστω* as neuter, and is intended to imply that by the ordinance of heaven everything has its assigned limits; there is a time for amusement, and a time for sleep. Cp. Od. 11. 379, *ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου*.

Il. 594–596 = 17. 101–103.

1. 597. See on sup. 260.

1. 599. *ἢ τοι καταθέντων δέ:νια*, ‘or let [the servants] place a bed for thee.’ So in Od. 4. 214, *χερσὶ δ' ἐφ' ὕδωρ | χευάντων*.

Il. 602–604 = Od. 16. 449–451; 21. 356–358.

BOOK XX.

1. 2. **καμ** (§ 7) = **κατὰ**, join with **στόρεσεν**. In **βοήην** we have a fem. accus. of the adjective **βόεος** (**βόειος**) used substantively, cp. Od. 16. 423. Another allusion to the skins of such freshly-slaughtered animals is found in Od. 22. 362 foll.

1. 4. Join **ἐπὶ-βάλε**. For the position of Eurynome in the house, see on Od. 17. 496.

1. 6. **ἐκ μεγάροιο**. The palace-maidens would have to pass through the **πρόδομος**, where Odysseus lay, as they left the house to visit their lovers in the town. Cp. Od. 18. 408.

1. 12. **ἐφ**, i. e. **ἑσσι**.

1. 13. **ῥύστατα καὶ πύματα**, 'for the last and final time.' Cp. inf. 116, where the singular is used. There is no difference in meaning here between the two adjectives, but their repetition is intended to give emphasis.

1. 14. **βεβῶσα περὶ**, 'prowling,' 'walking' round, with the idea of protecting; cp. Il. 5. 21, **οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ καταμένοιο**, and Il. 17. 80, **Πατρόκλῳ περιβάς**, ib. 313, **Ἰπποθόῳ περιβάντα**, the dative, as here.

1. 15. Join **ἄνδρα ὕλάει** (Od. 16. 5), 'barks at a man, when she recognises him not.' But **ἀγνοήσασα** may have its share in governing the accusative, if we cp. Od. 24. 218.

1. 16. **ὕλάκτει**, sc. **κραδίῃ**, from sup. 13, 'his heart growled deep within him as he felt wrathful against their evil ways.'

1. 17. **ἠνίπαπε**, an aorist referred to pres. **ἐνίπτω** (root **ιπ**) with reduplication occurring in the middle of the word: 'he chid his heart.' Cp. Ovid, Trist. 5. 11. 7, 'perfer et obdura: multo graviora tulisti;' Hor. Sat. 2. 5. 19, 'fortem hoc animum tolerare iubebo; | et quondam maiora tuli.'

1. 21. **διόμενον** is assimilated to the gender implied in **σε**. To address his heart (**κραδίῃ**) is equivalent to addressing himself; 'deeming that thou wouldst die.' Cp. Od. 11. 90, **ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, χρύσειον σκήπτρον ἔχων**, and Od. 16. 476.

1. 23. **ἐν πείσῃ**, 'in compliance.' **πείσα** may be supposed to be equivalent to **πειθῶ** (root **πιθ**). Others refer **πείσα** to root **πενθ**, 'bind,' and compare it with **πείσμα**, so that the words would mean 'his heart stood fast in those bonds' of self-control that he had imposed upon it.

1. 24. **αὐτὸς**, 'he himself was turning and tossing about,' in contrast to his heart, which he had bid to be still. The point of the comparison in the following simile lies in the words **ἐλίσσετο ἐνθα καὶ ἐνθα** and **αἰόλλη**. As the cook keeps turning the 'haggis' round, that both sides may be done, so Odysseus kept turning himself upon his bed. The

Scholl. call the simile a *ταπεινὴ εἰκὼν*, and no one can attempt to defend it on the ground of sublimity. But it is not ridiculous. And it must be remembered that these humbler affairs of eating and drinking and cooking were regarded as very important points of every day life. In the 'Clouds' of Aristophanes (408 foll.) Strepsiades is engaged in the same process at the festival of the Diasia, *ᾧπτων γαστέρα τοῖς συγγενέσιν*. The words *μᾶλα δ' ὦκα* explain why the cook is so careful to keep the paunch continually turning before the fire.

l. 30. *μοῦνος ἔων* is in apposition to the subject of *ἐφήσει*, and *πολέσει* to *μνηστῆρσιν*.

l. 31. *δέμας δ' ἤικτο γυναικί*, see Od. 13. 288.

l. 33. *κάμμορε*, lit. 'fate-crushed.' For the assimilation cp. *καμμονίη* for *καταμονίη*, Il. 22. 257. *περὶ πάντων . . . φωτῶν* = 'beyond all men.'

l. 38. *ἀλλὰ τί μοι*. Notice that *τί* here is not interrogative, but receives its accent from the enclitic *μοι*. Transl. 'but my heart is pondering belike over this, namely, how I may,' etc. A sort of vagueness is given to *τῶδε* by the *τι*. Cp. Od. 4. 26, *ξείνῳ δὴ τινε τῶδε*.

l. 40. *οἱ δ' αἰὲν*, as we say, 'while they:' but here the cause is introduced (in parataxis) by the demonstrative *δέ*.

l. 43. *ὑπεκπροφύγοιμι*. It would be difficult to 'escape and get clear away;' because the relatives and friends of the suitors would do their best to avenge their murder.

l. 45. *σχέτλιε*. We may render 'Doubter!' The word means 'hard,' 'stubborn,' 'proof against conviction.' 'Why, [many an] one puts trust in a comrade, though far weaker: one who is but a mortal, and hath not as much wisdom [as a god].' *πείθεθ' = πείθεται*.

l. 49. *μερόπων*. The old etymology of 'speech-dividing,' 'articulate,' cannot be maintained. The simplest way is to refer to root *mar*, *μόρος*, *βροτός*, etc. and to render 'mortal.' Others have suggested root *σ-μερ*, 'think,' and *ὄπι*, as if the compound meant 'with thought in the face'—a characteristic of man as distinguished from the brute.

l. 51. *καὶ κεν τῶν*. Here begins the apodosis: 'even these men's flocks and herds thou shouldst drive away.'

l. 52. *ἀνίη*, 'a pain and grief is *this*, that a man should watch lying awake all night.' This translation is intended to express that *τὸ* is really the subject to *ἀνίη* [*ἔστι*], and that *φυλάσσειν* is in apposition to *τό*. The regular use of infinitive with definite article is post-Homeric.

l. 53. *κακῶν ὑποδύσσαι*, 'emerges *ex malis*,' Terent. Andr. 3. 3. 30. Cp. *θάμνων ὑπεδύσετο*, Od. 6. 127.

l. 55. *ἄψ ἐς Ὀλυμπον*. Comparing this with *οὐρανὸν καταβάσα*, sup. 31, we shall see that at the time of the composition of the Odyssey, Olympus had come to be regarded as a synonym for 'heaven.' In the Iliad, Olympus is still a mountain-mass in Pieria, and is distinguished by epithets appropriate to a mountain.

1. 57. **λυσιμελής**. Notwithstanding the *παρήχησις* between this word and the clause **λύων μελεδήματα θυμοῦ**, it is impossible to take **λυσιμελής** as meaning anything else than 'relaxing the limbs.' Cp. Od. 4. 794, **εἶδε δ' ἀνακλινθείσα, λίθεν δέ οἱ ἄψα πάντα**. The apodosis to **εἶτε** begins with **ἄλοχος δ' ἄρ' ἐπέγρετο**, 'when sleep overcame *him*, then his wife woke up.' See the similar arrangement of clauses in Od. 17. 359 foll.

1. 63. **ἣ ἔπειτα**, 'or that, next, some storm seizing on me might speed away, sweeping me along the paths of gloom, and might overwhelm me in the outlet of the coiling ocean-stream.' By **ἔπειτα** she introduces her second wish, supposing the first not to be granted; like the use of **μάλιστα μὲν . . . εἰ δὲ μή**. The 'paths of gloom' are those leading to the realms of death, Od. 11. 13-15. The ocean-stream (Od. 10. 508) is represented as encircling the whole world, and so, as it were, 'flowing back into itself' (**ἀψόρροος**). Perhaps its 'outlet' is some point of communication between Oceanos and the **θάλασσα**.

1. 65. **ὥς δ' ἔτε**. The return to this, after the long parenthesis, comes at 1. 79, **ὥς ἔμ' αἰστώσειαν**. The story ran that Pandareos, son of Merops and friend of Tantalus, stole from the temple of Zeus in Crete a golden dog, the work of Hephaestus, and brought it to his friend. But the theft was discovered, in spite of the disavowal of Tantalus, and Pandareos fled to Sicily and died there. His eldest daughter was named Aëdon, see Od. 19. 518 foll.; the names of the other two are variously given as Merope and Cleothera, or Cameiro and Clytie. The goddesses pitied these orphan girls and endowed them with many gifts; but when they came to womanhood and were ripe for marriage, the Harpies carried them off to suffer the vengeance of their father's unexpiated sin. We must notice that this story does not agree with the fate of Aëdon, as told in the last book.

1. 71. **πινυτήν**, feminine accusative of **πινυτής**, used substantively, = 'wisdom,' see on Od. 16. 423. **μήκος** means 'queenly stature,' which Artemis herself possessed: **πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέτωπα**, Od. 6. 107.

1. 72. **δέδασεν**, reduplicated aorist from stem **δα** (**δι-δά-σκω**), 'taught them.' As in Od. 6. 233; 8. 448; 23. 160, **δέδασε** is followed by object-accusative, it is better here to take **ἔργα** in the same construction, and to regard **ἐργάζεσθαι** as an infinitive of purpose, 'taught them splendid work to work,' 'for working.'

1. 74. **κούρης**, 'for the maidens,' Dat. *commodi*. **τέλος**, the 'accomplishment,' 'realisation;' so **πολέμοιο, θανάτοιο τέλος** is only a periphrasis for **πόλεμος** and **θάνατος** respectively.

1. 75. **ἐς Δία** with **προσέστιχε**, 'into the presence of Zeus.'

1. 76. **μοῖράν τ' ἀμμορίην τε** must mean 'the good and evil fate of men;' though others take it as 'that which falleth to the lot of man, and

that which falleth not.' γάρ gives the reason *why* Aphrodite went with her request to Zeus.

l. 77. τόφρα δὲ forms the apodosis to εὔτε (sup. 73), which is commonly followed by ἐνθα, τῆμος δὴ, καὶ τότε δὴ. Here ἄρπυιαι, 'the snatchers,' as we see from sup. 66, are only impersonations of the storm-winds, θύελλαι. Hesiod gives them the names of Ἀελλῶ and Ὠκυπέτῃ (Theog. 267 foll.), but this is a conception later than Homer. 'And they consigned them to the Avengers, to attend upon them.' Cp. Hesiod, Opp. et D. 801, ἐν πέμπτῃ γὰρ φασιν Ἐρινύας ἀμφιπολεῦειν. Here ἀμφιπολεῦειν is used as an euphemism—the real meaning being 'to haunt them,' 'to punish them.'

l. 80. ἥ μ' ἐυπλόκαμος. This change to the third person comes in very awkwardly, seeing that Penelope's whole speech is in the form of a prayer addressed to Artemis (l. 61 foll.).

l. 81. ὀσσομένη, 'picturing Odysseus before mine eyes I might pass beneath the gloomy ground.' ὑπὸ γαῖαν ἀφίκεσθαι is not identical with ἐς Αἶδαο δόμους ἄ., but only implies death and burial—as we talk of being 'underground,' or 'under the turf.' So χθόνα δόμεναι, Il. 6. 411; ἰέναι ὑπὸ γαῖαν, Il. 18. 333.

l. 82. ἐυφραίνουμι, sc. by becoming his wife.

l. 83. ἔχει. This is commonly taken to mean something like 'implies,' or 'represents,' and is translated, 'this represents an endurable evil.' But such a use of ἔχειν is more than doubtful; so that it is better to supply a personal subject to ἔχει from the following clause, 'but [one] hath herein (τό) an endurable evil, whensoever one weepeth all day long, sore grieved at heart, but sleep laps him round through the hours of night.' The combination πυκινῶς ἀκαχήμενον occurs in Il. 19. 312.

l. 85. ἐπέλησεν (ἐπιλήθω), aorist of custom, 'brings forgetfulness of all things;' and so rightly followed by the subjunct. ἀμφικαλύψῃ.

l. 88. παρέδραθεν (παραδαρθάνω), 'there lay [one] at my side.'

l. 92. τῆς is gen. after εὔπα, as in Il. 2. 182, ὥς φάθ' ὁ δὲ ξυνέηκε θεῶς εὔπα φωνησάσης. There could be no difficulty for one in the μέγαρον or πρόδομος to hear a voice in the ὑπερώϊον. At any rate, the converse was possible, as in Od. 1. 358, τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν.. Πηνελόπεια.

l. 93. δόκησε δὲ οἱ, 'she seemed in his fancy to be standing at his head, even now recognising him.' That is, he realised so vividly the scene of recognition, the time for which was not yet; that he was fain to hasten to some place where the voice could not be heard.

l. 98. Ζεῦ... ἐθέλοντες. The other gods are included under the name of their representative Zeus. τραφερήν, see Od. 16. 423.

l. 102. ἐνδοθεν. He wanted to hear some word of good omen 'within his own house;' and some portent besides (ἄλλο) 'at a distance;' which latter wish was satisfied by the thunder ὑψόθεν ἐκ νεφέων, while the

φήμη came ἐξ οἴκοιο. The essence of a φήμη lies in its being a casual utterance, of the full bearing of which the speaker is unaware. Almost identical is κληδῶν in Od. 18. 117 and inf. 120.

1. 106. ποιμένοι λαῶν is in epexegetical apposition to οἱ. In εἶατο we have the Homeric form of ἦντο (ἡμαι), § 17. 4. The mill-stones are 'planted on the ground,' as though 'sitting.' Aristarchus read εἶατο, with the smooth breathing, as if it were a form from ἡμην, a middle imperf. of εἰμί.

1. 107. τῇσιν .. ἐπερρώοντο, 'at which twelve women worked busily.' In ἐπιρρώομαι the immediate notion is that of quick movement; so χαῖται ἐπερρώσαντο, Il. 1. 529. Cp. Od. 23. 3.

1. 108. The difference between ἀλφίτα and ἀλείατα seems to be that between 'meal' and 'flour,' unless the former is to be referred to 'barley-meal' and the latter to 'wheaten-flour.'

1. 109. Join κατὰ-ἄλεσσαν (καταλέω), § 19. 1.

1. 110. ἀφαιροτάτη δέ, 'for she was the weakest [of the grinding women].' We may suppose that all had an equal portion to grind; and the weakest would be the last to finish her work.

1. 111. σῆμα, identical with the φήμη of sup. 105, and κληδῶν, inf. 120; 'a signal.'

1. 114. οὐδέ ποθι νέφος ἔστι. This settles the interpretation of ἐκ νεφέων, sup. 104, as being only a phrase for the home of Zeus aloft — 'a pavilion, with dark water and thick clouds to cover him.'

τέρας .. τόδε, 'thou art displaying this as a significant portent for some one.'

1. 118. γούνατ' ἔλυσαν, 'have made my knees to shake,' sc. with excessive work.

1. 121. τίσασθαι, 'that he would avenge himself upon.' There is no need to read τίσεσθαι, for the predicative force of φάτο is carried on to the infinitive, as in Od. 2. 171, καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα, or Soph. Aj. 1082, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ .. ἐς βυθὸν πεσεῖν.

1. 123. ἀγρόμεναι (ἀγείρω), particip. syncopated 2 aor. mid., 'having gathered together.'

1. 128. ἐπ' οὐδὸν, sc. he walked to the threshold of the women's apartments, halted there, and called to Eurycleia. αὐτῶς, 'simply,' 'merely,' and so = 'quite.'

1. 132. ἐμπλήγηδην (ἐμπλήσσω), properly 'madly,' 'rashly.' We may say 'blindly.' Cp. the later use of ἐμπληκτος.

1. 135. οὐκ ἂν μιν νῦν, 'you mustn't blame her now when she is not blameworthy.'

1. 138. ἀλλ' ὅτε δή. The use of the imperfect tense and the independent optative shows that this does not refer to any definite act that had taken place, but rather 'she gave command to her handmaidens to

make up a couch against the time when his thoughts might turn to bed and sleep.'

l. 143. ἐπι-έσσαμεν (ἐπι-έννυμι), § 19. 1.

ll. 144, 145 = Od. 17. 61, 62.

l. 149. ἀγρείθ', common in the sing. ἄγρει (ἀγρέω, perhaps Aeol. form of αἰρέω), ll. 5. 765; Od. 21. 176 = 'set to!' ποιπνύσασαι = 'bustling about.'

l. 150. ῥάσσετε (ῥαίνω, i. e. ῥαδνῶ, root ῥαδ), 1 aor. imperat.

l. 153. τετυγμένα, with the force of εἰ τετυγμένα, 'fair-wrought.'

μεθ' ὕδωρ, 'to fetch water.'

l. 154. οἴσετε, § 30. 3.

l. 156. καὶ πᾶσιν, with emphasis, 'for all and everybody;' and so there is double need of exertion.

l. 158. αἱ μὲν εἴκοσι, i. e. 'some of them to the number of twenty.' μελάνυδρον, sc. where the water lies deep and dark and shaded from the sun, as contrasted with sunlit water, λευκὸν ὕδωρ, Od. 5. 70.

l. 159. αὐτοῦ, 'on the spot,' further defined by κατὰ δώματ'.

l. 160. Ἀχαιῶν, sc. μνηστήρων.

l. 163. τρεῖς σιάλους. From Od. 14. 19, 27, we learn that one hog was the daily allowance. Here, three are brought because it is a day of special festivity. καθ' ἔρκεα, 'in the enclosure;' almost equivalent to αὐλή. We need not press νέμεσθαι, they are left at large, and, like swine, pick up any food they can find.

l. 165. μελιχίοισι, used substantively, as κερτομίοισι, Od. 9. 474; inf. 177.

l. 166. μᾶλλον εἰσορόωσιν, 'pay thee higher regard.' So Eur. Elect. 1097, ὅς τις δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν | γαμῇ πονηρᾶν, μῶρός ἐστι.

l. 170. ἦν ὑβρίζοντες, sc. ἦν ὕβριν (λώβην) ὑ., 'practising which insolence they plan deeds of outrage.'

l. 171. μοῖραν, 'due share.'

ll. 174, 175 = Od. 17. 213, 214.

l. 176. κατέδησεν. Perhaps we might, with a few MSS., read κατέδησαν, to make a distinction between the work of the νομῆες, and the action of αὐτοῖς, sc. Μελάνθιος.

l. 178. Join ἀνέρας αἰτίζων, 'begging of heroes.' ἀνιήσεις stands without object, 'wilt still be a trouble?' ξείσθα, § 23. 3.

l. 180. διακρινέσθαι, see on Od. 18. 149.

l. 181. πρὶν χειρῶν, 'before we have a taste of one another's fists.' Cp. Od. 21. 98; Il. 20. 258, γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν.

l. 182. ἄλλαι. Another well-established reading is ἄλλοθι = 'elsewhere,' but the sense remains the same.

l. 184 = Od. 17. 465, 491.

l. 185. Φιλοίπιος. See Od. 14. 22.

l. 187. **πορθμῆες**. The ferry would ply across the strait that separated the island of Ithaca from the mainland. The tense of **πέμπουσιν** represents the ferry as regularly established for public traffic.

l. 189. **τὰ μὲν**, 'the beasts.'

l. 194. **βασιλῆϊ ἀνακτι**. So Aesch. Pers. 5, *αὐτὸς ἀναξ Ξέρξης βασιλεὺς Δαρείωγενῆς*. It is difficult to describe this collocation as that of genus and species; the point of distinction rather is between the 'royal blood' of **βασιλεὺς** and the actual 'power' of **ἀναξ**, 'some royal king.'

l. 195. **δυόωσι** (*δυόω*) = *ἐς δύνῃν ἄγουσι*. 'Sensus est: sed intellegi potest quam proclives Dii sint ad homines miseris mergendos, cum etiam regibus decernant atque immittant miseriam.' Ernesti.

l. 197. Philoetius waits for no answer to his question.

ll. 199, 200 = Od. 18. 122, 123.

l. 202. **ἐπὶν δὴ γείνεαι** (aorist conjunct. with short vowel from *γείνασθαι*, as *ἐντίνεαι*, Od. 6. 33 from *ἐντύνασθαι*), 'after that thou thyself hast begotten them.' This refers especially to chieftains and heroes, who are called *διογενεῖς*, so that *αὐτὸς* has an emphasis as contrasting Zeus with the fathers of the ordinary children of men.

l. 203. **μισγόμεναι**, 'thou feelest no compunction at involving them in (mating them with) misfortune and bitter sorrow.'

l. 204. **ἰδιον** (imperf. *ἰδίω*, root *id*, originally *σφιδ*, as in Skr. *svidjâmi*), 'I broke into [a cold] sweat.'

l. 209. **ὅς μ' ἐπὶ βουσὶν εἶσε**, *qui me bobus praefecit*. The *Κεφαλλῆνες* are only mentioned again in bk. 24 of the Odyssey, ll. 355, 378, 429. In the Catalogue, Il. 2. 631, the name occurs as a general title for the dependents of Odysseus in the islands of Same, Ithaca, Zacynthus, Dulichium, and certain places on the coast of Acarnania. With **ἐπὶ βουσὶν** cp. Od. 22. 427, *σημαίνειν εἶασκεν ἐπὶ δμῶσι γυναιξίν*.

l. 211. **αἱ μὲν**, sc. *βόες*. **ἀθέσφατοι** = 'innumerable.' **οὐδέ κεν ἄλλως**, 'nor would a man find a stock of broad-browed kine grow up more kindly for him.' **ἄλλως**, lit. 'differently,' i. e. 'better.' **ὑποσταχύοιτο** is a bold metaphor to transfer to the increase of cattle, as it properly describes the growth of a crop from the blade to the ear.

l. 213. **ἄλλοι**, sc. 'strangers,' to whom the herds do not belong.

ἀγνέμεναι (*ἀγνέω*) serves as a frequentative of *ἄγειν*.

l. 215. **ὀπίδα**, see Od. 14. 82.

l. 217. **τόδε . . πόλλ' ἐπιδινεῖται**, 'keeps turning this often over and over.'

l. 218. **μάλα μὲν κακὸν**, 'deep wrong it were, while the son [of the house] still lives, to go my way cows and all, and visit some other men's land, to a people that dwell afar: yet still more cruel is it, remaining here, biding in charge of herds that have passed into the hands of strangers, to lead a life of misery.' With **αὐτῇσι βόεσσιν** cp. Od. 8. 186, *αὐτῷ φάρει*. 'Duas se res, sive duplicem agendi modum, expendere

et secum reputare dicit: utrum fugiat, superstite herili filio, ipsosque boves furto abigat in peregrinam terram; an maneat apud alienum gregem, hoc est eum cuius fructum alieni, proci, intercipient; id quod multo etiam intolerabilius videtur servo frugī.' Bothe.

l. 222. καί κεν δῆ, 'and surely long ere this had I fled and reached the home of some other of the haughty princes: since [my life] here is no longer bearable.' ἀνεκτὰ, see on Od. 13. 365.

l. 224. δίομαι = *expecto*.

l. 228. ὃ τοι πινυτή φρένας ἔκει, 'how that wisdom hath found its way into thy soul.'

l. 229. τοῦνεκά τοι, taking up ἐπεὶ of sup. 227.

ll. 230, 231 = Od. 14. 158, 159.

l. 232. ἐνθάδ' ἐόντος. For Philoetius (sup. 210, cp. 187) did not regularly live in Ithaca, and might be supposed to be soon returning.

l. 237. οὔτῃ ἐμὴ δύναμις. Cp. Il. 4. 313, ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν, | ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη, where the desire expressed is that the power to accomplish the wish accompanied the wish itself. So here, 'thou shouldst see what power on my part, and what might of arm attend [upon my wish].'

l. 238. ὥς δ' αὖτως, equivalent to the later ὡσαύτως δέ.

l. 241. μνηστῆρες δ' ἄρα. The use of ἄρα, with the meaning 'as you know,' is quite appropriate here, as the words are a resumption of what has been already said in Od. 16. 383-386 and 394-406. ἦρτυον, 'were plotting, when there came upon them a bird of omen.' ὄρνις being used here with the special force of οἰωνός.

l. 245. συνθεύσεται (συνθέω, root θεF), 'will not succeed for us.' οὐ γὰρ συνδραμεῖται, φησὶν, ἡμῖν τὸ βουλευθῆν, ἀλλὰ δηλονότι σκεδασθήσεται ἀφ' ἡμῶν, καὶ οὐκ ἂν ἴδοιμεν αὐτό. Here φόνος is in apposition to βουλή.

ll. 249-251 = Od. 17. 179-181.

l. 253. κύπελλα νέιμε, 'handed each his cup.' These were yet empty. The οἶνοχόος came round to fill them.

l. 255. ἐφονόχει, sc. ἐφ' ἐφονόχει (οἶνοχοέω) with syllabic and temporal augment.

l. 257. κέρδεα νομῶν, 'setting his shrewdness to work.' See on Od. 13. 255. The 'shrewdness' consisted in conciliating the suitors in giving the stranger a mean seat and a tiny table; while at the same time he had him close at hand in case of any conflict.

l. 264. δῆμιος. It was not like the χαλκήμιος δόμος or λέσχη of Od. 18. 328, 'not for public resort.'

ll. 268, 269 = Od. 18. 410, 411.

l. 271. δεχώμεθα, 'let us endure,' 'accept.'

l. 273. μάλα δ' ἦμιν, almost meaning 'though he speaks with bitter threats against us, for Zeus did not will it so' (sc. that we should silence

him) 'else had we ere now silenced him in the palace, shrill-voiced talker though he be.'

l. 275. ὁ δὲ, sc. Telemachus. Possibly the meaning is that the attention of Telemachus was here diverted by the entrance of the heralds into the palace with preparations for the festival of Apollo.

l. 277. κάρη κομόωντες (κομάω). This epithet means 'with hair left long over the whole head,' as distinct from ὀπιθεν κομόωντες, Il. 2. 542, describing the Abantes, who only wore the hair long behind. Ἀχαιοὶ here stands generally for the inhabitants of Ithaca.

l. 281 = Od. 17. 258.

l. 282. ὥς αὐτοί, we might rather expect οἶην or ὄσσην αὐτοί. The form ἀνώγει is a pluperf. without augment, from perf. ἀνωγα.

Il. 284-286 = Od. 18. 346-348.

l. 286. Ὀδυσσεύς. So, it seems, we should read, conformably with the parallel passage in Od. 18, as against the reading of the MSS. Λαερτιάδην Ὀδυσῆα, an accusative foreign to Homeric usage.

l. 290. μνάσκετ' [ο]. Iterative imperf. from μνάομαι.

l. 295. ξείνους . . ὅς κεν, cp. Od. 3. 355, ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δάμαθ' ἵκηται.

l. 297. λοετροχέφ, 'to the servant of the bath.' τῷ τὰ λουτρά παρέχοντι, Schol. Perhaps more accurately τῇ . . παρεχούσῃ. In Od. 5. 435; Il. 18. 346, λοετροχόος is used as an epithet of τρίπους, 'from which to pour water for the bath.'

l. 300. κείμενον, 'taking it from the basket, as it lay there.' Such a basket must have been at hand into which bones and uneatable portions of meat were flung.

l. 301. μείδῃσε δὲ θυμῷ, 'he smiled in his wrath right bitterly.'

l. 302. σαρδάνιον is probably connected with σάειν, 'to show the teeth,' and so can express a 'sneer,' which raises the upper lip uncovering the teeth. Others write σαρδόνιον, with allusion to the bitter herbs growing in Sardinia (Σαρδῶν), which distorted the mouths of those who ate them. Cp. Virg. Ecl. 7. 41, 'Sardonii amarior herbis,' and Georg. 2. 246, 'ora | tristia temptantum sensu torquebit amaror.' As τοῖον is used as an equivalent for οὕτως, Od. 3. 496, etc., so τοῖος is used to qualify an adjective or adverb, as θάνατος . . ἀβληχρὸς μάλα τοῖος, Od. 11. 135; 23. 282; πέλαγος μέγα τοῖον, Od. 3. 321; ἐπιεικέα τοῖον, Il. 23; 246, κερδαλέον δὲ τοῖον, Od. 15. 451. In each case τοῖος or τοῖον is interpreted by a gesture expressive of 'greatness' or 'intensity.'

l. 304. ἡ μάλα τοι τόδε κέρδιον. This is generally taken to mean, 'verily this is all the better for thy life.' As we might say in vernacular, 'a good job for your life! that you failed to hit my guest.' But it is very doubtful if θυμῷ can bear this sense. Besides the analogy of the line ὣς οἱ φίλον ἐπλετο θυμῷ (Od. 13. 145) seems to settle that θυμῷ must have its ordinary meaning, 'in your heart,' where of course the

sense of good or bad luck is felt. We might almost render 'your heart may tell you that it was a piece of good fortune,' etc.

l. 306. ὄξυνόντι, see Od. 19. 33.

l. 309. φαίνέτω, as we say, 'exhibit.' Cp. ἐπεσβολίας ἀναφαίνειν, Od. 4. 159.

ll. 309, 310 = Od. 18. 228, 229.

l. 311. τέτλαμεν (τετλήκαμεν), 'we endure.' Others read τετλάμεν as imperativ infinitive.

τάδε is followed, not, as might be expected, by an epexegetical accusative, but by genitives absolute: the last of which, σίτου, can only be taken with πινομένοις by a very strong zeugma; but we may compare Il. 8. 506, οἶνον δὲ μελίχρονα οἰνίζεσθε | σίτον τ' ἐκ μεγάρου.

l. 314. μοι must not be taken with ῥέξετε, which is construed with the accusative.

ll. 317-319 = Od. 16. 107-109.

l. 320. See on Od. 13. 1.

ll. 322-325 = Od. 18. 414-417.

l. 327. εἰ σφωιν κραδίη, 'in the hope that it may please them both in their heart,' cp. Od. 14. 337.

l. 330. οὐ νέμεσις, 'it could raise no anger that ye should wait and keep back the suitors.'

l. 335. γήμασθ' [αἰ] is the infinitive in apposition to τάδε in the preceding line, 'that she should marry.'

l. 337. κομίζη, 'take care of,' as a wife.

l. 339. οὐ μὰ Ζῆν', 'nay then—in the name of Zeus and my father's sufferings—I do not delay my mother's marriage.'

l. 342. ποτὶ δ' ἄσπετα δῶρα, 'and, besides, I offer large gifts.' It seems unusual that presents should be promised to the chosen bridegroom, when the custom was just the other way. Some meet this difficulty by reading δίδωσι, meaning, 'and who offers besides.'

ll. 343, 344 are almost verbally identical with Od. 17. 398, 399.

l. 346. ἄσβεστον. The wild uncontrollable laughter was the proof that their 'wits were distraught.'

l. 347. γελοίῳ may be taken as the unaugmented imperf. of γελοιάω, an extended form of γελάω. Others read γελῶν, lengthened for ἐγέλων (ἐγέλαον). By ἀλλοτρίοις is meant 'unnatural'; a face that 'did not look like their own,' or, more likely, 'that had passed out of their own control:' they had no command over their features, which writhed hideously in their hysterical laughter. Probably Horace only intends a sort of comic reference to this passage, in his 'malis ridentem alienis' (Sat. 2. 3. 72); but Valerius Flaccus (Arg. 8. 164) reproduces the picture with some accuracy, saying of Medea, 'alieno gaudia vultu | semper erant.'

l. 348. αἰμοφόρυκτα. This does not mean that in their bewilderment they attacked the flesh of the animals before it was cooked; but that to

the eyes of Odysseus, Telemachus, and Theoclymenus, the meat that the suitors carried to their lips seemed to drip with blood.

1. 349. γόνον δ' ὤλετο θυμὸς, i. e. 'the thought of their heart was to cry aloud,' but no sound came to their lips; only the tears stood in their eyes. See on Od. 10. 248.

1. 352. νέρθε is only put in, because γούνα belong to the lower half of the trunk, as the hands to the upper, so that we have χεῖρες ὑπερθε.

1. 353. οἰμωγὴ δὲ δέδηκε, 'a wild shriek peals forth.' The vision of Theoclymenus is the rehearsal of the Μνηστηροφονία.

1. 354. ἐρράδαται, perf. pass. ραίνω (ράδνῳ). For μεσόδμαι see on Od. 19. 37.

1. 355. εἰδῶλων, the ghostly procession of the souls of the suitors, soon about to be sent down to Hades.

1. 357. ἐξαπόλωλε, 'is blotted out.' This probably is only the climax of the vision of Theoclymenus, reminding us of Campbell's 'Last Man.' But some of the old commentators maintained that the reference is to an actual eclipse; which is not impossible, as they were celebrating the festival of the new moon. Cp. for the language, Coleridge, 'Ancient Mariner,' 'The sun's rim dips, the stars rush out, At one stride comes the dark.'

1. 358. ἡδὺ γέλασαν, see Od. 16. 354.

1. 362. νυκτὶ εἴσκει, lit. 'he likens this [scene] to the darkness of night,' with reference to sup. 351. What Eurymachus really means is, 'let us send him forth out of doors, since he finds it so terribly dark in here.'

1. 367. τοῖς, 'by their aid,' with special reference to ποσίν.

1. 370. ὑβρίζοντες is here used with the accusative, as in Il. 11. 695, ἡμέας ὑβρίζοντες.

1. 372. Πείραιον, see on Od. 15. 539 foll.

1. 376. κακοξενιώτερος, 'more unfortunate in his guests.' The regular form of the comparative would be κακοξενιότερος, but we may compare διζυρώτατος, λαρῶτατος.

1. 377. ἐπίμαστον (ἐπιμαίομαι), as we say 'picked up,' or, act 'grasping.'

1. 379. ἐμπαῖον, 'possessed of' (πέπαμαι, πάομαι). The shortening of the diphthong may be compared with οἶος, scanned as ο ο, sup. 89. This 'cumberer of the ground' is, of course, Odysseus. Now the allusion passes to Theoclymenus, 'and another fellow starts up yonder to preach to us.'

1. 383. ἄλφοιν (ἄλφοιεν), sc. οἱ ξεῖνοι, 'from whence they may earn you a good price.' ἄλφοιν is a probable conjecture for the reading of the MSS. ἄλφοι, for which it is not easy to find a subject.

1. 387. κατ' ἀντηστίν. We may suppose an old substantive ἀντηστis (ἀντάω) meaning a 'confronting'; so that κατ' ἀντηστίν would be 'in the way of confronting,' i. e. 'right opposite.' Cp. στή δὲ κατ' ἀντί-

θυρον κλισίης, Od. 16. 159. She posted herself as near as might be to the entrance into the μέγαρον, that she might hear and see what was going on.

1. 392. δόρπου, in contrast to δείπνον, l. 390. Nothing could be more delicate and tempting than the dinner: nothing more joyless and unwelcome than the supper in store for the suitors.

1. 394. πρότεροι, sc. the suitors, 'for they had been the ones to begin devising deeds of shame.' Cp. Il. 3. 299, ὀππότεροι πρότεροι ὑπὲρ ὕρκια πημήνεια: 351, ὃ με πρότερος κάκ' ἔοργε.

BOOK XXI.

Il. 1, 2 = Od. 18. 158, 159.

1. 3. πολὺν σίδηρον, sc. the twelve axes. θίμεν takes up the title of the book, Τόξου Θέσις, cp. καταθήσω ἄεθλον | τοὺς πελέκεας, Od. 19. 572.

1. 5. προσεβήσето, § 20. 3.

1. 6. εὐκαμπία, for the key (κλῆις, see inf. 47) was sickle-shaped (ἔρεπανοειδής). The epithet παχείη seems to suit better the hand of a stalwart hero, though used twice of Athena, when engaged in fighting (Il. 21. 403, 425). Here it seems to reflect the notion of the strength and weight of the key, and of the effort required in its use.

1. 9. ἔσχατον, 'far at the back,' and so behind the women's apartments.

1. 11. παλίντονον must be a standing epithet of a bow, as ἰοδόκος of a quiver. It seems best to take it as 'back-springing,' i.e. elastic; but others make it refer to the 'curve' of the bow, which it preserves more or less, even when not strung. This was especially the case with the so-called Scythian bow, in which the centre curves inwards, and the two ends or horns outwards.

1. 13. Λακεδαίμονι, 'in Lacedaemon,' of which Messenia reckoned as part before the wanderings of the Heracleidae. τυχήσας, 'as he fell in with him,' corresponding to ξυμβλήτην, inf. 15. Eurytus was king of Oechalia in Thessaly.

1. 15. This verse consists wholly of spondees (ὀλοσπόνδειος), but we can hardly follow Eustathius in thinking that the poet intended by the slow movement of his line to express the lasting nature of the friendship of Odysseus and Iphitus. We have instances of ὀλοσπόνδαιοι in Od. 15. 334; 23. 321; Il. 11. 130.

ξυμβλήτην, § 20. 4, 'they met.'

1. 17. μετὰ χρεῖος, 'to recover a debt.' Cp. Od. 3. 366, ἠῶθεν μετὰ Καύκωνας μεγαθύμους | εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται: Il. 11. 698, καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖῃ, | τέσσαρες ἀθλοφόροι ἵπποι ..

τούς τ' αἰδοί ἀναξ ἀντρῶν Αὐγείας | κάσχεθε. These raids and cases of *cattle-lifting* (ἄειραν) must have been common on the Greek coast.

l. 20. ἐξεσίην (ἐξ-ίημι) ἦλθε, 'came on a commission;' but the accusative is analogous to ὕπνον εὔδειν, cp. Il. 24. 235, ἐξεσίην ἐλθόντι.

l. 21. παιδνός ἐών, 'lad though he was.' Join προ-ήκε, 'send him forth.'

l. 22. Ἰφίτος, αὐθ', sc. ἦλθεν ἐς Μεσσήνην. αἷ οἱ ὄλοντο, 'which had been lost from his keeping.'

l. 23. ὑπὸ, sc. 'at the teat,' as τέκνα φίλαις ὑπὸ μητράσιν ἴει, Theocr. 25. 104.

l. 25. ἐπεὶ δῆ. The technical name for a verse beginning with a short syllable instead of a long was στίχος ἀκέφαλος.

l. 26. φῶθ' Ἡρακλῆα, 'the hero Heracles;' the type of Greek 'manhood.' Iphitus is represented as having pushed his search for his stolen mares as far as Tiryns, the city of Heracles, who, according to different forms of the story, had some suspicious connexion with the theft. At Tiryns Heracles is represented to have slain Iphitus by throwing him from the walls of the citadel. μεγάλων ἐπίστορα ἔργων is taken by some to mean merely that Heracles was 'acquainted with mighty achievements;' but it is much better rendered 'privy to monstrous deeds,' viz. the stealing of the mares.

l. 29. καὶ αὐτόν, with emphasis, 'he slew the man himself,' besides keeping back his steeds.

l. 30. ἔχε = 'kept.'

l. 31. ἐρέων, with the same sense as διζήμενος, sup. 22.

l. 35. ἀρχὴν ξεινοσύνης, 'as a beginning of close friendship, but they did not make acquaintance with one another by exchange of hospitality.' So γνωσόμεθ' ἀλλήλων, Od. 23. 109.

l. 38. οὐ ποτε . . ἥρεϊτ'. This would refer to free-booting expeditions and voyages to exact reprisals, prior to the Trojan war.

l. 40. αὐτοῦ = 'on the spot,' resumed by ἐν μεγάροις.

l. 41. κέσκετο, § 17. 6. The force of the iterative tense corresponds with the words οὐ ποτε, sup., as though the bow was 'left lying every time the master sailed;' though he carried it with him (on hunting expeditions) in his own territory.

l. 42. θάλαμον τὸν, 'that chamber,' described in 8 sup. foll. Ameis remarks here that the regular use of oblique cases of the demonstrative ὁ, when following the substantive to which they refer, is to introduce a relational clause; as e. g. Il. 5. 319, οὐδ' . . ἐλήθετο συνθροισιάων | τάων, αἷ ἐπέτελλε: ib. 231, θεάων | τάων αἷ τ' ἀνδρῶν πόλεμον κατά κοιρανέουσιν. One other passage is quoted really parallel to this, viz. Il. 17. 401, ἡματι τῷ ἐτάνυσσε. Od. 1. 115 is not identical.

l. 44. ἐπὶ στάθμην, see on Od. 17. 341.

l. 47. αὐτίκ' ἄρ' ἦ γ', 'forthwith she;' apod. to ἦ δ' ὅτε δῆ. To under-

stand the principle of the bolt and key, reference should be made to the figures in the Frontispiece. In the present passage we are dealing with double doors; but, for simplicity's sake, the process of fastening and unfastening a single door should be explained first. The door of the room opened inwards, and on the inner side of the door was a bar or bolt (*a*) running horizontally in staples. (Fig. 3.) Fixed to the under surface of the bolt was a leathern thong (*ιμάς*, *b*) passing through a hole in the door, and re-appearing on the outer side. Fig. 3 represents such a bolt (on the inner side), the thong (*b*) just disappearing through the hole. In Fig. 4 is a representation of the same door, on the outside, the dotted outline showing the position of the bolt within. It will be seen that the thong has been pulled, the effect of which has been to shoot the bolt some inches beyond the edge of the door; the end of the bolt naturally falling into a hole made to receive it in the door-post (*σταθμός*), not here represented. This drawing of the bolt by the thong up to the door-post is described in *Od.* i. 442 by the words *ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι*. On the door was a hook or handle (*c*) called *κορώνη*, by which the door could be pulled to; but it was customary, after the door was closed, to tie the free end of the thong in some complicated knot round the *κορώνη*, as security against any one entering the room; for as long as the thong was kept tight to the *κορώνη*, the bolt could not be shot back, nor the door opened. And we see that the first step towards opening the door was to disengage the thong from the handle (*ἱμάντα θοῶς ἀπέλυσε κορώνης*). To shoot back the bolt, a key (also called *κληῖς*, *sup.* 6) consisting of a hooked (*εὐκαμπής*, *sup.* 6) piece of metal with a handle, was inserted into the hole through which the thong passed, and by catching on some projection, or dropping into some hole, in the bolt, it hitched it back again, out of the socket in the door-post. In the case of folding-doors, as in the present passage, two bolts were necessary, or, at any rate, gave additional security. The way in which they crossed may be best understood from fig. 5. Similar cross bars are described as closing the door of Achilles' hut in the camp at Troy, *διοὶ δ' ἐντοσθεν ὄχῃες | εἶχον ἐπημοιβοί, μὰ δὲ κληῖς ἐπαρήρει*, *Il.* 22. 455.

l. 48. *ἄντα τιτυσκομένη*, 'aiming straight thereat.' This must refer to the insertion of the key in the hole. Or if referred to the *ὄχῃες*, 'striking at them quite straight, she pushed back the bars.' But, anyhow, the key will be the instrument that does it. *τὰ δέ*, *sc.* *θύρετρα* from next line.

l. 49. *ἔβραχεν ἥντε ταῦρος*. So in *Il.* 5. 749, *αὐτόματα δὲ πύλαι μύκον*.

l. 51. *σανίδος*, here, a raised stage or 'dais,' for things of value could not be laid upon the earthen floor of the *θάλαμος*.

l. 52. *θυῶσα*, because the clothes were probably stowed away in

cedar chests, or with cedar shavings, or some such perfume to keep away moth.

l. 53. ἔνθεν ὀρεξαμένη, 'reaching up therefrom,' sc. from the *σανίς*.

l. 54. αὐτῷ γωρυτῷ, see Od. 14. 77.

l. 61. ὄγκιον, 'a casket,' properly to contain ὄγχοι, i. e. the barbed points of arrows; but that it was neither small, nor of light weight, we infer from the fact that several women carried it between them.

l. 62. ἀέθλια seems to be rightly interpreted in Damm's *Lex. praemia, quae olim certando consecutus erat herus, vel et quae olim ponere solebat aliis certantibus*.

ll. 63-66 = Od. 18. 208-211. In this passage l. 66 is wanting in the majority of MSS. It certainly does not seem to suit the grouping of the picture here.

l. 69. ἐχράετε. The common construction of χράω is with the dative, as in *στυγερὸς δὲ οἱ ἐχραε δαίμων*, Od. 5. 396, and the passage quoted to prove its construction with the accusative, viz. Il. 21. 369, *τίπτει σὸς υἱὸς ἐμὸν ῥόον ἐχραε κήδειν* leaves it quite uncertain; as the accus. is probably the object to κήδειν. It is therefore better to join δῶμα ἐσθιέμεν as we have ἐσθιέται μοι οἶκος, Od. 4. 318, and to take ἐχράετε intransitive, 'who have set yourselves.'

l. 71. ἐπισχεσίην (ἐπέχειν, 'hold forward'), 'a pretext.' The interpretation of μύθου has given great trouble; but we may fairly translate it 'your view,' 'your design;' just as we might say 'your own story.'

l. 72. ἀλλ' ἐμέ, here we should expect ἤ instead of ἀλλὰ, following directly upon ἄλλην. Cp. Od. 8. 311, ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῇ δύνω.

l. 73. τόδε φαίνει' ἀέθλον, 'here is the prize before your eyes;' she means herself as the prize, as the corresponding passage shows, inf. 106 foll.

ll. 75-79 = Od. 19. 577-581.

l. 82. δακρύσας, aorist participle introducing a fresh action, 'bursting into tears.' ἐδέξατο, 'received [the bow].'

l. 83. ἄλλοθ' [ι], sc. 'in another place.' He was not quite close to Eumaeus; but near enough to see his master's bow, the sight of which quite unmanned him.

l. 85. ἐφημέρια φρονέοντες, 'with thought but for the passing hour.' Cp. Terence, *Adelph.* 3. 3. 42, 'istuc est sapere, non quod ante pedes modo est | videre, sed etiam illa quae futura sunt | prospicere.'

l. 87. καὶ ἄλλως, 'even without your doing this.'

l. 89. ἀκέων δαίνυσθε. Here ἀκέων is used adverbially and indeclinable, as in Il. 4. 22; 8. 459; but in Od. 14. 195 we have ἀκέοντ', i. e. ἀκέοντε; in Od. 2. 311, ἀκέοντα; in Od. 11. 142, ἀκέουσα.

l. 90. Join κατ'-λιπόντε. Others read *κατανύθι* as one word, like *καταῖθι*.

l. 91. *ἄεθλον ἄατον*, 'an awful ordeal.' The word occurs again in Od. 22. 5, and is used of the water of Styx in Il. 14. 271, where Buttmann renders 'inviolable' (i. e. 'not to be lightly injured,' from *ἀ* priv. and *άάω*). It is more probably compounded of the copulative or the intensive *ά* and *άάω* (*άφάω*, *άφάτη*), and so means 'fraught with calamity.' But the very uncertainty of the word may have an appropriate force here, if Antinous intends by it 'fraught with *no* calamity,' (*ά* priv.), while the hearers accept it in the other sense. So the Schol., *ἐπιβλαβή, ἥ ἀνευ βλαβῆς*.

l. 92. *ἐντανύεσθαι*, passive.

l. 93. *μέτα* = *μέτεστι* in its simplest sense, *ἐστὶν ἐν μέσῳ*, to which is added by way of explanation *ἐν τοῖσδεσι πᾶσιν*.

l. 95. *παῖς δ' ἔτι*. This clause, introduced by *δέ* (in parataxis), means 'though I was still a child;' and serves to heighten our appreciation of his *μνήμη*.

l. 99. *τότ' ἀτίμα* (*ἀτιμάω*), referring to the scenes in Od. 17. 445-463, 477-480.

l. 105. *γελόω*, § 18. 2. Telemachus is really delighted at the prospect of his father's victory; but he has to make some sort of excuse for his seemingly ill-timed joy.

l. 107. *ἄεθλον*, see on sup. 73. *γυνή* here is in apposition to *ἄεθλον*.

l. 108. *Πύλου*, the local genitives may be taken as subdivisions of the *Ἀχαιῶν γαῖα*.

l. 109. The verse *οὐτ' αὐτῆς .. μελαίνης* is wanting in the majority of MSS., and it seems to be composed of the two half lines, Od. 14. 98 and 97.

l. 110. *τί με χρῆ*, see on Od. 22. 377.

l. 111. *μὴ μύνησι παρέλκετε*, 'let not the matter drag on by any mere pretences.' So the Schol. interprets *παρέλκετε* by *διατρίβετε*, but it rather means 'drag it away (as we say) on any side issue.' There is a general consent as to the meaning of *μύνησι*, the etymology is most uncertain. Perhaps a reference to *ἀμύνομαι* (*munio*) in the sense of 'parrying' or 'fencing off' a decision is, on the whole, the best.

l. 113. *εἰ δέ κεν*, 'but should I string the bow and shoot the arrow through [the lane of] iron, my lady mother need not then, to my deep sorrow, leave this house, going her way with some other lord, so long as I remain behind, man enough even now to win these splendid prizes of my sire.' It is difficult to assign any other meaning to *ἄεθλια ἀνελέσθαι*, seeing that the words unmistakably refer to winning a prize, in Il. 23. 823; see on sup. 62. But almost all commentators interpret *ἄεθλια* to mean 'weapons of war,' and *ἀνελέσθαι* 'to take up,' 'use.'

l. 118. *φονικέεσσαν*, pronounced with synizesis of *οε*.

l. 120. Join *διὰ ὀρύξας*. Here *διὰ* either means 'all the way along,' or 'right down through the hardened floor.' See notes on Od 19. 573 foll.

l. 121. ἔναξε (νάσσω), 'rammed it.' The trench and the ramming should be enough to show that there is no allusion here to handleless axe-heads set up on edge.

l. 125. τρίς μὲν μιν πελέμειεν, 'thrice he made it shake again, in his desire to string it, and thrice he had to forego his effort.' The words are used here with something short of perfect appropriateness. In Il. 21. 176 they describe Achilles trying to 'draw a spear from the ground,' using violent efforts in 'shaking it to and fro.' This is accurately given by πελέμειεν and ἐρύσσεσθαι, which can only be applied very loosely to the process of stringing a bow.

l. 129. ἀνένευε, sc. 'signed to him to desist.'

l. 131. καὶ ἔπειτα, 'for all time to come.' This modest view takes for granted that he shall never improve, nor ever be able to accomplish the task; while at the same time νεώτερος, ('too young,') and οὐ πῶ, ('not yet,') suggest a hint that he may gain more strength by and by.

l. 137. σάνιδεσσι. Telemachus was standing on the threshold, so that nothing would be easier than to lean the bow against the 'strong-joined doors;' cp. Od. 23. 194. The plural refers to a pair of folding-doors. Meanwhile he leamed the arrow he had drawn from the quiver, 'at the same spot, against the curved bow-tip.' The bow stands against the door, and the arrow against the bow; and, as a further precaution against the arrow falling, it rests against the 'horn' or 'hooked tip' of the bow. There was only a single κορώνη to the bow, as the string was a fixture at one end, but had to be hitched over the other; cp. Il. 4. 111, τόξον... λειήνας χρυσέην ἐπέθηκε κορώνην. It might seem simpler here to take κορώνη of the 'hooked handle' of the door (l. 46 foll.); but we must remember that we are *inside* the room, and the κορώνη is on the *outside* of the door. The only thing to be specially noted is that evidently the bow is comparatively short and the arrow long.

l. 141. ἐπιδέξια, see on Od. 17. 365; 'from left to right,' i.e. beginning with the one who sat just to left of the κρητήρ. 'In the innermost part of the chamber (μυχοίτατος, inf. 146), where they performed their sacred ceremonies, and where he who presided over them sat, stood the κρητήρ. There began the pouring out of the wine, and thence the cup went round in succession from left to right; that is after one man had been served by the οἰνοχόος, the next so served was the man on his right. Now whatever else took place on other occasions where a succession was observed, the same was done as in this their arrangement for drinking, by way of an auspicious omen.' Buttm. Lexil. s. v. ἐπιδέξια,

l. 142. οἰνοχοεῖ, sc. ὁ οἰνοχόος, as ἐσάλπιξε, etc.

l. 145. θυσο-κόος. The latter part of the word Curtius refers to root κοF, 'look to,' seen in Greek κοέω, Lat. cau-*eo*. It seems to mean 'one

who examines the smoke from burnt-offerings,' apparently for some purpose of divination. In Il. 24. 221, *μάντιες* and *ἱερῆς* are distinguished from *θουοσκόοι*. Perhaps the main difference may be that the two former are public officials, and the *θουοσκόος* attached only to particular families; and in Od. 22. 322 foll. Leiodes seems to hold some office under the suitors. Odysseus evidently did not acknowledge him as a regular priest, or we may suppose he would have spared him as he did Maron, priest of Apollo, Od. 9. 197 foll.

1. 147. *μυχοί-τατος*. The first half of the adj. is a true locative case, as *οἶκο-ι*, cp. *Πυλοι-γενής*, Il. 2. 54. For the composition of the word—a superlative formed from a substantive—cp. *βασιλεύτατος*, Il. 9. 69; Od. 15. 533. Leiodes, then, had his regular seat 'at the furthest end of the hall.'

1. 148. *ὅς ῥα, ille quidem*, as Od. 20. 291.

1. 150. *κάμει* (*κάμνω*) *χείρας*, 'he got tired in his hands.' So *κάμει γαῖα*, Il. 23. 63; *ἄμυν ἔκαμνεν*, Il. 16. 106.

1. 153. *κεκαδήσει* (*κήδω*, root *καδ*), is a future formed from the reduplicated aorist *ἐ-κέκαδ-ον*, § 16. 3. When Leiodes says that 'this bow will rob many a chieftain of life and being,' he probably means that many an one will 'break his heart' over it, in fruitless efforts to string it; or even might fairly make away with himself in mortification at his failure. But the words of course bear a deeper meaning, and foreshadow the *μνηστηροφονία*, though the speaker was not conscious of their import. With the tautology *θυμοῦ καὶ ψυχῆς* we may compare *ψυχῇ τε μένος τε*, Il. 5. 296, or *ψυχῇ τε καὶ αἰὼν*, Il. 16. 453.

1. 154. *ἐπεὶ ἦ*, 'since, verily, far better is it for us to be dead, than to live on and to fail [of that prize] for the sake of which we are ever accompanying together here, waiting for it all our days.'

1. 159. *πειρήσεται*, § 3. (4). Cp. Od. 6. 126, *ἀλλ' ἄγ' ἐγὼν | αὐτὸς πειρήσομαι ἴδὲ ἴδωμαι*.

Il. 161, 162 = Od. 16. 391, 392.

Il. 164-166 = sup. 137-139.

1. 171. *σὺ*, emphatic, as *σέ γε* in the next line.

1. 173. *οἶόν τε . . ἔμειναι*, cp. sup. 117, *οἷός τ' ἦδη . . ἀνελίσθαι*. There is perceptible shade of difference in the meaning of *ῥυτίρα* as applied to *βιοῦ* and *οἰστῶν*, but cp. Virg. Aen. 12. 815, 'non ut tela tamen non ut contenderet arcum.'

1. 174. *πανύουσι*. It is a controverted point whether, with Aristarchus, we should take this as a present tense with the force of a future, or as a future tense without the characteristic sigma. These forms are probably future tenses, *τελέω*, Il. 2. 330; *ἀντιῶω*, Od. 1. 25; *κορέω*, Il. 8. 379; *κρεμύω*, Il. 7. 83; *ἀνώω*, Il. 4. 56; *ἐρύω*, Il. 11. 454. The use of *ἐντανύεσθαι* with *οἶω*, sup. 97, tends in the direction of this second interpretation.

1. 177. *κῶας ἐπ' αὐτοῦ*. Antinous wishes to be comfortable while he sits at what may prove a long task.

1. 178. Join *ἐκ-ἐνευκε*, 'bring out;' *στέατος* (two syllables by synizesis) is the gen. after *τροχόν*. We may parse *ἐνευκε* as an aorist imperative of stem *ἐνεκ* (given under *φέρω*). In l. 183 inf. *ἐνευκε* is the 3 sing. indic. The common form in the indicative follows the 1 aor. type, sc. *ἐνευκα* (Attic *ἤνευκα*); but the forms have a tendency to pass to the type of a 2 aor. 'It would appear that the 1 aor. is more complete and less confined in usage, and that its parts with *α*, excepting 1 sing., are more frequent than the corresponding parts with *ο* or *ε* of 2 aor.' Veitch, *Greek Verbs*, s. v. *φέρω*. In l. 196 inf. *ἐνείκαι* is read by Bekker and La Roche, but a well established reading is *ἐνείκοι*.

1. 179. *θάλποντες*, sc. the *τόξον*, not the *στέαρ*. The force of the present participles is equivalent to, 'by warming it.'

1. 182. Join *πάρ-θήκεν*.

1. 186. *ἐπέυχε*, intrans. 'held back,' 'waited;' as in Hdt. 1. 32, *πρὶν δ' ἂν τελευτήσῃ, ἐπισχεῖν μὴδὲ καλέειν κω Ὀλβιον ἄλλ' εὐτυχία*. These two men felt themselves to be in a superior position to the 'smaller fry' of the suitors. For the use of the sing. *ἐπέυχε*, with what are really two subjects, cp. Od. 4. 628, where ll. 186, 187 occur with the change of *καθῆστο* for *ἐπέυχε*, and Od. 6. 171, *κύμα φέροι κραιπναί τε θύελλαι*.

1. 189. *ἐμαρτήσαντες*, 'at the self-same time;' the participle here with the force of the adverb *ἐμαρτήδην*, Il. 13. 584, as in *τὸν δ' Αἴας καὶ Τεύκρος ἐμαρτήσανθ'* (dual nom.) *ὁ μὲν ἰφ' | βεβλήκει.. Αἴας δ' ἀσπίδα νύξεν*.

1. 190. *ἐκ δ'*, adverbial to *ἤλυθε*, but too far separated from it to be called a case of actual tmesis.

1. 192. *σφ'*, sc. *σφε*, to be taken with *προσηύδα*.

1. 193. *ἔπος τί κε*. This is the first member of a double question, 'may I utter a word in your ears, or am I to keep it to myself? what sort of champions would you be (*εἴτ'*, § 23. 4, (a)) to defend Odysseus?'

1. 201 = Od. 17. 243.

ll. 202-204 = Od. 20. 237-239.

1. 205. *νημερτέα*, predicatively with *ἀνέγνων*.

1. 207. *ἐνδον* with *ἤλυθον*, 'home then have I myself come, after a world of sorrow; yes! come back in the twentieth year!' Cp. Virg. Aen. 1. 595, 'coram, quem quaeritis, adsum | Troïus Aeneas Libycis creptus ab undis.'

1. 209. *σφῶν .. ἐλδομένοισι*, with this construction cp. *ἀσμένω δέ σοι | ἧ ποικιλείμων νύξ ἀποκρίνψι φάος*, Aesch. P. V. 23, and see Od. 12. 438.

1. 214. *ᾄξομαι*. There is the same sort of personal interest suggested by the use of the middle voice, as in Od. 4. 10, where, of Menelaus 'bringing home' a wife for his son, it is said *νίει δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην*.

l. 215. *μοι*, i.e. 'in my eyes,' as Od. 4. 564 foll., *ἀθάνατοι πέμψουσιν . . οὔνεκ' ἔχεις Ἑλένην, καὶ σφιν* (in the eyes of the *ἀθάνατοι*) *γαμβρὸς Διὸς ἔσσι*.

l. 217. *εἰ δ' ἄγε*, 'but come now!' Perhaps the remains of a fuller phrase, such as *εἰ δὲ βούλει, ἄγε*. More likely *εἰ* is the older form of *ἴθι*, so that *εἰ δ'* is equivalent to *ἴθι δή*. In this case we must suppose the original force to have been quite forgotten, as we find *εἰ δ'* joined with the plural *ἄγετε*, Il. 22. 381.

l. 219. See on Od. 19. 393. Here *οὐλήν* is in direct apposition to *σῆμα*.

l. 220. *ἀποέρχασθαι*, 'turned back.'

l. 222. *εἰσίδέτην*. Notice the confusion (for metrical necessity) between the dual and *ἐφράσσσαντο* the plural.

l. 226 = Od. 16. 220.

l. 229. *ἀτὰρ* here has no adversative sense, but carries on the narration one stage, like the more common *δέ*.

l. 230. *προμνηστῖνοι*. This word, like *πάντες* in the same line, seems quite unsuitable, where only two persons are addressed; even if the speaker himself be counted in. In Il. 14. 38, however, we find *κίον ἄθροοι* of only three persons.

l. 231. *σῆμα*. The moment for the beginning of the slaughter was to be when Eumaeus had placed the bow in the hands of Odysseus, and the doors of the women's apartments had been closed. See inf. ll. 378-391.

l. 233. *έασουσιν*. Here the two syllables *έα* must be scanned as one, the quantity of the *α* being long. The subject to *δόμεναι* is *τινα*, not expressed.

l. 234. *ἀνὰ δώματα*, 'through the hall,' as *ἀνὰ μέγαρον*, Od. 1. 365.

l. 235. *θέμεναι, εἰπεῖν*, with the force of imperatives, as *προβλώσκειν*, inf. 239.

l. 236. *μεγάροιο* is here used of the women's apartment, and not, as usually, of the great dining hall. Cp. Od. 18. 316; 19. 60; 23. 497; 23. 20. Similarly the plural is so used in Od. 19. 16, 30.

l. 237. *τις*, 'any one [of the women];' for the gen. *ἀνδρῶν* depends on *στοναχῆς ἢ κτύπου*, and *ἐνδον* is further explained by *ἡμετέροις ἐνὶ ἔρκεισι*, sc. in the hall of the men.

l. 241. *δεσμὸν ἐπ-ιῆλαι (ἐπιάλλω)*. See Od. 8. 443. This 'fastening' is not to be confounded with the *ἰμάς*, alluded to sup. 46, for the ordinary securing of the bar or bolt to the door of a room; as a reference to inf. 390 will show. The gates of the courtyard once secured, there would be no possibility of escape for any of the suitors from within, or of any rescue from without.

l. 245. *ἦδη*. See on sup. 186. He had dallied long enough.

l. 247. κῆρ, accusative, and not subject of ἔστανε, cp. Il. 18. 33, δ δ' ἔστανε κυδάλιμον κῆρ.

l. 248. ἔκ τ' ὀνόμαζεν, see on Od. 17. 215.

l. 249. αὐτοῦ = ἐμοῦ αὐτοῦ, as in Od. 22. 38.

l. 253. ἀλλ' εἰ δῆ, i. e. ἀλλὰ τοῦτο ὀδύρομαι εἰ δῆ, κ.τ.λ., 'but [this I do lament over] if verily we are so inferior in might to godlike Odysseus, in that we are not able to bend his bow. Then it will be a shame indeed for men that are yet unborn to hear of.' This seems better than taking ἐλεγχείῃ δὲ as the apodosis to ἀλλ' εἰ δῆ, though such a construction occurs in Od. 16. 274, etc. The construction of the double genitive with ἐπιδευέες is not difficult, because the phrase βίης ἐπιδευῆς already occurs, sup. 85, with the force of 'inferior to,' 'weaker in strength,' so that a personal genitive of comparison is natural enough. Others join βίης Ὀδυσσῆος. Here ὃ τ' .. τόξον is the expansion of τόσσονδε.

l. 257. οὐχ οὕτως, sc. this disgrace shall not attach to us. Antinous makes the festival of Apollo, the god of archery, a colourable pretext for deferring any further attempt to bend the bow.

l. 260. καὶ εἰ κ' εἴωμεν, 'and if we should leave all the axes standing,'—*well! what harm done?* Some such apodosis must be supplied to εἰ κε.

l. 263 = Od. 18. 418.

l. 264. κατα-θείομεν, § 23. 1, (b).

l. 266. ἔξοχοι αἰπολλίοισιν, see on Od. 15. 227.

l. 267. Join ἐπὶ-θέντες.

l. 271. ἐπεστέψαντο (ἐπι-στέφειν, Lat. *stip-are*), 'filled the bowl full of drink;' the genitive following the analogy of the construction after verbs of 'filling.' Cp. Od. 2. 431, ἐπιστεφέας οἶνοιο. Virgil's *vina coronant* (a distinct imitation of the expression) means 'they wreath the bowl with garlands.'

l. 272. ἐπαρξάμενοι, see on Od. 18. 418, 'they served it round to all, having poured a first drop into their cups in succession.'

l. 276. Omitted in the majority of the MSS., and not alluded to in the commentary of Eustathius.

l. 279. ἐπιτρέψαι. See Od. 19. 502. The two infinitives παῦσαι and ἐπιτρέψαι are not dependent on λίσσομαι, but are explanatory of what Antinous had said (ἔπος), viz. 'that for the time we should stop trying the bow,' etc. The actual entreaty that Odysseus *does* make is given in the words ἀλλ' ἄγ' ἐμοί, κ.τ.λ.

l. 284. ἀκομιστή. For the lengthening of the penult. compare Od. 13. 142.

l. 288. ἔνι = ἔνεισι, cp. Od. 18. 355.

l. 289. ὑπερφιάλοισι has here a tone of praise, contrary to the usual force of the word. as e.g. Od. 2. 310. Cp. Hdt. 9. 78, ἔργον ἐργασταί τοι ὑπερφυῆς μέγαθός τε καὶ κάλλος.

1. 291. οὐδέ τις ἄλλος, with a concessive force, 'whereas no one else.'

1. 295. Κένταυρον. The Centaurs, in the Homeric poems, are a savage tribe living in Thessaly, on the slopes of Pelion, and are called (Il. 1. 268) φῆρες ὀρέσκινοι. The story of their half-human shape does not appear earlier than Pindar (Pyth. 2. 85 foll.); though the epithet λαχνηέντες (Il. 2. 743) and the fact of their being contrasted with ἀνδράσι (inf. 303) point in this direction. Eurytion was bidden to the wedding of Peirithoos, king of the Lapithae, with Hippodameia; and he is represented as having sought, in drunken folly, to carry off the bride (κάκ' ἔρεξε, 298).

1. 296. ἄασ', 'blinded,' 'besotted;' repeated in ἄασεν, 297; ἄασθείς, 301; ἄτην ἀσειφρόνι θυμῷ, 302.

1. 299. ἥρωας, sc. the Lapithae.

1. 302. ἦν ἄτην ὀχέων, 'carrying [the burden of] his own folly.' ἀσειφρόνι, from its connection with the context, must be referred to ἄτη, as though ἀσειφρόνι, 'the regular grammatical form; but the second α was changed to ε, from the ear being accustomed to such forms as ἀλφειόβοιος, ταμειόχρος, φαειόμβροτος.' Buttm. Lexil. s. v. ἄασαι.

1. 304. οἱ . . αὐτῷ . . εὔπετο, *sibi ipsi comparavit*, sc. Eurytion.

1. 306. τευ is commonly taken as masculine and not in agreement with ἐπητύος (Od. 13. 332; 18. 128), 'kindliness at any one's hands.'

1. 309. ἐνθεν . . σαώσεται, 'wilt come home safe from thence,' as in Od. 3. 231, ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.

1. 310. κουρότερος, compared from the substantive κοῦρος, as βασιλεύ-τερος, κύντερος, αἰιδότατος (Eur. Hel. 1109). See on sup. 146.

11. 312, 313 = Od. 20. 294, 295.

1. 315. ἦφι, § 12 (1) = ἦ from possessive δς, 'his,' as ἐῖν inf. from ἐός.

1. 318. Join τοῦ γ' εἵνεκα with ἀχέων, 'distressed in his heart for fear of that,' sc. that a stranger should win me.

1. 319. οὐδέ μὲν οὐδέ ἔοικε. So οὐδὲ γὰρ οὐδὲ in Od. 8. 32, 176, 280; Il. 5. 22. In such reduplicated negatives, the first negative seems to colour the whole sentence; the latter, to attach itself closely to one word, as here to ἔοικε. Perhaps in English, 'for that could never, never, be right.'

1. 323. αἰσχυρόμενοι, where we expect αἰσχυρόμεθα as parallel to οἰόμεθα.

1. 328. διὰ δ' ἦκε, 'and shot through.'

1. 331. εὐκλείας (εὐκλείης, § 3. 2), 'it is not possible that [they] should be of good renown, who,' etc.

1. 333. τί δ' ἐλέγχεα ταῦτα τίθεσθε, *cur tandem ista probri loco ducitis?* i.e. 'what difference can the success of this stranger with the bow make to you? you have already succeeded in ruining your fair fame by your conduct here.'

l. 335. γένος, accusative; see Od. 14. 199.

l. 339 = Od. 16. 79.

l. 340 = Od. 14. 531.

ll. 341, 342 = Od. 16. 80, 81.

l. 344. τόξον μὲν, 'for the granting of this bow to whomsoever I will, or for the refusing of the same, no one of the Achaeans hath fuller power than I.'

l. 346 = Od. 16. 124.

l. 347. νήσοισι, still with κοιρανέουσι, but as a local dative and not accus. with κατά. With πρὸς Ἥλιδος cp. πρὸς Βορέας, Od. 13. 110; he alludes to Same, Dulichium, and Zacynthus.

l. 349. καὶ καθάπαξ, 'once for all;' with the meaning of 'giving out and out.' φέρεσθαι, 'to take away with him,' as a present, as Il. 24. 581, δοίη οἰκόνδε φέρεσθαι.

ll. 350-358 = Od. 1. 356-364 (with a few slight variations). Aris-tarchus would reject the passage from Od. 1, as being out of keeping, but would retain it here.

l. 350. οἶκον, is her 'room;' not the ὑπερώιον, but the general sitting-room of the mistress and her maids. Cp. Od. 19. 514, and inf. 360.

l. 352. ἐποίχεσθαι, 'to ply.' This word, which expresses a 'moving about,' is particularly suited to ἱστῶς, inasmuch as the weaver had to walk to and fro at the loom, following the passage of the shuttle. τόξον is of course peculiar to the present passage. In the corresponding one in Od. 1, μῦθος is substituted for it (1. 358).

l. 353. τοῦ γὰρ, 'for this is he to whom belongs the power in the household.' In this way there is no difficulty in making the demonstrative τοῦ refer to the first person; cp. ὅδ' ἐγὼ, Od. 16. 205; ὅδ' αὐτὸς ἐγὼ, 21. 207, etc.

l. 357. ὕπνον. A reference to Od. 22. 429 shows that the sleep was sent upon Penelope at this unusual hour, that she might be unconscious of the tragedy about to take place.

l. 363. πλαγκτὲ is commonly taken to mean 'demented;' but with at least as much probability it may be 'truant;' as he ought to be 'in charge of his swine,' (ἐφ' ὕεσσι, as ἐπὶ βοσίν, Od. 20. 209), and not roving about the palace. This would suit with Πλαγκταὶ (Od. 12. 61; 23. 327), the name of the 'Wandering Rocks.'

l. 364. οὐς ἔτρεφες, referring back to κύνες, lends an extra touch of horror to the fate with which the swineherd is threatened.

l. 365. ἰλήκησι. Ameis takes ἰλήκω as a development of the form ἰλημι (stem ἰλα), as ἐρύκω from ἐρύω, δῖωκω from δῖω, ὀλέκω from ὀλῶ. Veitch calls ἰλήκω the perf. subjunct. of ἰλημι.

l. 366. αὐτῇ ἐνὶ χώρῃ, 'just in the very place,' where he was; to be taken closely with θῆκε. Eumaeus stopped short and laid the bow down, till he was urged to take it up again by Telemachus.

l. 369. **τάχ' οὐκ εὖ πᾶσι**, 'thou wilt soon find it a mistake to listen to what every one says.' Eumaeus is to acknowledge only one master; that one, Telemachus.

l. 372. **αἶ γὰρ πάντων**. Telemachus declares that he is far stronger than Eumaeus, and 'would that,' says he, 'I were but as much stronger in arm and muscle than all the suitors, as many as are in my house.'

l. 376. **ἦδ' ὑ γέλασσαν**, Od. 20. 358.

l. 377. **μέθιν**, § 23. (2).

l. 378. **Τηλεμάχῳ** may be rendered 'in favour of Telemachus;' the dative does not follow upon **χόλοις**, but is a true 'dativus commodi' with the phrase **μέθιν χόλοις**, cp. Od. 11. 553, **οὐκ ἄρ' ἐμελλες | οὐδὲ θανὼν λήσσεσθαι ἐμοὶ χόλου**.

l. 381. **Τηλέμαχος**. Eumaeus improves somewhat upon the instructions given him sup. 235, which only said **εἰπεῖν τε γυναιξί**.

ll. 382-385 = sup. 236-239.

ll. 386, 387 = Od. 19. 29, 30.

l. 390. **ὑπ' αἰθούσῃ**, here the 'verandah' or 'portico' against the wall of the courtyard, furthest from the house.

l. 391. **βύβλινον**, 'a rope of byblus,' is probably one made from a plant of that name, similar in character to the Egyptian papyrus. Such ropes might well find their way into Greece through the Phoenician traders. Cp. Hdt. 7. 25, **παρεσκευάζετο δὲ καὶ ὕπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνου**.

l. 395. **κέρα**. Probably the entire bow consisted of two 'horns' united in the middle. Cp. Il. 4. 105 foll., **τόξον ἐύξοον ἰξάλου αἰγὺς . . τοῦ κέρα ἐκ κεφαλῆς ἐκκαυδεκάδωρα πεφύκει** (about 4 ft. 6 in). **ἱπες**, 'worms;' probably one of the small boring-beetles.

l. 397. **θηητήρ**. Bekker adopts **θηρητήρ** as the reading, with a few MSS.; but there is every likelihood of a transcriber altering **θηητήρ** into the familiar word **θηρητήρ**, and very little probability the other way. The Schol. interprets it by **θαυμαστικός**, **ἐμπειρος**, and we might say 'a shrewd critic,' 'an expert.' Cp. Terent. Eun. 3. 5, 18, 'cum me ipse noris quam elegans formarum *spectator* siem,' 'a shrewd judge of beauty.' **ἐπίκλοπος**, 'a cunning rogue,' as in Od. 13. 291. Cp. **ἐπίκλοπος ἔπλεο μύθων**, Il. 22. 281.

l. 400. **κακῶν ἔμπαιος**, cp. Od. 20. 378, here = 'versed in knavery.'

l. 402. **τοσσοῦτον ὀνήσιος ἀντιάσειεν ὥς**. A similarly expressed wish, though without an adverb corresponding to **τοσσοῦτον**, occurs in Od. 17. 251 foll.; and for a still closer parallel, **εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγυόχοιο | εἶην . . . ὥς νῦν ἡμέρη ἦδε κακὸν φέρι** 'Αργείοισι, Il. 13. 825 foll., where **ὥς** means 'as surely as.' So here 'may yonder varlet meet with good luck just as little as he shall ever succeed in bending this bow.'

1. 408. *ἐντέρον οἶδς*, 'sheep-gut,' the same material as that now used for the purpose, though erroneously called 'cat-gut.' The point in the simile is the 'ease' (*ῥηιδίως* .. *ἄτερ σπουδῆς*). The insertion of a fresh 'peg,' and the fixing of a new string 'above and below' (*ἀμφοτέρωθεν*) in the *φόρμιγξ*, is the most ordinary piece of routine with a musician.

ἦ δ' ὑπό, 'and it sang clear to his touch.' So *χοροῖσιν ὑπάδειν*, 'to accompany,' Aristoph. *Ran.* 366.

1. 412. *χρῶς ἐτράπετο*, 'their complexion turned;' 'their face changed colour,' as in *Il.* 13. 279, 284; 17. 733.

1. 419. *τὸν δ' ἐπὶ πῆχει ἔλῶν* 'then taking the arrow [and laying it] on the centre-piece, he drew the string and arrow-notches.' The *πῆχυς* is the 'handhold' in the centre of the bow, probably a metal cylinder, into which the thick ends of the two horns forming the bow were fixed. The *νευρή* lies in the arrow-notch, and therefore in shooting they are both pulled together. It is not impossible that by *γλυφίδας* are meant some slight projections at the nock of the arrow, for the fingers of the right hand to press against in drawing the bow.

1. 420. *αὐτόθεν*, 'right from the spot, from the chair whereon he sat;' so that the axes must have stood some considerable height from the ground to make this possible.

1. 421. *ἄντα τιτυσκόμενος*, sup. 48.

1. 422. *πρώτης στειλείης*. See note on *Od.* 19. 572 foll.

διὰ δ' ἀμπερὲς, i.e. *διαμπερὲς δέ*. The arrow passed right down the row of twelve axes, and came out beyond.

1. 425. *οὐδέ τι τόξον*, 'I did not tire myself long with the stringing of the bow.'

1. 427. *οὐχ ὥς*, i.e. *οὐχ οὕτως ὥς*, 'not such as the suitors are fain to despise, in their wish to do me dishonour.' For the construction cp. *Od.* 24. 199.

1. 429. *ἐν φάει*, 'in broad daylight.' *δόρπον* does not properly begin till after sundown; but Odysseus says, with bitter irony, that he will put such a supper as he has in store for them, a little earlier.

1. 430. *μολπή καὶ φόρμιγγι*. In *Od.* 1. 152 the line runs *μολπή τ' ὀρχηστὺς τε, κ.τ.λ.* Perhaps *φόρμιγξ* is introduced here with allusion to the twanging bowstring, sup. 406 foll. *ἀναθήματα* seem to be 'accompaniments,' from *ἀνατιθέναι* in its meaning of 'attach,' as in *ἐλεγχέει ἀναθήσει*, *Il.* 22. 100.

1. 431. *ἐπ' ὀφρύσι νεῦσεν*, see on *Od.* 16. 164.

1. 434. *θρόνον*, near to, but not identical with, the *δίφρος* of sup. 420. See sup. 139.

BOOK XXII.

l. 1. **γυμνώθη.** He only threw the **ράκη** back, so as to leave his arms free for shooting, for (inf. 488) he seems to have had his rags about him still.

l. 2. **οὐδέν.** Telemachus had arranged (Od. 20. 258) that his father's seat should be close to the 'threshold' of the main door of the **μέγαρον**.

l. 5. **άάατος.** See on Od. 21. 91.

l. 7. **εἴσομαι.** It seems better to take this as the future from **εἶμι**, as **εἴσομαι ὄρσουσα**, Il. 21. 335; **πάλιν εἴσομαι**, Il. 24. 462; 'I will go at a mark.' For **εἶμι** followed by an accusative cp. **εἶτ' ἂν ἦ χορόν**, Od. 6. 259, and (perhaps) **ἴσαν ἄνδρες ἡμέτερον δῶ**, Od. 1. 176. But the Scholl., and some modern commentators, prefer to take **εἴσομαι** from **οἶδα**, though even then we must regard it as governing **σκοπὸν**, for **τύχωμι**, in the sense of 'hitting,' would be construed with the genitive.

l. 10. **ἄμφωτον**, 'with two ears,' or 'handles.' Numbers of such cups have come to light in Dr. Schliemann's excavations at Hissarlik and Mycenae; but he regards them as specimens of the Homeric **ἀμφικύπελλον**, which, since Buttmann's time, has been interpreted as a 'double cup,' forming one cup above and one below.

l. 12. **μέμβλετο**, a reduplicated form from the stem **μελ** (**μέλω**), properly **ἐ-μεμέλ-ετο**, the introduction of **β** being analogous to **μέμ-β-λωκα** for **μεμόλωκα** (**μολεῖν**), trans. 'was no anxiety.'

τίς κ' οἶοιτο, 'who could imagine in the midst of banquetters that a single man among a number (even were he very brave) could bring death upon him?'

l. 14. **οἱ** refers to **τίς**.

l. 15. **ἐπισχόμενος** stands free from the construction of the sentence, 'taking his aim.'

l. 17. **ἐτέρωσε**, lit. 'to the other side;,' i. e. away from the direction of the arrow, and so, = 'back.'

δέπας δέ οἱ . . βλημένον. See on Od. 14. 527.

l. 18. **αὐλὸς**, 'a jet.'

l. 19. **τράπεζαν.** Each guest had his own table; cp. Od. 20. 259. This is made especially evident inf. 74, where they catch up their tables to use them as shields. **εἶο**, § 15. 1, (c).

l. 23. **κατὰ δῶμα**, 'through the hall.' These words are best taken with **ἀνόρουσαν** in the sense of 'started up [and rushed].' Others join **κατὰ δῶμα** with **ὀρυνθέντες**, which seems less suitable; for the aorist participle should refer to the sudden feeling of excited horror that made them start up.

l. 27. **κακῶς . . τοξάζεαι**, 'thou art bringing a curse on thyself by shooting.' With **κακῶς** in this sense cp. **οὐκ εὖ πᾶσι πιθήσεις**, Od. 21. 369.

1. 28. σὼς, predicatively, = 'certain,' as in Od. 5. 305; Il. 13. 773.
1. 31. ἴσκει, 'imagined it so.' Cp. Od. 19. 204, ἴσκει ψεύδεα πολλὰ λέγων. In both these passages it was a contested point with the Alexandrine grammarians, whether ἴσκει meant εἰκάσεν or εἶπε. It seems distinctly better to take it in the former sense in both places (though there is a doubt about the authenticity of the present passage). It is quite true that the Alexandrine poets, as Apollonius Rhodius, and Theocritus, took ἴσκει in the sense of εἶπε, but this is probably an error, which we have no need to reflect upon Homer. Buttmann proposed to write ἴσπε, and modern etymologists, who adhere to the meaning 'he said' for ἴσκει, refer it to root σεν (σεν) as in Lat. *in-sece*. Join οὐκ ἐθέλοντα, *invitum*, sc. Ὀδυσσεύα. They thought that Odysseus had missed his shot in aiming at the axes.
1. 33. πείρατα, 'the issues,' used like τέλος in such phrases as τέλος θανάτῳ. The metaphor of 'fastenings,' or 'attachment' in ἐφήπτο is also used in such phrases as Τρώεσσι δὲ κήδε' ἐφήπται (ἐφάπτω).
1. 38. αὐτοῦ, sc. ἐμοῦ. The preposition in ὑπ-εμνάσθε gives the notion of being 'under-handed,' because the suitors only *took for granted* that Odysseus was dead.
1. 39. δέισαντες is used in two slightly different constructions: (1) with a direct object θεοῦς, and (2) with an accus. and infin. νέμεσιν ἔσεσθαι, or we might harmonise the two constructions by making θεοῦς and νέμεσιν identical object-accusatives and regarding κατόπισθεν ἔσεσθαι as merely an explanatory addition 'that it should hereafter come.'
1. 41. καὶ added to πᾶσιν here, and sup. 33, only lends an emphasis, 'all and every one,' as Od. 4. 777, μῦθον δ' δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.
1. 42. ὑπὸ means 'at the knees,' as in Od. 24. 450. Cp. ὑπὸ δὲ τρόμος ἔλλαβε γυνῆα, Il. 5. 34.
1. 43. This verse is wanting in the commentary of Eustathius, and the majority of MSS. Perhaps it has been interpolated from Il. 14. 507; 16. 283.
1. 46. ταῦτα μὲν αἵσιμα, 'thou didst give but their due name to these things.'
1. 52. Ἰθάκης, join with κατὰ δῆμον.
1. 54. ἐν μοίρῃ, 'according to his deserts,' as in Il. 19. 186. Cp. κατὰ μοῖραν, and παρὰ μοῖραν.
1. 55. ἀρεσσάμενοι (ἀρέσκω), 'having made good.' The use of the word with a direct object, as ταῦτα ἀρεσσάμεθα, Il. 4. 363; 6. 526, shows that here the object to ἀρεσσάμενοι is the relational sentence δσα . . . μέγαροισι.
1. 57. ἀμφίς, 'separately.' τιμὴν, 'compensation,' so τιμὴν ἀρνύμενοι, Il. 1. 159.
1. 59. ἰανθῇ. The initial ι, naturally short, is here used long *metri*

gratia. πρὶν δ', 'but until then' [sc. till full compensation has been made] 'no one can feel indignant at thy wrath,' i.e. no one can complain that thou art angry without a cause; supply σε with κεχολῶσθαι.

l. 62. ἐπιθείτε refers to anything 'ye may chance to add' to the wealth inherited from your fathers: cp. Il. 7. 363, κτήματα δ' ὅσσ' ἐξ Ἀργεὸς ἡμέτερον δῶ | πάντ' ἐθέλω δόμεναι, καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.

l. 65. Join ἐναντίον μάχεσθαι.

l. 67. οὐ φεύξεσθαι should be taken closely together, so that τινα must be translated 'many an one.'

l. 69. μετεφώνεε must be read here, with a few good MSS., instead of the ordinary προσεφώνεε, the use of which is constant with the accusative in Homer.

l. 70. οὐ γὰρ σχήσει, this cause gives the reason for his injunction expressed inf. 73. γὰρ being equivalent in force to the corresponding relational conjunction. 'Inasmuch as he will not spare, . . . therefore let us bethink ourselves of resistance.'

l. 74. ἀντίσχεσθε. See on sup. 19.

l. 75. ἐπὶ δ'.. ἔχωμεν, 'let us all have at him at once.' For this intransitive use cp. Od. 19. 71.

l. 77. βοή δ' ὥκιστα γένοιτο, 'and so a rallying cry might be raised.' The mood points to a further result, depending on the success of ἀπώσομεν and ἔλθωμεν ἀνὰ ἄστυ, cp. inf. 444. Eurymachus seems to be thoroughly cowed, for he proposes that they should all rush upon Odysseus, not to overpower him and to kill him, but to secure their own escape. The successful resistance to Odysseus is to come from without.

l. 81. ἀμαρτῇ, 'at the self-same instant' (ἄμα, and root ἀρ, as in ἀπαρίσχω).

l. 84. ἐκ χειρὸς ἦκε, more graphic than μεθήκε or any such word. So when Odysseus is 'forced to drop the helm,' πηδάλιον δὲ | ἐκ χειρῶν προέηκε, Od. 5. 314. Cp. Od. 19. 468.

περιρρηδῆς, 'and sprawling over the table he fell, doubled up, and he swept the victuals off it and the double cup; while in the agony of his heart he beat the floor with his forehead, and kicking with both feet he overset the seat.' We have to suppose a low table, probably just high enough from the floor for a footstool to be pushed under it, as in Od. 17. 409, such as are common to the present day in Eastern countries. As Eurymachus receives the arrow in his liver, he gives one violent plunge forward, flinging himself across the table, so that his head falls over on one side and his feet on the other. Probably περιρρηδῆς is connected with ῥέω, referring to something 'limp,' with which we may compare the use of ὑγρὸς, Soph. Ant. 1236. This scene describes his death-struggle: the actual death is given in the words κατ'.. ἀχλὺς.

l. 89. Ὀδυσῆος εἴσατο, § 23. 3. For a similar genitive cp. ὠμήθη Ἀκάμαντος, Il. 14. 488; but here, the word ἀντίος that follows may not be without its influence.

l. 91. εἴξεε, sc. Ὀδυσσεὺς, 'if he would give way for him from the door.' Cp. Il. 4. 505, μηδ' εἴκετε χάρις Ἀργείοις, Od. 16. 383.

l. 93. στήθεσφιν, § 12. 1. Here the termination -φιν is attached directly to the true stem στήθεσ-.

l. 94. παντὶ μετώπῳ, 'with the whole breadth of his forehead;' he fell so flat.

l. 95. ἀπόρουσε, 'sprang away,' for fear lest while he was 'tugging away at the spear,' or 'bending over the corpse' (προπρηγνέα) he might be stabbed from behind. La Roche adopts the reading προπρηγνέα from cod. August., and correction over the text in cod. Harl.; the common reading is προπρηγνεί, which, if adopted, must be referred to φασγάνῳ, implying that Telemachus feared either a straight thrust, or a descending blow.

l. 103. αὐτός τ' ἀμφιβαλεῖμαι, *ipseque me armis induam*. By ἰὼν he means 'when I come back with them;' cp. inf. 113 foll.

συβώτῃ καὶ τῷ βουκόλῳ. It is difficult to see why the demonstrative τῷ should be used with the latter substantive only. Perhaps because Eumaeus is so conspicuous a personage, Telemachus says, 'I will give another set to our swine-herd, and to that other—the neat-herd.'

l. 106. θέων, 'with all speed;' lit. 'running.' οἶσε, § 20. 3. πᾶρ', i.e. πάρεσι, 'while I have a store of arrows yet by me to defend myself withal.'

l. 109. θάλαμόνδε. We may suppose that Odysseus let Telemachus pass out by the main door of the μέγαρον, and that he made his way to the θάλαμος by means of the corridor or λαύρη (see inf. 126 foll.), and returned the same way.

l. 113. δύσετο, § 20. 3.

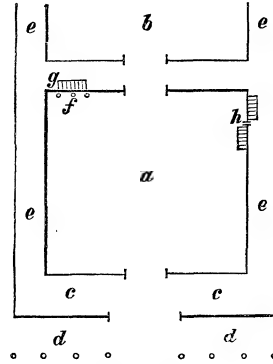
l. 116. ἀμύνεσθαι ἔσαν, see on sup. 106.

l. 119. λίπον, 'failed;' this meaning is common with the compound ἀπολείπω.

l. 121. πρὸς ἐνώπια. Now that the bow had done its work, Odysseus sets it aslant against the door-post, 'towards the shining side walls.' This is the great door from the μέγαρον into the αὐλή. The side-walls of this main entrance are called here ἐνώπια; but the commoner use of this word is to denote the side-walls of the entrance into the αὐλή, Od. 4. 42. The epithet παμφανόωντα may refer to their being smooth-plastered or whitened; but more likely the word simply alludes to the flood of light pouring in through the open door-way, in contrast to the shadow thrown by the front wall of the αὐλή, or to the dim μέγαρον, into which so little light found its way from any other source.

l. 126. ὀρσοθύρη. A reference to the sketch plan may make the

position of this door and its relation to the other parts of the house more intelligible; but some points of detail must after all remain conjectural. It will be observed here that the apartment of the women (*b*) lies immediately behind the μέγαρον (*a*), but yet that the two apartments do not open into one another, which would be a manifest inconvenience. In order therefore to give access to this apartment, and to the chambers behind it and connected with it, without the necessity of passing through the μέγαρον, a corridor (λαύρη) (*ee*) ran from the πρόδομος (*cc*), passing right round the walls of the μέγαρον. By means of this λαύρη it was possible to enter the πρόδομος from the αὐλή, and to pass to every part of the house, without disturbing the guests in the μέγαρον.



a. μέγαρον. *b.* Apartment of the women. *cc.* πρόδομος
dd. αἶθουσα. *ee.* λαύρη. *f.* θύρα μέγαροιο. *g.* κλιμαξί
 leading to ὑπερώιον, and θάλαμος. *h.* ὑποθήκη with two approaches, one
 from μέγαρον, the other from λαύρη.

We may suppose that as the walls of the μέγαρον rose to a considerable height, the foot of the wall was of some thickness to support the superincumbent weight. It is not unlikely that the lowest part of the wall (say, for some five feet) was much thicker than the remaining portion. This 'foot' of the wall would project a little way into the room, forming what we might call a plinth. This 'plinth,' running the whole way round the μέγαρον, is perhaps the οὐδὲς of l. 127, which certainly cannot be the ordinary threshold. At one place, just on the top of this 'plinth' (ἀκρότατον παρ' οὐδὸν), a small doorway was made in the thickness of the wall; and, as we have supposed it to have been about five feet from the ground, it would have to be reached by some seven or eight steps from the floor of the μέγαρον; and a corresponding

descent would be necessary (on the other side) into the *λαύρη*. This door is represented at *h* in the plan; with the short stairs (*ἐφορμαί*) leading, one to the *μέγαρον*, and the other to the *λαύρη*. This door would be the *ὀρσοθύρη*, a word of doubtful etymology. It is referred by some to *ὄρ-νυμι*, as if it could be reached only by a 'jump' or 'spring'; by others to *ὀρθός*. But probably it is best referred to *ὄρρος*, and so rendered 'back-door' (Lat. *posticum*). It would only be occasionally used, perhaps for a servant to enter or leave the *μέγαρον* after the main doors were closed. Odysseus had bidden the swineherd to 'keep an eye on' (*φράζεσθαι*) this door, and the 'single' staircase leading to it (for he does not take into consideration the steps down into the *λαύρη*). The view of Agelaus was that some one should slip out through this door and, passing down the *λαύρη*, go out through the *πρόδομος* and the *αὐλή*, and bring in succour from the town. But Melanthius declares 'it is not possible,' because the opening of the corridor (*στόμα λαύρης*), that is, the point where it turns the corner to enter the *πρόδομος*, is such a 'dangerous spot' (*ἀργαλέον*) because of its proximity to the 'main-door leading into the court,' at which Odysseus and his friends were standing full armed.

But Melanthius hits on another plan. He scrambled up to the 'loop-holes' (*βῶγες*), which were pierced in the wall of the *μέγαρον*, for the purpose of giving some small amount of light to the *κλίμαξ*, that led to the *ὑπερώιον* (see on plan letters *f. g.*). Once through the *βῶγες*, he would of course have access to any of the store-chambers behind the women's apartments. [This note follows mainly the description of the Homeric House by L. Geilach; *Philologus*, xxx. p. 503 foll.]

l. 149. *μέγα δ' αὐτῷ*, 'a terrible struggle lay before his view.' So Il. 12. 415, 'Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας | τείχεος ἐντοσθεν. μέγα δέ σφισι φαίνεται ἔργον.

l. 152. *γυναικῶν*. The doors of the women's apartment were closed and fastened; but we must suppose that Odysseus knew of some outlet at the back to the store-chambers, and into the *λαύρη*, and he suspected that some of the false women-servants were making use of this.

l. 156. *ἀγκλίνας*, so in Il. 5. 751, ἡμὲν ἀνακλίνει (open) πυκινὸν νέφος, ἡδ' ἐπιθείναι, as ἐπίθες in next line.

τῶν δὲ σκοπός, 'and there was some observer of this, keener than I;' by *τῶν* he means 'my neglect in leaving the door open.'

l. 159. *τόν περ οἶω*, 'whom I suspect to be the doer,' sc. *οἶω τὰδε ῥέζειν*, inf. 165.

l. 162. *νόησε*. Eumaeus was still standing by Odysseus, near the main door, so that, looking across the *μέγαρον*, he saw Melanthius scrambling through the loop-hole, to make another visit to the *θάλαμος*.

l. 165. *αἰδηλός*, see on Od. 16. 29.

l. 172. *σχήσομεν*, 'will keep in check.'

l. 173. σφῶι δ'. There is great difficulty made about this passage, turning mainly on the violence of the prothysterion, that they should be said to 'fasten the doors behind them' (σανίδας ἐκδῆσαι ὀπισθεν), and *then* to swing him up to the roof-tree. Many have consequently rejected ll. 175, 176. But it is surely impossible that σανίδας ἐκδῆσαι should mean 'fasten the doors,' the received phrases for which are ἐπὶ δεσμὸν ἱλῆαι, Od. 21. 241, or θύρην ἐπιθεῖναι, Od. 22. 157. It refers to some detail of torture, probably to the tying of planks behind the back to keep the neck, legs, and arms at a stretch. In Arist. Thesmoph. 931, 940, we have δῆσαι ἐν τῇ, or πρὸς τῇ σανίδι, as describing a form of the pillory; while in Il. 15. 18 foll. the description of Hera's punishment for insubordination has much in common with the case of Melanthius, ἥ οὐ μέμνη, ὅτε τ' ἐκρέμων ὑψόθεν, ἐκ δὲ ποδοῖν | ἄκμονας ἤκα δύνω, περὶ χερσὶ δὲ δεσμὸν ἱηλα; where the ἄκμονες serve to drag the limbs as on a rack. Translate, 'but do you two, having twisted back his feet and upper limbs (ὑπερθεν only qualifies χεῖρας as contrasted with πόδας), toss him into the chamber, and tie boards behind him; and having made fast a twisted cord to him, hoist him up to the lofty pillar and bring him up close to the timbers of the roof.'

l. 181. παρὰ σταθμοῖσι, but still outside the θάλαμος, 'waiting for him.'

l. 184. γέρον, here used as an adjective, = 'old.'

l. 186. δὴ τότε γ' ἦδη, this line is only a further parenthetical description of the σάκος, for the apodosis to εὔθ', l. 182, begins with τῷ δ' ἄρ', l. 187; 'when he was just crossing the threshold . . then they rushed upon him and dragged him inside, by the hair of his head.'

l. 190. διαμπερὲς, 'thoroughly;' probably the right foot was tied behind the back to the right hand, and the left foot to the left hand; and all made fast together to the σανίδες.

l. 195. νύκτα, 'all night long,' as δυσκηδέα νύκτα φυλάξω, Od. 5. 466.

l. 196. ὥς σε ἔοικεν, sc. καταλέχθαι. The point of the taunt lies in the self-indulgent life of Melanthius; see Od. 17. 244.

l. 197. ἡριγένεια, used here without Ἥως, as in Od. 23. 347. So we have γλαυκῶπις as an equivalent for Athena, Od. 13. 389; ἀργυρότοξος of Phoebus, Il. 1. 37.

l. 198. ἦνίκα' ἀγνέεις, *quo tempore adducere soles*.

l. 201. Join ἐς-δύντε, as in Od. 24. 498.

l. 205. Join ἐπ' ἦλθε.

l. 209. ὁμηλική, 'thou art my equal in years.' ὁμηλική is used exactly equivalent to ὁμηλιξ, as in Od. 6. 23, ἥ οἱ ὁμηλική μὲν ἔην.

l. 210. δόμενος, 'though he deemed.'

l. 211. ἐτέρωθεν, 'from the other side;' sc. distant from the door.

l. 213. παραιπετίθησιν, redupl. 2. aor. subjunct. παραιπίθω (παραιπίθω.)

l. 216. κτέωμεν (κτῶμεν, subjunct. aor. ἔκταν, κτείνω), pronounced as two syllables.

l. 217. ἐν δὲ σὺ, apodosis, 'then shalt thou be slain among them;' 'along with them.'

l. 218. κράατι, § 11. 7, (α).

l. 219. ὕμέων γε βίας is often taken as an equivalent for ὕμᾶς, like βίη Ἰφικλείη, Ἡρακλείη, Od. 11. 290, 601; but it more likely means 'when we have quelled your violence.'

l. 223. πολεῦειν = *versari*.

l. 224. κηρόθι μᾶλλον, see on Od. 17. 458.

l. 227. οὔτ' ἔστ', i. e. οὔτ' ἦν τότε ὕτε.

l. 230. σῆ . . βουλῇ, sc. by the plan of the Wooden Horse. It is for having been thus instrumental in the taking of Troy that Odysseus was especially called πολίπορθος Ὀδυσσεύς. See Od. 1. 2, ἐπεὶ Τροίης ἱερὸν πολίεθρον ἔπερσε.

ἦλω = ἔάλω (ἀλίσκομαι).

l. 232. ὀλοφύρεαι ἄλκιμος εἶναι, 'how is it that now, confronted with the suitors, thou dost lament at having to be a gallant man?'

l. 233. ἴδε ἔργον, 'behold the work that I shall achieve.'

l. 236. οὐπω πάγχυ, 'did not yet grant him to the full decisive victory.'

l. 239. αὐτὴ δ', 'while she herself, darting up, perched on the rafter of the smoke-blackened hall.' The epithet αἰθαλόεις carries with it the idea of a rich man's house, where the fire is constantly burning for cooking feasts. The words χελιδόνι εἰκέλη ἄντην seem to imply that Athena took the visible shape of the swallow; but it is difficult to see how she could then brandish her Aegis from the roof, inf. 297.

l. 246. τοὺς δέ, 'but the rest.'

l. 249. οἱ to be taken with ἔβη, 'has gone away from him;' ethical dative = 'to his loss.'

l. 250. ἐπὶ πρώτῃσι θύρῃσι, 'right at the very opening of the door.'

l. 252. οἱ ἕξ, sc. the six men named in ll. 241-243, counting Agelaus as one.

l. 253. βλήσθαι, 'to be struck,' so that with ἀρέσθαι the subject changes, 'and for us to win glory.'

l. 256. ἐτώσια θῆκεν, 'made them all unavailing;' πάντα, sc. δούρατα. Cp. Virg. Aen. 9. 745, 'excepere aurae vulnus: Saturnia Iuno | detorsit veniens, portaeque infigitur hasta.'

l. 261. τοῖς δ' ἄρα, apodosis to αὐτὰρ ἐπεὶ.

l. 262. ἤδη μὲν κεν ἐγὼν, 'by this time I might suggest to us too that we launch our spears into the band of suitors, who are eager to strip us in addition to their former outrages.'

l. 269. ἄσπετον οὐδας, see on Od. 13. 395. As a variety of the phrase

ὁδᾶς ἔλειν οἷδας we find ὁδᾶς λαζοίατο γαῖαν, Il. 2. 418. Cp. Virg. Aen. 11. 418, 'procubuit moriens, et humum semel ore momordit.'

l. 270. μυχόνδε, 'to the furthest corner.'

l. 271. τοὶ δ', sc. Odysseus and his companions, as contrasted with οἱ μὲν ἔπειθ', l. 269, 'they rushed up, and took back the spears out of the dead.'

l. 273. τὰ δὲ πολλά. This must not be identified with the later use, 'the greater number,' for τὰ is the demonstrative and not the article, and πολλά is a predicative addition, as in ἦ οἱ πολλὰ ἀπὸ κρατὸς κελεύρυν, Od. 5. 323; τὰ δὲ πολλά κατάνεται, Od. 2. 58. Here Athena 'made them—many of them—to miss.' In sup. 256 it is τὰ δὲ πάντα.

l. 277. ἐπὶ καρπῷ, Od. 18. 258.

l. 278. λίγδην, probably connected with λείχω, 'lick,' so 'just grazing.' Cp. Il. 17. 599, βλήτο γὰρ ὦμον δουρὶ πρόσω τετραμμένος αἰεὶ | ἄκρον ἐπιλίγδην· γράφειν δέ οἱ ὅστέον ἄχρῃς | αἰχμή: Il. 4. 140, ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψεν χροῖα φωτός.

l. 280. τὸ δ', sc. δόρυ.

l. 288. εἴκων, see on Od. 13. 143. μὴ . . μέγα εἰπεῖν, 'speak no proud boast, but commit thine intention to the gods,' instead of crediting thyself with the fulfilment of it. The allusion is to Od. 20. 292–298.

l. 290. ἀντὶ ποδός, sc. the ox-hoof which Ctesippus had flung at Odysseus, Od. 20. 299.

l. 291. ἀλητεύοντι, 'playing the beggar.'

l. 297. αἰγίδ' ἀνεσχεν. The Aegis, or shield of Zeus, ἣν ἄρα χαλκὸς | Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν (Il. 15. 309), is described in Il. 5. 738 as θυσανόεσσαν, | δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται, | ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰώκη, | ἐν δέ τε γοργεῖη κεφαλὴ δεινοῖο πελώρου, | δεινὴ τε, σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο. Athena uses it (Il. 2. 446 foll.) to inspire lust for war, ἐν δὲ σθένος ᾤρσεν ἐκάστω | καρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.

l. 298. ἐξ ὀροφῆς, i. e. ἐκ μελάθρου, sup. 239. ἐπτοίηθεν (πτοιέω, for πτοίω), § 22. 1.

l. 300. αἰόλος, 'hovering,' well expresses the persistent persecution of the οἷστρος. See the description of the gad-fly, Virg. Georg. 3. 149, 'asper, acerba sonans, quo tota exterrita silvis | diffugiunt armenta.'

l. 302. οἱ δ', sc. οἱ ἄμφ' Ὀδυσῆα, 'Odysseus and his men,' sup. 281. οἱ δ' is resumed by the words ὦς ἄρα τοι, inf. 307.

l. 304. Join ἐν πεδίῳ ἵενται, 'hasten along on the low ground, cowering away from the clouds,' where they would be an easy prey to the vultures.

l. 306. χαίρουσι δέ τ', 'viri intellegendi pastores vel rustici spectantes illam quasi venationem et capturam dum delectantur hoc spectaculo.' Ernesti. ἄγρη, 'the sport.' The notion of some of the older commentators that νέφεια meant 'bird-nets,' is a mere fancy to explain the interest of the ἀνέρες.

1. 308. ἐπιστροφάδην, 'turning this way and that;' so Il. 10. 483, κτείνει δ' ἐπιστροφάδην, τύπτει δ' ἐπιστροφάδην, Il. 21. 20. Cp. Od. 24. 184.

1. 309. κράτων (§ 11. 7, (a)) τυπτομένων, a genitive absolute, for τῶν is masc.

1. 313. The order of the words is φημί γὰρ οὐ πω εἶπεν οὐδέ τι ῥέξαι ἀτάσθαλόν τινα γυναικῶν, 'dico enim nunquam me cuiquam mulierum in aedibus dixisse neque aliquid fecisse mali.'

1. 316. κακῶν ἀπὸ χειρᾶς ἔχεσθαι, i. e. χειρᾶς ἀπέχεσθαι κακῶν.

1. 318. θυοσκόος, see Od. 21. 145.

1. 319. εὐεργέων, here and in Od. 4. 695 the gen. plural neuter from εὐεργής, 'good deeds.'

1. 322. πολλάκι πού μέλλεις, 'many a time must thou have prayed in this hall that the enjoyment [lit. 'accomplishment'] of a happy return might be kept far from me, and that my darling wife might go home with thee, and bear thee children.'

1. 327. ἀποπροέηκε, sc. when he was slain by Odysseus, sup. 293.

1. 329. φθεγγομένου, cp. Virg. Aen. 10. 554, 'tum caput orantis nequidquam, et multa parantis | dicere, deturbat terrae.' ἐμίχθη, 'was rolled in the dust.'

1. 334. ἐκδύς, 'having stolen out,' sc. through the ὀρσοθύρη, λαύρη, πρόδομος, into the αὐλή, where the altar of Zeus was built. Cp. Il. 11. 773, (Πηλεὺς) πίονα μηρὶ ἔκαε βοὸς Διὶ τερπικεραῖνον | αὐλῆς ἐν χόρτῳ.

1. 337. προσαΐξας, stands alone from the construction, = *accurrens*.

1. 341. θρόνον, the seat which Leiodes had occupied, Od. 21. 145, 165.

1. 347. αὐτοδίδακτος. He means that he is the pupil of no other minstrel.

1. 348. εἰκα δέ τοι. These words seem rightly interpreted in Damm's Lex., 'videor (mihi) tibi tanquam Deo accinere;' i. e. 'I feel when singing before thee, as though I were singing in the presence of a God.' This is much simpler than rendering εἰκα, 'I am the right person,' etc.

1. 352. μετὰ δαῖτας may possibly be translated 'at banquets,' on the analogy of μεταδόρπιος (Od. 4. 195), which many render 'at supper.' But it is better to take μεταδόρπιος as = 'after supper;' and, similarly, to understand by μετὰ δαῖτας, 'after the feast;' when men sit drinking and listening to the bard. Cp. Od. 8. 72, αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, | μούσ' ἄρ' αἰοῖδ' ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν.

1. 356. ἴσχεο, 'stay thy hand.'

1. 360. ἀντεβόλησεν, 'came in thy way.'

1. 362. πεπηγὼς . . . ὑπὸ θρόνον, 'crouched up under a seat.' Join ἀμφι . . . ἔστο (ἐννυμι), 'he had thrown about him.'

1. 368. περισθενέων, 'exulting in his strength.' δηλήσεται, § 3. 4.

1. 372. ἐρύσατο, 'protected;' from the notion of drawing away from danger to one's own side.

1. 374. *κακοεργίης*, see on Od. 13. 142.
1. 377. *ὅττεό με χρεή*. In this phrase *χρεή* is equivalent to *opus est*, as in Od. 21. 110, *τί με χρεή μητέρος αἶνον*; Cp. Eurip. Hec. 967, *τίς χρεία σ' ἐμοῦ*; where *σε* is the object of some verb unexpressed, like *ἵκει*, cp. *ὅτε με χρεῖω τόσον ἵκοι*, Od. 5. 189.
1. 383. *μάλα πάντας . . πολλούς*. The last word is added as explanatory of *πάντας*, i. e. 'all of them—a great number : ' nor is it unmeaning, for we might say *μάλα πάντας*, when the whole number was but small. *πεπτεῶτας*, scanned as three syllables.
1. 385. *κοῖλον ἐς αἰγιαλόν*. The fishers have spread their 'seine' far out from the shore; then they draw it from the 'foam-flecked sea' towards the 'curving beach,' and lastly they toss the fish, when taken from the net, high up on the sand.
1. 394. *κινήσας*, here with the force of *κρούσας* or *κύψας*. Cp. Il. 9. 583, *σείων κολλητὰς σανίδας*.
1. 403. *βεβρωκῶς βοός*. This partitive gen. with *βιβρώσκω* is analogous to *πίοι οἶνοιο*, sup. 11.
1. 405. *εἰς ὧπα ιδέσθαι*, lit. 'to look at in the face;' so Od. 4. 411, *εἰς ὧπα ἐφίκει* without the infin. *ιδέσθαι*.
1. 408. *ἵθυσεν*, 'she was eager to raise the shout of triumph;' so *ἰθύειν . . ἐπὶ χερσὶ μάσασθαι*, Od. 11. 591. *ὀλολύξαι* here, as in Od. 3. 450, is a shout of thanksgiving: cp. Aesch. Ag. 595, *ὀλολυγμὸν . . ἐλασκον εὐφημοῦντες*.
1. 411. *ἐν θυμῷ*. These are the emphatic words, 'keep thy joy hidden within thy heart.' Cp. Propert. 3. 25. 30, 'in tacito cohibe gaudia clausa sinu.'
1. 412. *οὐχ ὀσίη*, see on Od. 16. 423. These words of Odysseus imply a higher stage of civilization, and a greater delicacy of feeling, than we find in the Iliad; where the shout of triumph over a fallen foe is common enough; cp. Il. 13. 373, 413, 445, 619. Odysseus regards himself rather as the instrument of heaven than as his own avenger.
1. 415. *οὐ κακὸν οὐδὲ μὲν ἐσθλόν*. These words, intended to be an exhaustive description of *οὐ τινα*, are really inaccurate, for *οὐ κακὸν* does not really add to the fulness of the list, but is introduced to produce an apparent balance in the contrast. Similar is Od. 10. 93. *οὐ ποτ' ἀέξετο κύμα γ' ἐν αὐτῷ | οὔτε μέγ' οὔτ' ὀλίγον*, but the best parallel to such an overstated contrast is in Soph. Ant. 1109, *ἦτ', ἦτ', ὁπάονες, | οἳ τ' ὄντες, οἳ τ' ἀπόντες*, or El. 305, *τὰς οὔσας τέ μοι | καὶ τὰς ἀπούσας ἐλπίδας διέφθορον*.
1. 418. *νηλείτιδες εἰσι*, see on Od. 16. 37.
1. 424. *ἀναιδείης ἐπίβησαν*, 'have trodden the path of dishonour;' see Od. 23. 52; Soph. O. C. 189, *εὐσεβίας ἐπιβαίνοντες*. For the same phrase with the causative tenses of *ἐπιβαίνειν* cp. Il. 8. 285, *τὸν*

εὐκλείης ἐπίβησον, and 2. 234, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν, and Od. 23. 13.

1. 427. σημαίνειν .. ἐπὶ, see on Od. 20. 209: σημαίνειν in the sense of 'giving orders' is elsewhere construed with a dative, as Il. 1. 289, or a genitive, as Il. 14. 85.

1. 436. εἰς ἐκαλεσσάμενος, as in Od. 17. 342, ἐπὶ οἱ καλέσας.

1. 437. ἀνωχθε γυναῖκας, sc. νέκρας φορέειν.

1. 442. θόλος, 'the round-house,' was a building with a vaulted or conical roof, near the wall of the courtyard, so near, that (inf. 460) the space between is called ἐν στείναι. It may have been used, as the Schol. suggests, as a storehouse for utensils in daily use. In later times, the Θόλος at Athens was a rotunda, where the Prytanes dined; Plato, Apol. 32 c.

1. 444. ἐκλεάθουιντ', see on sup. 77. Many modern editors follow a conjecture of Hermann, and write ἐκλεάθωντ'. 'That so they might forget the light love which they carried on with the suitors, when they accompanied with them secretly.' For μίσγοντο δέ, in parataxis, we should read in prose μισγόμεναι αὐτοῖς.

1. 446. ἄπασαι, sc. the twelve named in 424 sup.

1. 449. ὑπ' αἰθούσῃ αὐλῆς, 'under the colonnade of the court wall;' the verandah running along the wall of the court, at either side of the main entrance.

1. 450. ἀλλήλοισιν, 'leaning the corpses one against another.' This reading, and not ἀλλήλῃσιν, must be adopted; for to represent the women as 'leaning against one another' (whether under the heavy burdens, or, as tottering through fear), we should require ἐρειδόμεναι, though some commentators deny this, comparing Il. 16. 108. See Od. 23. 47.

1. 451. ἐπισπέρχων, 'urging them on.'

1. 456. ταὶ δ' ἐφόρεον δμῳαί, 'while the others, the handmaids, carried them forth,' sc. the ξύσματα scraped off the floor with the λίστρα.

1. 460. ἐν στείναι, see on sup. 442.

1. 461. τοῖσι, as the gender shows, 'for his companions to hear.'

1. 462. καθαρῷ seems to mean 'respectable' or 'honourable.' A disgrace attached to death by hanging, as Eur. Hel. 292, ἀσχήμονες μὲν ἀγχόνηι μετάρσιοι, κὰν τοῖσι δούλοις δυσπρεπεῖς νομίζεται.

1. 466. κίονος ἐξάψας. The details of this wholesale hanging are not given with full completeness; but the process seems to have been as follows. One end of the rope was made fast to the upper end of a column of the αἴθουσα αὐλῆς. Twelve halters were slung on this rope in a row (this is implied in 1. 471, ὡς αἱ γ' ἐρείης κεφαλὰς ἔχον), and placed round the women's necks, they still remaining standing. Then the other end of the rope was thrown round the sharp top of the roof of the round-house, drawn as tight as possible, and made fast high up

(ὕψος' ἐπεντανύσας). This tightening of the rope lifted all the women off their feet, and left them dangling, like thrushes or doves in a 'springe.'

1. 469. ἐνιπλήξωσι (ἐμπλήσσω), intrans. 'dash into.'

ἑστήκη (a better reading than ἐστήκει), 'that chances to be set.' The mood, like ἐνιπλήξωσι, shows that we are dealing with a hypothetical case.

1. 470. αὐλιν ἐσιέμεναι, 'as they are hastening into their roost.' In ὑπεδέξατο (gnomic aorist) the change of mood shows that the fancied picture gains reality in the poet's mind, as he goes on with the description.

1. 471. πάσαις probably refers to δμῶσι, 'they all had halters round their necks.'

1. 473. δῆν. See on Od. 17. 72.

1. 474. ἐκ, sc. from the θάλαμος, where he had been left suspended, sup. 193 foll.

1. 478. οἱ μὲν, sc. οἱ ἀμφὶ Τηλέμαχον, as sup. 454.

1. 481. θείιον (θεῖον) in inf. 493 θήιον, 'brimstone.' Cp. Pliny. N. II. 35. 50, 'habet sulfur et in religionibus locum ad expiandas suffitu domos.' Cp. Il. 16. 228, where Achilles, before pouring a libation, cleanses the cup with sulphur.

1. 487. εἴματ', here, as frequently, with a predicative force, = 'as raiment.'

1. 488. ῥάκεσιν, see on sup. 1.

1. 494. μέγαρον καὶ δῶμα καὶ αὐλήν. That these words include the whole 'premises' there is no doubt. It is not however so certain what is the distinction between μέγαρον and δῶμα. But as he seems to begin from the innermost part and to work outwards towards the αὐλή, we may best take μέγαρον here for the women's apartment (as in Od. 18. 360; 19. 60; 21. 236, 382; 22. 497; 23. 43); δῶμα for the 'main hall' (as in Od. 17. 541; 20. 149; 21. 378; 22. 307, 360). A strong corroboration of this view (which is given by Ameis) is found in Il. 6. 316, οἱ ἐποίησαν θύλαμον καὶ δῶμα καὶ αὐλήν.

1. 497. δῆος, for night had meanwhile fallen. See Od. 21. 428 foll.

1. 501. γίγνωσκε δ' ἄρα. These words seem to give the reason why his heart was so touched by their welcome, 'for he knew [the loyalty] of them all in his mind.'

BOOK XXIII.

1. 1. *καρχαλόωσα*, as in inf. 59, 'triumphant.'

1. 3. *ἐρρώσαντο*, cp. *ἐπερρώοντο*, Od. 20. 107, 'moved briskly,' as Eustath. *ἐρρωμένως ἐκινήθησαν*. So of Hephaestus, Il. 18. 411, *ὑπὸ δὲ κνήμαι ῥέοντο ἄρμαι*.

ὑπερικταίνοντο seems to mean 'went exceeding fast;' unless we add a still stronger emphasis to *ὑπέρ*, and render 'sped over-fast,' implying that the feet 'faltered' or 'stumbled,' as unable to maintain the hurried pace. The etymology of the word is most uncertain; perhaps the best proposed is to connect with *ικ*, as in *ἴχνος*, *ικέσθαι*, or with *ἴκταρ*. The reading *ὑπερακταίνοντο* (Aesch. Eum. 36) is only a conjecture, without authority. Aristarchus interprets *ὑπερικταίνεσθαι* of an unsuccessful effort at running; *ἀνεπάλλοντο καὶ ἐκινούοντο προθυμουμένης αὐτῆς βαδίζειν ταχέως, μὴ δυναμένης δὲ ἀλλὰ κατὰ βραχὺ διὰ τὸ γῆρας*.

1. 7. *ἰκάνεται*, with the force of a perfect tense, as frequently with *ἴκειν*: cp. Od. 13. 248, 328; 15. 492; 16. 31; 18. 217; 19. 532; 22. 231.

1. 9. *κῆδεσκον*, 'damaged,' 'wasted;' cp. Il. 24. 542, *ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἦδ' ἐσά τέκνα*. *βιάωντο*, 'spitefully entreated.'

1. 13. *ἐπέβησαν*, 1 aor. causative from *ἐπιβαίνειν*, 'set him in the path of prudence.' See on Od. 22. 424. The Gods can make fools of the wise, and teach prudence to the simple.

1. 14. *ἔβλαψαν* is used here as in the fuller phrase *βλάβει φρένας*, Od. 14. 178, or *Ἄτη βλάπτουσα ἀνθρώπους*, Il. 19. 94; 'befooled thee.' This is the only passage where *αἴσιμος* is used as a personal epithet; elsewhere we find *αἴσιμα* and *αἴσιμον*.

1. 16. *παρῆξ*, 'wide of the truth,' as *ἄλλα παρῆξ εἵποιμι παρακλιδὺν*, Od. 17. 139.

1. 17. *ἐπέδησε* (*πεδάω*).

1. 18. *τοιόνδε κατέδραθον*, sc. *ὑπνον*, accus. of 'internal object,' 'never got I so sound a sleep.'

1. 19. See Od. 19. 260, 597.

1. 21. *εἰ γάρ τίς μ'*. The elision is for *μοι*, in government with *ἡγγελε* and not for *με*, accus. after *ἀνέγειρε*. Some edd. read *μ'* *ἀνέγειρε*, which would settle the point.

1. 23. *τῷ κε τάχα*, 'in that case I would soon have dismissed her harshly, to go back into the hall; but thine old age shall spare thee this;' lit. 'shall profit thee thus much.'

1. 28. *ἀτίμων*. See on Od. 21. 99.

1. 33. *περιπλέχθη*, 'clung about her,' 'threw her arms round her.' See Od. 14. 313.

ἦκεν, 'let fall.'

1. 35. *ἐνίσπες*. The direct object to *ἐνίσπες* is the clause from *ὅπως*

to ἐφῆκε, 'tell me how he laid his hands.' The words εἰ ἐπέδν.. ἀγορεύεις are parenthetical. The clause that follows, viz. οἱ δ'.. ἔμμενον, according to our idiom, would be introduced by a relational conjunction, such as 'while'; but in Homeric syntax it is merely put side by side with the preceding clause. There is a strong contrast between μοῦνος and ἀολλέες.

l. 43. With ἔχον we may supply θαλάμους, comparing Od. 22. 128; 'closed them in.'

l. 46. οἱ δέ μιν ἀμφι, 'and they all about him, covering the solid floor, lay piled on one another.' κραταίπεδον means 'hard-stamped,' of the well-rammed clay with which the floor of the μέγαρον was laid; cp. Od. 21. 122.

l. 47. κείατ', § 17. 4.

l. 48. This verse, wanting in Eustath., and in several good MSS., is generally rejected here, as an interpolation from Od. 22. 402. The sentence is complete at ἰάνθης, as the general object to ἰδοῦσα, viz. the heap of slain, is supplied from the foregoing words.

l. 49. ἐπ' αὐλείησι θύρῃσιν. See Od. 22. 449.

l. 51. σέ δέ is the object to καλέσσαι, and με to προέηκε.

l. 52. σφῶρα σφῶιν. This form must be gen. or dat. of the dual, in spite of the attempts to prove it to be a nominative by Il. 16. 99, νῶιν δ' ἐκδύμεν ἐλεθρον, where νῶιν (if the passage be genuine) must be 'for our own sakes.' ἐπιβήτητον too (against Buttm. Lexil. 423) must be intransitive, and cannot be taken as syncopated for ἐπιβήσετον, as a Schol. suggests; and the reading ἀμφοτέρων has slight authority. We may then render 'that both of you may attain to joy for yourselves in your inmost heart, since many woes ye have suffered.' With this way of taking σφῶιν cp. Od. 24. 313, θυμὸς δ' ἔτι νῶιν ἐώλπει. To read σφῶι or σφῶί γ' would greatly simplify the sentence. The form πέποσθε is said to be for πέποιθετε (πεπόνθατε). Dropping ν we get πέποσθε, softened to πέποστε, and the change from τ to θ may be paralleled by ἐγρήγορθε for ἐγρηγόρατε. Aristarchus read πέπασθε.

l. 56. κακῶς, adverbial to ἔρεζον, but brought into the front of the clause for emphasis, as διαμπερὲς ἢ σε φυλάσσω, Od. 20. 47.

l. 63. τις ἀθανάτων, that is, some superhuman power concealed under the form of a man. Cp. Od. 22. 413.

ll. 65, 66 = Od. 22. 414, 415, where see note.

l. 68. ὤλεσε τηλοῦ νόστον Ἀχαιῖδος. It is natural to take τηλοῦ as a prepos. governing the genitive, as in Od. 13. 248, but its awkward position, thus separated from Ἀχαιῖδος, suggests that we may arrange the words ὤλεσε νόστον Ἀ., 'he has lost his [chance of] return to the Achaean land;' comparing ἐπιμαίεο νόστου γαίης Φαιήκων where γαίης follows νόστον, Od. 5. 344. We should then have τηλοῦ in its natural place, with the force of an adverb.

1. 71. ἡ .. ἔφησθα, epexegetis of τοῖον ἔπος. Join οὐ .. ἔφησθα ἐλεύσεσθαι, *negasti unquam esse rediturum*.

1. 72 = Od. 14. 150.

1. 74 = Od. 19. 393; οὐλὴν is in apposition to σῆμα, Od. 21. 219.

1. 76. ἐλὼν ἐπὶ μάστακα χερσὶν, 'gripping me with his hand upon my mouth,' as ἐπὶ μάστακα χερσὶ πίεζεν, Od. 4. 287. In the description of the scene in Od. 19. 480, it is said φάρυγος λάβε δεξιτερῇφι.

1. 78. ἐμέθεν περιδώσομαι αὐτῆς, 'will stake mine own life:' lit. 'will make a wager at the price of mine own self;' so Il. 23. 485, τρίποδος περιδόμεθον ἥε λέβητος. Then κτεῖναι μ' stands as a nearer definition of this wager, viz. 'that thou shouldst slay me by the most pitiable death.'

1. 82. εἶρυσθαι, cp. Od. 16. 463, 'to be upon your guard against.' Similarly Od. 16. 459, μηδὲ φρεσὶν εἰρύσσαιτο, of keeping a secret. So of guarding a door εἶρυτο πύλας, inf. 229. Cp. Pind. Frag. 10 (33), οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἐρευνάσει βροτέα φρενὶ, and Solon's line πάντη δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι. Penelope means that Eurycleia cannot fathom all the dark devices of heaven. Even the evidence of the scar may only have been intended to mislead.

1. 85. κατέβαιν' ὑπερώια, see on Od. 18. 206.

1. 87. παρστώσα in contrast to ἀπάνευθε.

1. 88. ὑπέρβη λάνιν οὐδὸν, see Od. 16. 41; 17. 30.

1. 89. ἐν πυρὸς αὐγῇ, the seat of the lady of the house was by the hearth. So of Arete, queen of the Phaeacians, ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ .. κίονι κεκλιμένη, δμῳαὶ δὲ οἱ εἶατ' ὕπισθεν, Od. 6. 305 foll.

1. 90. τοίχου τοῦ ἑτέρου, 'at the other wall;' local genitive, as in Il. 9. 219; 24. 593. ἑτέρου might mean 'furthest from the entrance,' but more likely it only resumes Ὀδυσῆος ἐναντίη, sup.

1. 93. ἄνεω. This is the only passage in which with absolute certainty ἄνεω must be called an adverb. Elsewhere it is found joined with a plural verb, and may be a nominative from ἄνεως (i.e. ἄναος, ἀ- root αF) and, so, better written ἄνεω. In τάφος δὲ .. ἔκανε the force of δὲ is equivalent to γὰρ, giving the *reason* of her long silence.

1. 94. ὄψει, 'with her eyes;' so used here and in Il. 20. 205. There is a sort of antithesis intended, by the emphatic position of ὄψει, between the 'eloquent eyes' and 'silent lip,' (ἄνεω). By ἐνωπαδίως (like the later ἐνωπαδὶς and ἐνωπαδὸν) it is meant that she 'looked him full in the face,' implying a deep interest, the expression of her τάφος. 1. 93. Then, that expression passed away, and she 'showed no sign of recognition of him.'

1. 95. ἀγνώσασκε. This iterative tense is contracted from ἀγνοήσασκε (ἀγνοέω) as βώσας from βοήσας, Il. 12. 337; others write ἀγνώσασκε from a supposed intensive form ἀγνώσσω.

l. 97. *δύσμητερ*, as *Δύσπαρις*, Il. 3. 39; *δυσσarisτοτόκεια*, Il. 18. 54. Cp. Od. 18. 73.

l. 100. *τετληότι*. To the eagerness of Telemachus, the cautious self-restraint of Penelope seems 'hard,' and 'unyielding.'

l. 101. *ὅς οἱ*. It is very difficult to translate the ethical dative of the enclitic *οἱ* here, without throwing too great an emphasis on it. It means something like 'before her very eyes,' or even 'in answer to her longings,' going closely with *ἔλθοι*.

l. 103. *αἰεί*. There is something very natural in Telemachus thus accusing his mother, in his impetuous anger, of 'always' being stern and stony-hearted; *σιδηρόφρων τε καὶ πέτρας εἰργασμένος*, Aesch. P. V. 242.

l. 109. *γνωσόμεθ'* ἀλλήλων, cp. Od. 21. 36. By *καὶ νῦν* she means, 'we' shall recognise one another (if all is right), 'better than any one else can do. We have tokens between us with which no one else is acquainted.'

l. 115. See Od. 19. 72.

l. 116. *τὸν*, predicative with *εἶναι*, 'that I am he,' sc. Odysseus. Cp. Od. 24. 159; 14. 118; 16. 475. *οὐ πῶ φησι*, 'refuses as yet to acknowledge.'

l. 117. *ὅχ'* ἄριστα γένηται, i.e. 'how what we have done may best be settled.' The *μνηστοροφονία* is accomplished; but it threatens many dangers for the future, which must either be avoided or confronted.

l. 118. *καὶ γὰρ τίς θ' ἔνα*. Here *καὶ* gives emphasis to *ἔνα*, as *καὶ γὰρ τίς θ' ἔνα μῆνα μένων*, Il. 2. 292. 'For anyone after having slain in his own country one single man, though he have not many champions left behind, has to live a banished man, quitting his kin and his fatherland; whereas we have slain the defence of the city, men who were far the noblest of our gallants in Ithaca. This I bid thee lay to thine heart.' Odysseus argues, 'if the slaying of a solitary individual implies the banishment of the murderer, whom the dead man's friends, however few they may be, are sure to take vengeance on, when they catch him; what vengeance may we not expect awaits us who have slain so many and such high-born men? It is a moment of extreme peril.' See Od. 15. 271 foll.

l. 124. Join *ἀρίστην.. ἐπ' ἀνθρώπους*, 'best, among all men,' like *κλέος ἔλλαβε δῖος Ὀρέστης | πάντας ἐπ' ἀνθρώπους*, Od. 1. 299.

ll. 127, 128. These lines, as wanting in the best MSS., and as being probably an interpolation from Il. 13. 785, 786, are generally rejected by modern commentators.

l. 128. *δευήσεσθαι*, 'shall be lacking in;' as *μάχης ἄρα πολλὸν ἐδεύεο*, Il. 17. 142.

l. 131. *λούσασθε*, this signifies here the customary preparation for

dance and festival: the actual cleansing after the murder is described in Od. 22. 478. See Od. 6. 64, οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἶματ' ἔχοντες | ἐς χορὸν ἔρχεσθαι.

l. 133. ἡγείσθω. The word is not found in this sense elsewhere in Homer with a gen., but with a dative, as νηπιέησιν ἡγείσθαι τινι, Od. 24. 469. Perhaps the simplest account of this genitive is to take it as following directly upon the *notion* in ἡγείσθαι, sc. ἡγήτωρ εἶναι, 'to be leader-off of the dance.'

l. 135. Those who may chance to 'hear outside' the sounds of revelry are divided into two classes; those who actually live within earshot of the palace, and those who happen to pass the door of the court. With ἡ οἱ supply ἡ τούτων τις οἱ.

l. 137. εὐρύ, 'far-spreading.'

l. 140. ὅττι κε κέρδος, 'what hint of good counsel the lord of Olympus may vouchsafe to us.'

l. 146. τοῖσιν δ', a dative of 'interest,' and not agreeing with ποσσίν, which is the instrumental dative; 'the house re-echoed *for them* by reason of the feet of men and women dancing;' or '*they set* the house ringing with the dancing feet, etc.'

l. 151. εἴρυσθαι, 'to keep,' 'guard,' with which we may compare Penelope's own words (Od. 19. 525), μένω παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσω.

l. 152. ἴσαν (οἶδα, § 23. 8 c). The nom. to ἴσαν is suggested by the iterative tense εἶπεσκε, 'one after another said so, but this they knew not, namely, how matters stood.' With τὰ... ὥς cp. Od. 19. 229, 230.

l. 153. ὃ ἐνὶ οἴκῳ, sc. once more *his own*, after the destruction of the usurpers.

ll. 156-162 occur, with a trifling variation, in Od. 6. 229-235, where they are appropriate; but in the present passage they must be considered as an interpolation. The disconnected construction with μείζονά τ' εἰσιδέειν after χεῦεν cannot be justified by Eustathius' interpretation ὥστε εἶναι τὸν Ὀδυσσεῖα μείζονά τ' εἰσιδέειν, nor by the ingenuity of the modern suggestion to supply *τινα* as subject to εἰσιδέειν, sc. 'so that *men* looked upon him as larger,' etc. Besides, the repetition of καὶ δὲ κάρητος after καὶ κεφαλῆς is an indefensible tautology. οὐλας as an epithet of κόμας is exactly 'curly;' and it is doubtful whether ὑακινθίνῳ ἄνθει ὁμοίως is the further explanation of this word, referring to the upturned curves of the petals of the hyacinth; or whether it describes the dark colour of the hair, like that of the flower; as in Theoc. 10. 28, καὶ τὸ ἴον μέλαν ἐντι καὶ ἄ γραπτὰ ὑακινθος.

l. 159. χρυσὸν περιχεύεται (aor. conjunct. with short vowel) ἀργύρῳ, 'lays a plating of gold upon silver.' To carry out this picture we ought to think of bright auburn hair clustering over a white forehead;

and this would strengthen the first interpretation of ἱακινθίνῳ ἄνθει ὁμοίως, but see Od. 16. 175.

l. 166. δαμονίη, 'strange being!' Join περὶ with γυναικῶν, 'beyond all woman-kind.'

l. 167. ἀτέραμνον, a synonym of ἀτειρής, as in Il. 3. 60, αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής. Odysseus expresses his astonishment that, even after his restoration to his own kingly form, Penelope still refuses to recognise him.

ll. 168-170 = sup. 100-102.

l. 171. αὐτὸς, emphatic, 'by myself.'

l. 174. Penelope seeks to remove three possible grounds of misinterpretation of her cautious restraint: 'I am not high-minded, nor am I indifferent, nor am I lost in utter amaze.' She still wants a crowning proof of her husband's identity, which is found in the secret of the λέχος, but she betrays how near she is to unconditional acceptance of his statement by the words οἷος ἔησθα.

l. 176. πυκινὸν λέχος, 'a strong bedstead.' The test lies in the words ἐκτὸς θαλάμου and ἐκθεῖσαι, sc. θῆναι, as the bedstead was really a fixture. Here εὐνήν is the 'bedding,' in antithesis to λέχος.

l. 183. τοῦτο ἔπος θυμαλγές. See Od. 16. 69.

l. 184. χαλεπὸν δέ κεν, 'hard would be the task even for a man of great skill,' sc. ἄλλοσε θείναι τὸ λέχος.

l. 185. ὅτε μὴ θεὸς . . θείη. The words seem almost a parody on Od. 16. 197, where they occur, but with θείη in quite a different sense. In Od. 16 it means 'make,' or 'render,' here it is 'place,' 'plant.' See note there.

l. 187. οὐδὲ μάλ' ἥβῶν. The emphasis lies in these words, 'no, not if he were in full vigour of youth.'

l. 188. By σῆμα he means 'a great secret,' as inf. 202; 'a proof' or 'token,' only known to the husband and wife.

l. 191. ἄκμηνός, apparently from ἀκμή, sc. 'at its prime.' Fäsi refers it to ἀκάμας, -αντος, as if meaning 'unexhausted.' πάχετος is best taken as another form of παχὺς (analogous in termination to περιμήκ-ετος) = 'thick.' Cf. Od. 8. 187, λάβε δίσκον | μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ. In neither of these passages is it necessary to take πάχετος as a syncopated form of παχύτερος, nor as nominative or accusative of a noun = 'in thickness,' or 'its thickness was.' He calls it θάμνος, a word properly applied to a 'bush,' or 'thicket,' because it is an olive with a bushy head, as κόμην ἀπέκοψα shows. This olive was growing inside the enclosure of the court (ἔρκεος ἐντός); as we may suppose, near the back of the house (μυχός), where the θάλαμος of the master and mistress was commonly found. Round this olive he built an enclosing wall of masonry, roofed the building over, and added a pair of 'strong-joined' or 'hinged' (κολλητὰς, Od. 21. 137) doors. All this was finished before he touched the olive-tree, in order that the next

process might be done in privacy. Then he lopped off all the foliage and top branches, and having rough-hewn the trunk from the root upwards, he smoothed it all around well and skilfully, with the adze, and straightened it to the line. This rendering makes *προταμῶν* describe the process of working with the axe (*πέλεκυς*) from the root upwards, till he had a roughly-squared (or rounded) post, which he afterwards smoothed more perfectly into shape with his adze (*σκέπαρνον*, Od. 5. 237). Eustathius understands by *προταμείν* the slicing off a portion of the trunk, above the root, so as to leave a stump of a certain definite height, *ἐκκόψαι τὸ ἄνωθεν ποθεν ἐκ κορμοῦ*. This would make a contrast with any cutting that might take place right down at the root, inf. 204. Anyhow, he thus 'defly made a bedpost' (*ἐρμῖν' ἀσκήσας*), 'and bored it all;' that is, he made the necessary holes or mortices in it to receive the side-boards, and the top and bottom pieces. We may call this natural olive-trunk the 'nucleus' of his bedstead; and so he says, 'starting from this' (like *δρῶμενός ποθεν* in later Greek), 'I wrought away (*ἔξεον, ξέω*) at my bedstead, till I had finished it.' He had to add three more *ἐρμῖνες* to match the *κορμός*, and to fit in the sides and apply the decorations. Lastly, he made a network of straps of red leather passing from side to side, on which the bedding could be laid. It is obvious that it would be impossible to remove (*ἐκθεῖναι*) such a bedstead, without either entirely detaching it from the post of olive-wood, and thus breaking up the frame-work, or cutting the *κορμός* clean away at the level of the ground (*ταμῶν ὑπο πυθμέν' ἐλαίης*).

1. 206 = Od. 19. 250, in which passage however there is no personal genitive preceding the dative of the participle *ἀναγνούση*. For the change to this 'ethical dative' cp. Il. 10. 187, *ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν δλώλει | νύκτα φυλασσομένοισι κακήν*: Il. 14. 139, *Ἀχιλλῆος δλοὺν κῆρ | γηθεῖ ἐνὶ στήθεσσι φόνον καὶ φύζαν Ἀχαιῶν | δερκομένῳ*. Cp. Od. 19. 554.

1. 206. *ἔμπεδα*, predicative, 'so unmistakeably.'

1. 207. Join *ἀμφι-βάλλε*.

1. 209. *σκούζεσθαι* means to be 'cross' or 'surly;' and it probably gets this meaning not through any connection (as generally held) with *κύων*, but from the notion of 'darkness,' 'gloominess,' as in *σκότος, σκιά, σκυθρός*.

1. 210. *πέπνυσο*, the *past tense*, with reference to the time before the departure of Odysseus for Troy; this long separation she describes as her 'sorrow,' *οἰζύν*.

1. 211. *νῶν... μένοντε... ταρπήναι*. For this transition from the dative to an accus. in agreement with subject of the infin. see Od. 15. 240; 16. 465, and cp. Od. 10. 565, *ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη | εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης, | ψυχῇ χρησομένους Ὀηβαίου*

Τειρσίαο, where the infin. is not expressed, but suggested in εἰς Ἀΐδαο, sc. ἵεναι.

l. 213. τόδε χάεο, cp. τόδε γ' ἡμβροτον, Od. 22. 154; 18. 227.

l. 214. ὦδ' ἀγάπησα, sc. as she was now showing by her caresses, sup. 207, 208.

ll. 218-224. The Alexandrine critics rightly rejected these lines as inapposite, and spoiling the connection of thought. The idea of some deceiver coming to a house with a plausible story might have suggested a memory of the fatal visit of Paris. But Helen's case is no real illustration of Penelope's. It might have served as such, if Penelope had gone on to say, 'And Helen would never have fallen, had she been cautious at the first to find out if her guest was a true man.' Instead of which, Penelope says, 'Helen would never have fallen, if she had known all the sorrows that were to spring from her elopement.' Nor is it at all to the point *here* to throw the responsibility of Helen's 'blind act of folly' (ἄτη) on Aphrodite. Besides, the insertion of the passage mars the antithesis, evidently intended, between τὸ πρῶτον ἐπεὶ ἴδον (214) and νῦν δ' ἐπεὶ ἤδη (225). Helen, in Od. 4. 261 foll., lays the guilt of her unfaithfulness on the goddess; just as Penelope here is represented as saying that 'Helen never let such infatuation steal into her heart before,' (πρόσθεν), i.e. 'before Aphrodite suggested it.'

l. 228. Ἀκτορίς, 'Actor's daughter.' This patronymic must be an equivalent for Eurynome, the woman-of-the-bedchamber (θαλαμηπόλος, inf. 293); for it is hardly probable that we should have only this isolated mention of a servant holding so confidential a post, as would be the case if Actoris were a proper name.

ἔτι δεῦρο κιούση, cp. Od. 4. 351, Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμῶτα νέεσθαι | ἔσχον: Il. 2. 287, ἐνθάδ' ἔτι στείχοντες. In Od. 4. 736 Penelope alludes to another servant, Dolios, whom she had similarly brought from home, δμῶ' ἐμδν, ὅν μοι ἔδωκε πατήρ ἔτι δεῦρο κιούση. Transl. 'even as I was on my way to come here.'

l. 229. εἴρυτο, 'guarded,' sup. 82.

l. 232. ἔχων, 'clasping;' θυμαρέα, 'winsome,' like Horace's 'placens uxor.'

l. 233. ὥς δ' ὅτ' ἄν. The form of the simile is almost identical with Od. 5. 394 foll. ὥς δ' ὅτ' ἂν ἀσπασίος βίωτος παῖδεσσι φανήη | πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, | δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων, | ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν, | ὥς Ὀδυσῆ' ἀσπαστὸν εἰείσατο γαῖα καὶ ὕλη, where the picture is first given with the conjunctive mood, passing into the indicative aorist. The clauses παῦροι.. νηχόμενοι and πολλή.. ἄλμη are not necessary to the simile, but they add a sort of intensification to the picture; the few survivors implying the faint chance of life that makes deliverance all the more

precious when it comes; the 'scurf of salt' on the skin pointing to the length of exposure in the water.

l. 237. With *τέτροφεν* in the sense of 'congeals,' 'sets hard,' cp. *θρέψαι γάλα*, 'to curdle milk,' Od. 9. 246.

l. 240. *οὐ πω πάμπαν*, see on Od. 16. 375.

l. 241. For fear lest the 'morning should dawn and find them sorrowing still,' without having enjoyed the refreshment of sleep, Athena 'kept the night tarrying' (*δολιχὴν σχέθεν*) 'at its furthest (western) limit' (*ἐν περάτῃ*, a form of superl. from *πέρας* used substantively, as *ὕγρῃ*, etc., Od. 16. 423) 'and she held back golden-throned morning at the Ocean's (eastern) edge.' Thus the night was prevented from passing away over the western horizon, and the morning from appearing at the eastern. This action of Athena may be compared with Hera's arbitrary despatch of Helios into the western ocean before his proper time, Il. 18. 239 foll. This is the only passage in Homer where Eos is described as driving a chariot.

l. 248. *ὦ γύναι, οὐ γάρ πω*. Here, as often, the sentence giving the reason for what follows is put first, but with the demonstrative *γάρ*, instead of the relative *ἐπεὶ*. The main sentence really begins with *ἀλλ' ἔρχευ*. Cp. Od. 1. 337, *Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελεκτήρια ἦδ' ἡδ' ἑν γέ σφιν αἰεῖδε*.

l. 251. *μαντεύσατο*, sc. in Od. 11. 90-137.

l. 257. *τότ'* is explained by *ὁππότε ἐθέλῃς*.

l. 258. *ποίησαν* in this sense of 'caused,' or 'made you' come back, does not seem to be found elsewhere in Homer.

l. 260. *ἐφράσθης*. The same line occurs Od. 19. 485, but *ἐφράσθης* is used here in a somewhat different sense, = 'since thou hast thought about it.' Penelope means that since the thought of his future ordeals has been suffered to come into his mind, she is sure to hear of them sooner or later, and she would rather hear of them at once; *αὐτίκα* and *ὀπισθεν* thus forming a contrast. *εἴω*, 'methinks,' stands quite parenthetically.

l. 262. With *οὐ χέρειον* cp. note on *οὐκ ἀέκουσαν*, Od. 19. 373, and 17. 176.

ll. 268-284 are identical with Od. 11. 121-137, with only such alterations as are necessary from the change of person. The apparent meaning of the directions given by Teiresias is that this last journey of Odysseus is to be a sort of final conciliation of Poseidon, whose wrath had pursued him so far. Odysseus is to make his way far inland, till he comes to a people altogether ignorant of the sea. So ignorant, that they have never used salt, nor ever seen an oar, which they mistake for a winnowing-shovel. In that most unlikely spot he is to plant the oar and to perform a special sacrifice to Poseidon, as though to carry the honour of the God of the sea into most distant regions.

l. 276. καὶ τότε με, apodosis to δππότε.

l. 278. συνὼν ἐπιβήτορα, 'mate of sows.'

l. 279. οἴκαδ' ἀποστείχειν. Odysseus is then to return home, and after a grand offering to all the Gods of heaven, to settle down in the midst of his prosperous subjects (λαοὶ δαῖβιοι) and await the coming of his death.

l. 281. ἐξ ἁλὸς . . ἐλεύσεται. It is impossible to smooth away the difficulties which beset this passage by joining ἐξ ἁλὸς θάνατος, 'a death far away from the sea;' though ἐκ πατρίδος, Od. 15. 272, and ἐκ καπνοῦ, Od. 16. 288, are quoted to support it. His death, which is to be 'mild and calm' (ἀβληχρὸς) and which is to find him weakened, but enjoying his old age in comfort (γῆραι ὑπο λιπαρῷ ἄρηνένον), 'will come to him out of the sea.' It is probable that the whole passage (here and in Od. 11) is a later addition, containing an allusion to the post-Homeric legend, that Odysseus was unwittingly slain by Telegonus (his son by Circe), who, not knowing his father, wounded him mortally with a spear tipped with the bone of a sea-fish, cp. Hor. Od. 3. 29. 8. This legend formed the plot of a play by Sophocles called Ὀδυσσεὺς ἀκανθοπλήξ. For ἀβληχρὸς μάλα τοῖος cp. Od. 20. 302.

l. 286. ἄρειον, 'happier' than thy younger years. Penelope is comforted by the words γῆραι λιπαρῷ, and thinks that there 'is hope that an escape from troubles will yet be vouchsafed.'

l. 289. τροφὸς, sc. Eurycleia.

l. 290. ἐσθήτος, genit. of material with εὐνήν. Matth. compares Hdt. 2. 138, ἐστρωμένη ἐστὶ δὲ δὸς λίθου. For δαῖδων ὑπο λ. cp. Od. 19. 48.

l. 292. πάλιν οἰκόνδε βεβήκει, 'went back again to her own room.'

l. 296. θεσμὸν, not, as commonly taken, the 'rites' or 'usage' of the marriage bed, which could not so be taken with ἵκοντο, but rather the 'place,' or 'spot,' where their ancient couch was set. This use of θεσμός (cp. ἔθηκε λέχος, sup. 184) with a local meaning is analogous to θρωσμός, βωμός, πορθμός, and similar forms.

At this point, according to Aristarchus and Aristophanes, the Odyssey ends, πέρας [τέλος] τῆς Ὀδυσσεύας τοῦτο ποιοῦνται, as the Scholl. and Eustath. state. But we must not be hasty in deciding that they meant by this that the remaining portion was a later, and unauthentic, addition. It is equally possible that all that they intended was that the 'Adventures of Odysseus' properly end here, and that what follows must be regarded in the light of Epilogue. No doubt there are objections—on the score of language, style, geography, and mythology—that may be raised against the concluding portion of the Odyssey (which will be noticed in their proper place), but certainly before the time of the Alexandrine critics it was accepted as genuine. For example, Aristotle, Rhet. 3. 16. 8, speaks of the passage, ll. 310–330 inf.,

as a model of brevity; and Plato, de Republ. 3. 387 a, quotes Od. 24. 6-9.

1. 300. τῷ δ', sc. Odysseus and Penelope.

1. 302. ἣ μὲν, sc. ἔλεγε, as inf. 308, 'she on her part told,' and Odysseus on his (αὐτὰρ ὁ δ' Ὀ., l. 306).

1. 303 = Od. 16. 29.

1. 304. ἔθεν (§ 15. c) εἵνεκα, 'on her behalf,' 'in their courting of her.'

πολλὰ = 'often.'

ll. 310-341. This is an epitome of the adventures of Odysseus from Od. 5-13. In ll. 310-313 we have the contents of *b.* 9; in ll. 314-321 of *b.* 10; in ll. 322-325 of *b.* 11; in ll. 326-332 of *b.* 12. The end of the passage, ll. 333-341, refers to *bb.* 5-8, and to the beginning of *b.* 13.

1. 312. ἀπέτισατο ποινὴν, 'he (Odysseus) exacted recompense for,' lit. with mid. voice, 'got requital paid.'

1. 315. πέμπ', 'was fain to send him home.' The force of the tense pointing to an unsuccessful attempt. Odysseus here does not allude to the wicked folly of his crew which caused the disaster.

1. 316. ἦν, § 23. 4 (*d*).

1. 319. οἱ refers, κατὰ σύνεσιν, to the inhabitants of the Laestrygonian Telepylus, implied in the name of their city.

1. 320. This verse is wanting in the majority of MSS., and is rightly rejected, seeing that it is not true that *all* the comrades of Odysseus were slain by the Laestrygonians (Od. 10. 125-137). It is also unnatural that Ὀδυσσεὺς should stand in the verse, instead of αὐτός, as inf. 332; seeing that Odysseus is speaking of himself.

1. 321. ἑταίρους, those who had fallen in the Trojan war, such as Agamemnon, Achilles, Patroclus, Ajax, etc.

1. 326. ἀδινάων. It is impossible to decide the meaning of the epithet here. Perhaps it is a case of hypallage for ἀδινὸν φθόγγον Σ. Cp. Od. 19. 516. Or, if we adopt the view of those who assign the whole of this passage to a later time, we may regard it as a simple mistake on the part of a writer, who thought that ἀδινός, from its frequent combination with στενάχειν, etc., meant 'shrill,' or 'loud.' But indeed—without such an apology—we may fairly take ἀδινάων as 'loud' here, from the notion of the fast-flowing notes of their song. Because μῆλ' ἀδινὰ in Homer means the 'thronging sheep,' some have thought to render here the 'close group' of Sirens. Against this comes the fatal objection that there are only two Sirens (Σειρήνου, Od. 12. 52).

1. 327. Πλαγκτάς. These 'wandering' rocks (πλάζειν) were early identified with the Συμπληγάδες, the 'clashing' rocks that nipped a ship as it passed between them. But no such notion is found in Homer (Od. 12. 61 foll.). The name may only be a variety of θαλά νῆσοι, 'islets

that seem to scud by you as you stand on shipboard.* Or there may be an allusion to those volcanic islets that rose from time to time in the Aegean, only to sink again, and re-appear (as it were) in another place.

l. 342. *δεύτατον*, 'last;' superl. from *δευτερος*.

l. 343. *λυσιμελής*. See on Od. 20. 57.

l. 344. *ἄλλο*. The *new* plan of the goddess refers back to sup. 242. There she stayed the waning night; now, 'when she deemed that he had his full joy of sleep and of the caresses of his wife,' she hastened on the dawn. For *ἡριγένειαν* without *ἦω* see Od. 22. 197.

l. 349. Join *ἐπὶ-ἐτελλεν*.

l. 350. *ἦδη μὲν*, taken up by *νῦν δ' ἐπεὶ*, inf. 354.

l. 353. *ἰέμενον*, explained by *πατρίδος αἴης*, 'though eager to reach it.' The construction is not balanced. We should expect *σὺ μὲν ἐνθάδε κλαίονσα, ἐγὼ δὲ ἀπὸ πατρίδος ἐρητυθείς*.

l. 355. *κοιμίζεμεν*, with the force of an imperative.

l. 360. *ὃ μοι πυκινῶς*, 'who, methinks, is sore afflicted.'

l. 361. *ἐπιτέλλω*, with lengthening of the iota by metrical ictus.

l. 362. *εἰσιν*, 'will go abroad.'

φάτις μνηστήρων, 'talk *about* the suitors,' different from Od. 21. 323.

l. 365. *προτιόσσεο*. She is neither to 'look at,' nor accost anyone. As we say, to hold no communication with anybody.

l. 372. *κατακρύψασα*, cp. Virg. Aen. 1. 411 foll. 'At Venus obscuro gradientes aere sepsit | et multo nebulae circum dea fudit amictu, | cernere ne quis eos neu quis contingere posset.'

BOOK XXIV.

The title *Σπονδαί*, which forms the heading of this book, is only applicable to the latter portion, from l. 205 to the end. But the first part, ll. 1-204, was known by the name *νέκνεια*, or *νέκνεια δευτέρα* (to distinguish it from Od. 11, which would be regarded as *νέκνεια πρώτη*). Aristarchus rejected the whole of this portion, mainly on the following grounds, (1) Hermes is not elsewhere called 'Cyllenian' in Homer, nor has he the office of *ψυχοπομπός* (ll. 1-5); (2) it is contrary to the Homeric view that souls of men *unburied* should find their way to Hades, cp. ll. 23. 71 foll.; (3) no definite number is elsewhere in Homer assigned to the Muses, who are called inf. 60 *ἐννέα Μοῦσαι*. Other objections may also be raised in detail. On the whole it seems that Aristarchus was right in his judgment on this passage. Besides the arguments which he brings forward against its genuineness, there is a strong impression left of its inappropriateness; it is in the wrong place

for an episode; and it suggests an attempt on the part of some Rhapsodist to make a sort of rhetorical contrast between the final good fortune of Odysseus, and the misery of Agamemnon; between the unworthiness of Clytaemnestra, and the virtue of Penelope.

1. 1. **Κυλλήνιος**, from mount Cyllene in Arcadia, where his mother Maia, one of the Pleiads, bare him.

ἐξεκαλείτο, sc. from the palace-court, where their corpses lay. Cp. Virg. Aen. 4. 242-244, 'Tum virgam capit—hac animas ille evocat Orco | pallentes, alias sub Tartara tristia mittit; | dat somnos adimitque et lumina morte resignat,' where Virgil has assigned still further powers to the magic wand.

1. 5. **τρίζουσαι**, like Shakespeare's ghosts that 'shriek and squeal,' (J. Caes. Act. II. sc. 2). Cp. Virg. Aen. 6. 492, 'pars tollere vocem | exiguum.'

1. 8. **ὄρμαθού ἐκ πέτρης**. It is better to join these words, rendering, 'off the cluster that hangs from the rock,' thus making **ὄρμαθού** depend not upon **τις** but upon **ἀποπέσσειν**.

The explanatory clause **ἀνά τ' ἀλλήλησιν ἔχονται** we should introduce by a relative adverb, 'whereon they cling close together.' The bats hang in a cluster, head downward, from the roof of the cave, during the day. As feeding-time draws on with twilight, one of the bats detaches himself from the cluster, which thereupon breaks up, and all the bats flutter about squeaking. The comparison lies altogether in the **τρίζουσαι** and **τετριγυῖαι**.

1. 10. **ἀκάκητα**, (**ἀκακήτης**), an Aeolic form, like **ἵπποτα**, with retracted accent, 'gracious,' or 'deliverer.' It is commonly referred to **ἄκακος**, but may more likely be reduplicated from **ἀκείσθαι**, 'heal.'

1. 11. **πὰρ δ' ἴσαν**, 'they passed along the stream of Oceanus and the rock Leucas.' Perhaps this rock is the **πέτρη**, which stands, in the underworld, at 'the confluence of the roaring rivers' (**ξύνεσις δύο ποταμῶν ἐριδοῦπων**, Od. 10. 515), and its name may refer to its rising up in the midst of the white (**λευκός**) froth and spray of the cataract: unless we are to take it as the last object in the land of the living, with the sunlight still bright upon its sides. Beyond it lie the 'portals of the sun' through which he enters the darkness of the west.

1. 13. **ἀσφοδελόν** (adjective and so with oxytone accent) **λειμώνα**, Od. 11. 539. The **ἀσφοδελός** is a sort of squill with large stalk, long leaves, and pale blossoms.

1. 15. **καμώντων** (**κάμνω**), an euphemism for **θανόντων**, means those 'whose work is done.'

1. 19. There is something startling in this account of the meeting and conversation of Agamemnon and Achilles. It seems out of place here: the heroes must have met many times before, in the ten years of their sojourn in Hades. We may suppose that the passage is interpolated

from some poem that dealt with the return and murder of Agamemnon. *περὶ κείνον ὀμίλειον*, i. e. gathered round Achilles to talk together.

l. 24. *περὶ*, adverbial, = 'especially,' further defined by *ἀνδρῶν ἡρώων*.

l. 28. *πρῶτα*. Eustath. reads this *πρὸ καιροῦ*, 'too early,' a very doubtful meaning. We may, perhaps, translate 'to thee first;' *first*, that is, of all the chieftains who survived the war. Buttman's conjecture, *πρῶτι*, is probably the right reading.

l. 29. *ἀλεύεται* (*ἀλέομαι*). This form of the pres. indic., so given in the lexicons, only occurs here. It may be better to take it as aorist potential, with force of future, as in *καὶ ποτέ τις εἴπησι*.

l. 30. *τιμῆς*, 'would that thou, in enjoyment of the high honour of which thou wast lord, hadst,' etc. So *ἀνάσσειν τιμῆς*, Il. 20. 180.

ll. 32, 33. = Od. 14. 369, 370, with change of person. *ἦρα* = *ἦραο*, 1 aor. mid. 2 pers. sing. *αἶρομαι*. In inf. 193 the contracted form is used, *ἐκτῆσθαι ἀκοιτιν*, in either case to avoid the coincidence of identical vowels.

l. 37. *ἐκὰς Ἄργεος*. Agamemnon means 'far from home.' Agamemnon's death was infinitely more tragical, because the scene of the murder was his own home. 'Far better to fall in the tumult of the fight, as thou hast done,' says Agamemnon,

'While, careless of thine old car-mastery,

Thou, where the dust whirled eddying to and fro,

A great man, large in death, wast mightily lying low.'

Worsley.

l. 40. *ἵπποσυνάων*. For the plural in this sense see on Od. 14. 481, and for the reference to the 'chariot,' and not to 'horsemanship,' Od. 14. 278. *λελασμένος* (*λελησμένος*), *λανθάνω*.

l. 44. *λεχέεσσι*, here of a 'bier,' as in Il. 18. 233. Cp. Virg. Aen. 6. 219, 'corpusque lavant frigentis et unguent. | fit gemitus, tum membra toro defleta reponunt.'

l. 45. *σ' ἄμφις* = *ἀμφί σε*, as inf. 65.

l. 47. *μήτηρ*, the sea-goddess Thetis. *ἀλίησιν* is used as the substantive here = 'sea-nymphs,' to which *ἀθανάτης* is the epithet, as in *ἐκ μὲν ἀλλάων ἀλιάων*, Il. 18. 432.

l. 48. *βοή* is the cry of sorrow raised by Thetis and her Nereids.

l. 50. *ἔβαν κ' ἐπὶ νῆας*. This need not mean, as commonly interpreted, 'would have gone on board their ships;' for although in l. 43 we have *ἐπὶ νῆας ἐνέικαμεν*, it only includes the 'burial party;' now *πάντες Ἀχαιοὶ* were ready to flock to the ships.

l. 55. *μήτηρ ἦδε*, 'his mother yonder.' Nestor points to the sea from which Thetis is rising.

l. 56. *παιδὸς ἀντιόωσα* (*ἀντιάω*), 'to visit;' cp. *ἀντιόων ἐκατόμβης*, Od. 1. 25; with the implied notion of sharing in his funeral.

1. 57. φόβου, sc. the panic that was driving them to flight.
 1. 58. γέροντος, sc. Nereus.
 1. 59. ἔσσαν, sc. σε, 'they arrayed thee in.'
 1. 60. Μοῦσαι ἐννέα. See note on l. 1, and for πᾶσαι cp. Od. 18. 293. ἀμειβόμεναι, 'responding;' sc. in 'alternate' or 'amoebean' verse. A specimen of such antiphonal θρήνοι is found in the Lament of Hecabe and Helen for Hector, Il. 25. 723-776.
 1. 62. τοῖον γὰρ ὑπώρορε, 'so mightily did the shrill song peal forth.' This rendering takes ὑπώρορε (ὑπὸρρυνμι) as intrans. (cp. ὤρορε θεῖος δοιδὸς, 'bestirred himself,' Od. 8. 539); and makes Μοῦσα an equivalent for 'song,' as Ἀφροδίτη = 'love,' and Ἀρης = 'war.' But if ὑπώρορε be taken as transitive, as in ὑφ' ἱμερον ὤρσε, we may translate, 'so strongly did the shrill-toned choir cause them (sc. δάκρυα, out of ἀδάκρυτον) to start forth.'
 1. 63. δμῶς, see Od. 13. 405; 15. 476.
 1. 66. ἔλικας, the meaning is settled by κέρασσιν ἔλικτάς, Hymn. Merc. 192.
 1. 67. θεῶν, sc. which the Nereids had clothed thee in, sup. 59.
 1. 69. τεύχεσιν ἐρρώσαντο. This was a sort of military parade in honour of the dead, cp. Il. 23. 13 of the Myrmidones at the funeral of Patroclus, οἱ δὲ τρις περὶ νεκρὸν ἐντριχας ἤλασαν ἵππους | μυρόμενοι . . . δέοντο δὲ τεύχεα φωτῶν δάκρυσι, and Il. 11. 49, αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες | ῥώνοντ'.
 1. 71. ἥνυσεν (ἀνύω), only here with a personal object, 'consumed thee.' ἐξανύω σε is found in Il. 11. 365; 20. 452.
 1. 72. λέγομεν (imperf.), 'we gathered.' Cp. Il. 23. 239, ὁστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν.
 1. 73. οἶνφ, cp. Il. 23. 250, πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἶθοπι οἶνφ . . . κλαίοντες δ' ἐτάριοι ἀμύμονος ὁστέα λευκά | ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν, | ἐν κλισίῃσι δὲ θέντες ἐανφ λιτὶ κάλυψαν.
 1. 76. ἐν τῷ, sc. ἀμφιφορῇ.
 1. 77. μίγδα. This was in accordance with the wish of Patroclus, μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὁστέ, Ἀχιλλεῦ, Il. 23. 83, 91; and of Achilles himself, 23. 243, 244.
 1. 80. ἀμφ' αὐτοῖσι, sc. ὁστέοις, sc. the ashes of the three heroes.
 1. 82. πλατεῖ, 'broad,' seems an inappropriate epithet for the Dardanelles, and still more is ἀπείρων, Il. 24. 545. But looked at as a river, which the frith really resembles, it deserves its epithets well enough. The older commentators explained the epithets by including with the Hellespont its embouchure into the Aegean. Others sought to give the meaning of 'salt' to πλατὺς, without any good reason; but this solution would leave ἀπείρων unexplained.
 1. 83. ἐκ ποντόφιν. § 12. 1.
 1. 85. αἰτήσασα takes a double accus. here, 'having asked the gods

for prizes,' and with *θήκε* we may supply *αὐτὰ*, 'she set them up,' sc. for competition; cp. *ἱππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἀεθλα* | *θήκε γυναῖκα ἀγέσθαι*, Il. 23. 262.

l. 88. *ὅτε κεν*. This combination is uniformly followed by the conjunctive mood, so that it seems necessary either to conjecture *ὅτε περ*, or to regard *ζώννυνται* as a shorter form of *ζωννύωνται*, and to suppose that the reading *ἑπεντύνονται* was assimilated to the apparently indicative form. Or, simpler still, we may read *ἑπεντύνονται*, 'they make themselves ready [for] the prizes.' Others render *ἀεθλα* here, 'the lists,' in which the prizes are contended for, and take it as the direct object of the verb.

l. 90. *θήσασό κε*, 'thou wouldst have been amazed at.'

l. 91. *ἐπὶ σοί*, 'in thine honour.' Cp. Il. 23. 274, *εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμην Ἀχαιοί*, sc. for any one else [than Patroclus].

l. 95. *τόδ'* = 'herein,' explained by *ἐπεὶ πόλεμον τολύπευσα*.

l. 97. *ἀλόχοιο*. This form of the story seems to make Clytemnestra an actual participator in the murder. Elsewhere in Homer she is not represented as taking any personal part in it: but cp. Od. 11. 409 foll.

l. 99. *διάκτορος*, 'guide,' from *διάγω*. Buttmann refers the word to *διάκω* = *διώκω*, and renders 'the runner.'

ἀργειφόντης. The epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνω* (the change from *-φάντης* to *-φόντης* being an Aeolic variation), and the later story seeks to explain an epithet whose meaning had become unintelligible.

l. 101. *τῷ δ'*, sc. Achilles and Agamemnon.

l. 103. *Ἀμφιμέδοντα*. See Od. 22. 284.

l. 106. *ἑρμνὴν γαῖαν*, sc. the darkness of the underworld.

l. 107. *κεκριμένοι*, like *ἐξαιτοί*, 'picked,' 'chosen,' so that 'if any were to make his pick he would not choose differently.' That is, no one could meet with finer men.

l. 112. *περιταμνομένους*, lit. 'encircling them and cutting them off from the herd.' A picturesque word to describe 'cattle-lifting.'

l. 113. *μαχεόμενοι*. There are two Epic forms of the present, viz. *μαχέομαι* and *μαχείομαι* (stem *μαχέσθ*). In Od. 17. 471 we have *μαχεόμενος*, and *μαχεόμενος* may be a *metathesis quantitatis*, § 3. 6, of this; or an equivalent for *μαχεόμενος* with the *o* lengthened *metri gratia*. He supposes that the *foemen* may have slain them in defending their own city, which the suitors had sought to ravage.

l. 118. *οὔλῳ*, § 3. 3. The voyage to Troy did not occupy a month, but with the delay in Ithaca, a whole month had elapsed before we (sc. the two Atridae) had crossed the sea from port to port (*πάντα*); so much difficulty had we in persuading (*παρπεπιθόντες*, *παραπείθω*) Odysseus.

l. 121. This verse is wanting in the majority of MSS., and is not referred to in Eustath.

l. 124. *τέλος*, see on Od. 17. 476.

l. 125. *μνώμεθα*, imperf. 'we were courting.'

l. 126 = Od. 16. 126, with a slight variation.

ll. 128-146 = Od. 19. 139-156, with the necessary change of person, and a few verbal variations.

l. 143 is wanting in the majority of MSS.

l. 149. *καὶ τότε*, apodosis to *εὔτε*, l. 147.

l. 153. *τῷ δέ*, sc. Odysseus and Telemachus.

l. 156. *τὸν δέ*, sc. Odysseus.

ll. 157, 158 = Od. 17. 202, 203.

l. 159. *τὸν ἰόντα*, cp. Od. 16. 116.

l. 162. Join *ἐτόλμα* with the participles, 'he patiently endured being pelted and reviled;' so *εἰσορόων ἀνέχεσθαι*, Od. 16. 277; *τέτλαμεν εἰσορόωντες*, Od. 20. 311.

l. 164. *Διὸς νόος*. In the same way the 'Will of Zeus' works upon Hector, Il. 15. 242.

l. 166. *ἔχῃας*. See on Od. 21. 47.

l. 169 = Od. 21. 4.

l. 175. *μιν*, sc. *Ὀδυσσῆα*. Telemachus is said to have done it *alone*, because, after his mother had retired (Od. 21. 350-358), he gave the decisive order that Odysseus should take the bow (21. 369 foll).

l. 177 = Od. 21. 328.

l. 178. This verse is a combination of Od. 21. 149 and 22. 3.

l. 179. *δεινὸν παπταίνων*, 'glancing terribly around,' used of Heracles, Od. 11. 608, as he stood *γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστὸν* . . *ἀεὶ βαλέοντι* *λοικῶς*.

l. 181 = Od. 22. 118, with change of *βάλλε* for *ἄντα*.

l. 182. *ὃ ῥά τίς σφι*, 'that some one of the gods was champion for them,' sc. for Odysseus, Telemachus, and the two herdsmen.

l. 183. *ἐπισπόμενοι μιν* *ἑὶ σφῶ*, so in Od. 14. 262; 17. 431.

ll. 184, 185 = Od. 22. 308, 309, with change of *κτείνον* for *τύπτον*.

l. 189. *βρότος* (distinguished by accent from *βροτός*, 'mortal,') is equivalent to Lat. *cruur*, and possibly is connected with root *nur*, in sense of 'flowing' or 'streaming.'

l. 190. *καθθέμενοι*, 'after they had laid us out,' sc. *ἐν λεχέεσσι*, as in sup. 44.

ὃ γὰρ γέρας, (or *τὸ γὰρ γέρας*, inf. 296), cp. Virg. Aen. 11. 23, 'qui solus honos Acheronte sub imo est.'

l. 193. *σὺν μεγάλῃ ἀρετῇ*. This seems naturally to go with *ἄκοιτιν*, as descriptive of Penelope's virtue; but the place in the sentence is so strange that others prefer to render 'with great blessing to thyself;' see Od. 13. 45.

l. 194. ὥς ἀγαθαί . . ἦσαν, 'seeing how good were,' etc., or, as an exclamation, 'how good were!' etc., and inf. 'how well she remembers!'

l. 197. τεύξουσι δ', 'and the immortals shall vouchsafe among men a meed of song to bring joy for chaste Penelope.' The whole expression sounds un-Homeric; in the above translation ἐπιχθονίοισιν is intended to be a locative.

l. 199. Τυνδαρέου κούρη, sc. Clytaemnestra. With οὐχ ὥς cp. Od. 21. 427.

l. 202. καὶ ἦ κ' εὖργος ἔησιν, see Od. 15. 422.

l. 204. ἔσταδ' [ε], dual, referring to Agamemnon and Amphimedon, although the plural ἀγόρευον is used.

l. 205. Here the poet takes up the story at the point where it broke off at the end of Od. 23; so that οἱ δ' refers to Odysseus, Telemachus, and the two servants.

l. 205. τάχα δ', apodosis to ἐπεί.

l. 206. τετυγμένον, '[well]-tilled.'

l. 207. ἐπεὶ μάλα πόλλ' ἐμόγησεν. It is difficult to settle the meaning of these words; some commentators referring it to his 'thrifty sparing' to enable him to buy it; others to some 'great achievement' in war, in return for which the people had given him the plot, as a γέρας or τέμενος. But it is simpler to take it of 'the labour' bestowed on the soil, which we may suppose he had reclaimed from wilderness to garden. So the Schol. takes it, ἐκακοπάθησεν οἰκοδομήσας, φυτεύσας, σκάψας.

l. 208. κλίσιον. This is well explained by Ernesti: 'Domus ipsa Laertae erat in medio: eius aream amplectebantur, velut septum quoddam, aedificia tenuiora, in quibus servi essent, etiam pecora,' etc. κλίσιον idem est quod κλισία, diciturque de omni habitatione tenuiori seu tenuiorum.' So we may call it 'a row of cottages.'

l. 210. ἀναγκαῖοι seems to mean 'bond-slaves,' as distinguished from θῆτες, ἔριθοι, θεράποντες, κ.τ.λ. So we have ἡμᾶρ ἀναγκαῖον as a periphrasis for 'slavery,' Il. 16. 836.

l. 211. γέροντα, sc. Laertes.

l. 215. δειπνον, predicatively, 'for dinner.'

l. 217. φράσσεται (φράσσηται), aor. conjunct. parallel with ἐπιγνώη.

l. 218. ἀμφὶς ἔδοντα, see Od. 19. 221.

l. 219. ἀρήια τεύχεα, see Od. 23. 366.

l. 221. ἄλωής is governed by ἄσسون ἔν (§ 23. 3), so that with πειρη-τίξων we must supply πατρός, as sup. 216.

l. 222. Δόλιον. There seem to be three distinct persons of this name in the Odyssey, (1) Penelope's body-servant, Od. 4. 735; (2) the father of Melanthius and Melantho, Od. 17. 212; 18. 322; and (3) the

steward of Laertes, who is mentioned along with his sons (υἱῶν). Perhaps (1) and (3) are identical.

l. 225. ὁ . . γέρων, 'he, namely the old man, Dolios;' as, in next line, τὸν δ' . . πατέρα, 'him, namely his father.'

l. 229. κνημίδας. This is the only place in Homer where 'gaiters of stitched leather' are spoken of; so we must not consider them as ordinarily worn, but put on for the occasion by a hedger, by the way of avoiding 'scratches from thorns.' γραπτῦς, (i.e. γραπτύας from nom. γραπτὺς, γράφω).

l. 231. πένθος ἀέξων, 'vertam, "dolorem fovens." Indicat poeta interea dum opus rusticum faceret indulsisse dolori, cui fovendo apta solitudo agri et labor corporis in tali solitudine. Itaque procul ex ore senis intellegit Ulysses tristitiam animi.' Ernesti.

l. 235. μερμήριξε. The common construction after this verb is ἦ . . ᾗ. In Od. 10. 151 it is followed by the simple infinitive: here by an infin. clause, and an optative, introduced by ᾗ, inf. 238.

l. 238. πειρήσαιο may be taken as directly governing ἔκαστα, 'should test all he said;' cp. Il. 18. 600, ὥς δ' ὅτε τις τροχὸν . . πειρήσεται.

l. 241. τὰ φρονέων, 'with this intent.'

l. 242. κατέχων κεφαλὴν, 'keeping his head down.'

l. 244. ἀδαημονίη, 'no unskilfulness marks thee in the tending of thy garden, but thy training care *shows* well' (ἔχει intransitive); we might expect εὖ μιν (sc. ὄρχατον) κομιδὴ ἔχει as parallel to αὐτόν σ' οὐκ ἀγαθὴ κομιδὴ ἔχει, 'no tending-care *shows* *upon* thyself.'

l. 251. οὐ μὲν ἀεργίης . . ἔνεκ', 'tis not for thy laziness that thy master spends no care on thee; nor is there any outward mark (ἐπιπρέπει) of slavishness, for men to see, in thy face or stature (accusat. of respect). This rendering treats δούλειον as equivalent to an abstract substantive.

l. 254. τοιούτῳ δέ, 'yea, thou art like one [who ought] to sleep softly, after he has washed and eaten,' εὐδόμεναι following on τοιούτῳ, as in ἡμεῖς δ' οὐ νύ τι τοιοῦτον ἀμυνόμεν, Od. 2. 60. See Od. 14. 491, 497; 17. 20; 21. 195; 22. 235 and Il. 6. 463, χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.

l. 259. τήνδ', 'if we have *here* reached Ithaca, as a man yonder (οὔτος) said when meeting me as I was coming hither, not very kind-hearted, for he did not take the trouble,' etc.

l. 268 = Od. 19. 351.

l. 269. γένος, see on Od. 14. 199.

ll. 271, 272 = Od. 19. 194, 195.

l. 273. ξεινῆα need not here be taken as an adj. but as a noun, according to its regular usage, in apposition to δῶρα, 'gifts, for keepsakes.'

l. 276. The 'single' (ἄπλοῖς) cloak is thrown only once across the body, and is distinguished from διπλῇ χλαῖνᾳ, Od. 19. 226; and δίπλαξ, 19. 241.

l. 278. χωρὶς δ' αὖτε, 'and beyond and besides.'

l. 279. εἰδαλίμας, 'beautiful,' stands to εἶδος as κυδάλιμος to κύδος.

l. 283. ἐτώσια, predicative to χαρίζεο = 'all in vain.'

l. 284. ἐκίχεις, imperf. from present κίχημι (κίχων).

l. 286. ξενίῃ, only here and inf. 314, 'hospitality.'

ἦ γάρ θέμις, 'for this is the right that he enjoys who makes the first beginning,' sc. of hospitality, which grounds a claim for hospitality in return. This seems a strange use of ὑπάρχειν.

l. 289. εἴ ποτ' ἔην γε. See Od. 15. 268.

l. 293. περιστείλασα, cp. Virg. Aen. 9. 485, 'Heu terra ignota canibus data praeda Latinis, | alitibusque iaces: nec te tua funera mater | produxi pressive oculos' (ὀφθαλμοῦς καθελούσα).

l. 299. ποῦ δαὶ νῆυσ, apparently the reading of Aristarchus; the common reading is ποῦ δὲ νῆυσ.

l. 301. οἳ σ' ἐκβήσαντες, 'who have disembarked thee and gone their way.'

l. 304. Ἀλύβαντος. Alybas was placed variously by the ancients in Italy, Sicily, Thessaly, and Thrace; but it is an imaginary name, and coined with a reference to ἀλᾶσθαι, as though we wrote 'Wandsworth;' just as Ἀφείδαντος characterises the *generous* Laertes; Πολυπημονίδαο his *distresses*; and Ἐπήριτος (ἐρίζω) the *divisions* among the gods, of which Odysseus himself was the subject; or, perhaps, the pretensions of the suitors to his property.

l. 308. ἦδ' ἔστηκεν, 'is moored yonder.'

l. 309. Ὀδυσῆϊ, for this dative cp. Od. 19. 192.

l. 312. δεξιοί, the closer explanation of ἐσθλοί.

l. 313. νῶϊν, see on Od. 23. 52.

l. 314. διδώσειν, see on Od. 13. 358.

l. 318. τοῦ δ' = Ὀδυσσεύος.

l. 319. προὔτυψε, intrans. (as in Il. 13. 136, Τρῶες δὲ προὔτυψαν ἀολλέες,) 'a sharp throb ran along his nostrils;' the precursor of tears.

l. 324. μάλα δὲ χρῆ. 'I must nevertheless be quick about it.' Though he has much to say, there are dangers pressing round him for which he has to prepare.

l. 333. οἰχόμενον, 'when I had gone thither.'

l. 341. ἔρχους δέ μοι, 'thou didst promise, naming them, that thou wouldst give me fifty vine-rows here.' ὀνόμηνας means that 'thou didst name each particular row of the fifty and so promise it should be mine.'

l. 342. διατρύγιος, literally, 'constantly fit for gathering,' i. e. 'bearing

grapes in succession;' as in the description of Alcinous' garden, in Od. 7. 120, γηράσκει .. ἐπὶ σταφυλῇ σταφυλή. In this connection ἀνὰ, in the next line, will mean (distributively), 'in the different rows;' and παντοῖαι, as in Od. 7. 124 foll., 'grapes in all stages of forwardness.'

1. 344. ὁππότε κεν, 'when the seasons of Zeus come on with all their power;' lit. 'come down with full weight' (βάρος); for in Homer βρίθειν and ἐπιβρίθειν are always intransitive. Cp. Il. 5. 91, ὅτ' ἐπιβρίση Διὸς ὕμβρος: Il. 7. 343. μή ποτ' ἐπιβρίση πόλεμος. After the present tense ἔασιν we might expect the conjunctive ἐπιβρίσωσι, but the optative stands instead, because the whole of the narrative of Odysseus belongs to past time.

1. 347. τὸν δὲ ποτὶ οἱ εἶλεν, 'Odysseus drew him close to himself all fainting as he was.'

1. 349. ἐς φρένα θυμὸς ἀγέρθη, 'his spirit was rallied within his breast,' as in Od. 5. 458. ἄμνυτο (ἀνέπνυτο), 2 aor. mid. ἀναπνέω.

1. 351. ἐστὲ, with emphasis, 'ye gods are still existing,' or, as we might say, 'reigning;' cp. Liv. 3. 56, 'Pro se quisque, Deos tandem esse, et non neglegere humana fremunt.'

1. 360. ἐφοπλίσσωσι. The conjunctive follows the historic tense, because the completed action gives προὔπεμψα the force of a perfect tense.

1. 368 = Od. 18. 70.

1. 377. οἶος Νήρικον εἶλον. Nericos was the original name of the town Leucas, on the island Leucadia (*Sta. Maura*). In early times Leucadia was a peninsula of Acarnania, but was detached from it by cutting a canal. This peninsula belonged to the Cephallenian kingdom. Cp. Virg. Aen. 8. 560, 'O mihi praeteritos referat si Iupiter annos! | Qualis eram quum primam aciem Praeneste sub ipsa | stravi.'

1. 380. ἐφ' ἑστάμεναι καὶ ἀμύνειν. The infin. is rare after αἰ γάρ, which is usually followed by the optat.; but cp. Od. 7. 311 foll. αἰ γάρ .. τοῖος ἐὼν οἶός ἐσσι .. παῖδά τ' ἐμὴν ἐχέμεν.

1. 382. πολλῶν, in apposition to σφέων. The force of κε is carried on to ἰάνθης.

1. 384. οἱ δ', the persons described in sup. 363.

1. 386. δείπνῳ ἐπεχείρειν, 'they were just putting their hands to the dinner;' here and in inf. 395. This seems an un-Homeric phrase; we generally find οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.

1. 387. νείεις, sc. ἦλθον, 'came tired from their work,' sup. 223.

1. 389. γέροντα here must refer to Dolios; though in sup. 211 it means Laertes.

1. 390. Join κατὰ-ἔμαρψεν, as Il. 16. 598, ὅτε μιν κατέμαρπτε διώκων, and cp. Od. 20. 56.

1. 394. θάμβευς, § 11. 3.

1. 396. *μίνομεν*, probably the imperf. This statement shows that we must give full force to the imperf. tense in *ἐπεχείρειον*, sup. 386.

1. 398. *Ὀδυσσεύς*, depending on *χείρα*. This is the only instance of this form of the genitive.

1. 402. *οὔλε*, 'hail.' Perhaps an imperat. from a verb *οὔλω*, meaning 'valere.' It is compared etymologically with 'salve!'; though it seems more allied to 'vale.' Others take it as a vocat. from *οὔλος* = *ἔλος*, comparing it with the Lat. 'macte.' Transl. 'Health and joy be with thee.'

1. 407. *τί σε χρή*. Odysseus does not mean to rebuke Dolios for being officious; but seeks to spare an old man needless trouble.

1. 410. *δεικανόνωντ'*, as in Od. 18. 111.

1. 413. *ὅσσα* is distinguished by Aristarchus, in its Homeric usage, as *θεία κληδών* *οἱ δὲ νεώτεροι ἀντὶ τῆς φωνῆς*.

1. 415. *ὁμῶς* seems from its position to go closely with *αἰόντες*, in the sense of 'hearing it all at once;' such an intimation as only a *θεία κληδών* could give. Or we may join *ὁμῶς* with *ἐφοίτων*, 'all alike came.'

1. 417. *νέκυς*, contracted for *νέκυας*. It is very uncertain what *οἶκων* means. If it signifies 'the palace of Odysseus,' it is a strange use, especially as the corpses were in the *αἴλη*. Ameis renders '*e domibus suis*,' in contrast to *ἐξ ἀλλάων πολίων*, so that *θάπτον* makes a further antithesis to *πέμπον οἰκόνδε ἄγειν*. The variant *οἶκον* in the sense of *οἰκόνδε* does not help much.

1. 419. *ἀλιεύσι*, 'seamen,' as in Od. 16. 349.

1. 421. *ἤγερθεν*. To save this line from the charge of tautology, we may understand by the former clause the gathering together of the people towards the place of meeting: by the latter, the session of the assembly fully formed.

1. 423. *παιδός*, objective genitive after *πένθος*, as in Od. 14. 144; 15. 8.

1. 426. *ἐμήσατ'*. The usual construction is *μήδεσθαι τινί τι*, as sup. 96; here, and in Il. 10. 52; 22. 395 it is used with double accusative.

1. 427. *σὺν νήεσσιν*. Odysseus went with a fleet of twelve ships to Troy, Il. 2. 631.

1. 429. *ἐλθὼν*, sc. on his return from Troy.

1. 431 = Od. 13. 275.

1. 432. *κατηφέες*, so *κατήφησαν*, Od. 16. 342.

1. 437. *φθέωσι*, as *φθέωμεν*, Od. 16. 383. *περαιωθέντες*, sc. 'having crossed the sea.'

1. 439. Medon and the minstrel (Phemios, Od. 22. 330-380) had passed the night in the palace of Odysseus; and now came forth in the early morning, which was the regular time for holding an assembly.

l. 441. **τάφος**. The surprise felt was that of seeing them among the living.

l. 446. **Μέντορι**. See on Od. 22. 205 foll. The words of Medon here do not quite tally with the scene there described; but Medon may have been endued with some singular clearness of vision, so as to see what was invisible to other eyes.

l. 452. **ἔρα** (ἑώρα). This prudent man could gaze alike down the past, and into the future; cp. Il. 1. 343, οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω.

l. 462. **μὴ ἴομεν**, 'let us not go,' with direct allusion to ἴομεν, sup. 432, the recommendation of Eupheithes. **ἐπίσπαστον**, see on Od. 18. 73.

l. 463. **ἀνήξαν . . ἀλαλητῶ**. This must mean 'sprang up with a cry "To arms,"' so that σφιν refers to the war-party (ἡμίσεων πλείους); the words τοὶ δ' . . μίμνον being parenthetical, 'while the rest remained close-seated.' There was a minority for peace, who did not wish the assembly broken up without further discussion.

l. 465. **μῦθος**, sc. the advice of Halitherses. **ἄδε**, 2 aor. **ἀνδάνω**.

l. 466. **ἐπὶ τεύχεα**, 'to fetch weapons,' as ἐπὶ βούν ἵτω, Od. 3. 421.

l. 469. **νηπιέσι**, 'in his childishness,' **νηπιῇ**, by assimilation **νηπιέη**, as **νηπίας** by a similar process becomes **νηπίας**, Od. 1. 297.

l. 471. **αὐτοῦ**, 'then and there,' *e vestigio*.

l. 472. This sudden transference of the scene to Olympus is only momentary, as the action returns to the house of Laertes, inf. 489.

l. 476. **τίθησθα**, here put parallel with the fut. **τεύξεις**, as in Il. 4. 82, ἦ ῥ' αἶψι πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ | ἔσσεται, ἢ φιλόττητα μετ' ἀμφοτέροισι τίθησι | Ζεὺς. Transl. 'art thou arranging?'

l. 479. **οὐ γὰρ δὴ**, 'why, didst not thou thine ownself devise this scheme?' So, as she planned the whole, Zeus recommends that she should also carry it out in her own way (**ἔρξον ὅπως ἐθέλεις**); though he throws in a suggestion as to what ought to be done.

l. 483. **ὅρκια πιστὰ ταμόντες**. The word **τέμνειν** is used in the making of a treaty (as in Latin *foedus ferire, icere*) with reference to the sacrificial animals that were slain at its ratification. The participle **ταμόντες** refers to the two contending parties, sc. Odysseus (**ὁ μὲν**) and the men of Ithaca; so that the second clause would properly run **οἱ δὲ παίδων τε κασιγνήτων τε φόνον ἐκλεαθέσθωσαν**, 'let *him* be king, and let *them* forget the slaughter of their sons and brethren.' But the construction changes, and a clause is introduced with **ἡμεῖς δ' ἔκλυσιν θέωμεν**, § 23. 1, (b), (*oblivionem faciamus*), which leaves only one subject for **ταμόντες** to refer to. Cp. Cic. Philipp. 1. init. 'omnem memoriam discordiarum oblivione sempiterna delendam censui.'

l. 485. **τοὶ δ'** includes both Odysseus and the party of Eupheithes.

l. 487. Join πάρος μεμανίαν, 'already eager;' lit. eager *before* he added his encouragement.

l. 489. ἐπεὶ οὖν. Here the thread of the story, broken at sup. 412, is taken up.

l. 497. τέσσαρες ἄμφ' Ὀδυσσῆα, i.e. 'Odysseus and the three others.' Here οἱ must be 'for him,' 'on his side,' sc. Ὀδυσσῆι. It is an impossible position for the nom. plur. of the demonstrative.

l. 498. ἐν δ' ἄρα, 'and among them,' adverbial, for ἐς goes with ἔδυνον.

l. 499. ἀναγκαῖοι, 'fighters by necessity;' the duty forced itself upon them.

l. 501 = Od. 23. 370.

ll. 502, 503 = Od. 22. 205, 206.

l. 506. ἤδη μὲν τόδε, 'now assuredly thou wilt well know this of thine ownself—seeing that thou art come [to a conflict] where, as men fight, the most gallant decide the day—not to dishonour the race of us thy sires, who, etc.' τόδε γ' is explained by the infin. μή τι καταισχύ-
νειν.

l. 511. τῷδ' ἐπὶ θυμῷ, see on Od. 16. 99, 'thou shalt see me, with such feelings as I have, casting no dishonour, as thou dost phrase it, on my descent from thee.'

l. 514. τίς νύ μοι, 'oh, what a day is this!' So Cic. quoted by Quintil. 9. 4, 'proh dii immortales, quis hic illuxit dies!' But the expression, as also the phrase θεοὶ φίλοι, sounds un-Homeric.

l. 517. Ἀρκεισιάδη, sc. Laertes. ἐταίρων, because Pallas is playing the part of Mentor.

l. 519. προίει, here the imperative, but in inf. 522 the imperf. By ἀμπεπαλὼν (ἀναπάλλω) is meant 'with backward swing,' to give force to the throw, 'reducto lacerto.'

l. 524. ἔρυτο, 'stop,' 'keep off.' εἶσατο, § 23. 3.

l. 526. ἐν δ' ἔπεσον, 'fell upon,' 'made onslaught on.'

l. 527. ἀμφιγύοισι, see on Od. 16. 474.

l. 528. ἀνόστους ἔθηκαν, lit. 'would have made them unreturning,' i.e. 'would have put it out of their power to return home.' Cp. δὲ κείνον δύστηνον ἀνόστιμον οἶον ἔθηκε, Od. 4. 182.

l. 530. κατὰ δ' ἔσχεθε = κάτεσχε δέ.

l. 532. ἀναιμωτὶ, i.e. 'without further bloodshed.'

l. 535. θεᾶς ὅπα φωνησάσης. This is quite un-Homeric. The phrase is modelled on a misconception of ξυνέηκε θεᾶς ὅπα φωνησάσης, Il. 2. 182, where ὅπα is governed by ξυνέηκε. But the author of this passage means ὅπα to be governed by φωνησάσης, 'when she had lifted up her voice.' The only possible justification would be to consider the phrase an extension of a σχῆμα ἐτυμολογικόν, namely = φωνῇ φωνη-
σάσης.

1. 536. *λilaióμevoi βiότοιo*, as in Od. 12 328, 'vitae servandae studiosi.'

1. 538. *άλεις* (έλλω), 'having gathered himself together,' as the Schol. gives it, *συστραφείς*. By *οίμησε* is meant 'made a rush' or 'a swoop.' The line is borrowed from Il. 22. 308. The lion gathering himself up for his spring is similarly described, Il. 20. 164 foll. *λέων ώς σίντης .. έάλη τε χανών .. έξ δ' αὐτὸν έποτρύνει μαχέσασθαι*.

INDEX.

The principal words and phrases explained in the Notes.

[N.B. The references are to the *Notes*, and not to the lines in the *Text*.]

A.

- ἀάατος, 21. 91.
 ἀγάσασθαι, 13. 173.
 ἀγελίη, 13. 359.
 ἀγκλίνας, 22. 156.
 ἀγνώσασκε, 23. 95.
 ἄγρει, ἀγρεύετε, 20. 149.
 ἄδιναι Σειρήνες, 23. 326.
 ἄδινον κῆρ, 19. 516. Cp. 16. 216.
 ἀέθλια, 21. 62.
 ἀεσίφρων, 21. 302.
 ἀζηχῆς, 18. 3.
 ἀθύρματα, 18. 323.
 αἶγίς, 22. 297.
 Αἴγυπτος, 14. 246.
 αἰδηλος, 16. 29.
 Ἀίδης, 14. 156.
 αἰθαλόεις, 22. 239.
 αἴθουσα, 15. 146.
 αἶθων, 18. 372.
 αἰσιμος, 14. 84; 23. 14.
 ἀκάκητα, 24. 10.
 ἀκαλαρρείτης, 19. 433.
 ἀκαχήμενος, 13. 286.
 ἀκέων, 21. 89.
 ἀκήν, 13. 1.
 ἀκμηνός, 23. 191.
 ἀκραῖς, 14. 253.
 Ἀκτορίς, 23. 228.
 ἀλέη, 17. 23.
 ἀλείς (εἰλω), 24. 538.
 ἀλλοῦδέα, 13. 194.
 ἄλλος, 13. 167; 14. 342; 15. 407.
 ἀλλότριος, 16. 102; γναθμοὶ, 20. 347.
 ἄλλως, 14. 124.
 ἀλφηστῆς, 13. 261.
 ἀμαιμάκετος, 14. 311.
 ἀμβρόσιος, 18. 193.
 ἀμείβεσθαι ὅτι, 24. 60.
 ἀμενηνός, 19. 562.
 ἀμμορίη, 20. 76.
 ἀμπεπαλὼν, 24. 519.
 ἀμφαδὰ, 19. 391.
 ἀμφίγνος, 16. 474.
 ἀμφιέλισσαι, 14. 258.
 ἀμφιέπειν, 19. 421.
 ἀμφικαλύπτειν τινί τι, 13. 152.
 ἀμφιπολεύειν, 20. 77.
 ἀμφίς ἔχειν, 15. 184.
 ἀμφιχυθεῖς, 16. 214.
 ἀμφωτος, 22. 10.
 ἀναβάλλεσθαι, 17. 262.
 ἀναγκαίη, 19. 73.
 ἀναθήματα θαιτός, 21. 430.
 ἀνασχόμενος, 14. 425.
 ἀνελεσθαι εὐφροσύνας, 19. 22.
 „ ἀέθλια, 21. 113.
 ἀνέσει, 18. 265.
 ἀνέχεσθαι, 17. 12.
 ἄνω, 23. 93.
 ἀνήνοθε, 17. 270.
 ἄνοστος, 24. 528.
 ἀντίθυρον (κατὰ), 16. 159.

- ἀντιόωσα, 24. 56.
 ἀντιτα, 17. 51.
 ἀπαρχαί, ἀπάρχεσθαι, 14. 422.
 ἀπηγής, 18. 381.
 ἀπλοῖς (χλαῖνα), 24. 276.
 ἀπομύναι, 18. 58.
 ἀπόνητο, 16. 120.
 ἀπριάτην, 14. 317.
 ἀπτερος μῦθος, 17. 57.
 ἀργειφόντης, 24. 99.
 Ἄργος μέσον. See Ἑλλάς.
 ἀρήμενος, 18. 53.
 ἄριστον, 16. 2.
 ἄρματα (of one car), 15. 47.
 ἄρπυιαι, 14. 371; 20. 77.
 ἄρτια εἰδέναι, 19. 248.
 ἀσφοδελὸς λειμῶν, 24. 13.
 ἄστος, 13. 293.
 αὐλοὶ (περόνη), 19. 227.
 αὐτοδίδακτος, 22. 347.
 Αὐτόλυκος, 19. 394.
 αὐτὸς (with dat.), 13. 118; 14. 77; 20. 218.
 ἀχρεῖον γελᾶν, 18. 163.
 ἀψόρροος, 20. 63.
- B.
- βασιλεὺς ἄναξ, 20. 194.
 βασιλεύτερος, 15. 533; 21. 310.
 βοήη, 20. 1.
 βοήν αγαθὸς, 15. 14.
 βουγάε, 18. 79.
 βούλεσθαι . . ἦ, 15. 88; 16. 106.
 βρότος, 24. 189.
 βύβλιος, 21. 391.
- Γ.
- γερούσιος (οἶνος), 13. 8.
 γούνασι (ἐν κείσθαι), 16. 129.
- Δ.
- δαιμόνιος, 14. 443.
 δαιτῶν (δαίτη), 17. 220.
 δακρυπλώειν, 19. 122.
 δειδίσκεσθαι (δεδισκ.), 15. 150.
 δειελῖαν, 17. 599.
 δεσμὸν ἐπ' -ίηλαι (δοοῖ), 21. 241.
- δέχεσθαι τι, 15. 282.
 δημοεργοὶ, 17. 382.
 δῆν, 13. 189; 15. 204; 17. 72.
 διάκτορος, 24. 99.
 διατρύγος, 24. 342.
 διαφύσσειν σαρκὸς, 19. 450.
 διαχεῖν, 14. 425.
 διδώσομεν, 13. 358.
 δίκη, 14. 59.
 δινωτὸς, 19. 56.
 δνοπαλίζειν, 14. 512.
 δοάσματο, 15. 204.
 Δουλίχιον, 14. 334; 16. 123.
 δρῦς παλαίφατος, 19. 163.
 δύσσετο . . σκιδῶντο, 15. 185.
 δύσμητερ, 23. 97.
 δῶ, 13. 4.
 Δωριέες, 19. 175.
- E.
- ἔδνα (ἔεδνα), 13. 377.
 εἰ δ' ἄγε, 21. 217.
 εἴ ποτ' ἔην γε, 15. 268.
 εἰδέναι (of character), 13. 296.
 εἴρυσθαι, 23. 82, 151.
 εἶσαι, 14. 178.
 εἴσομαι, 22. 7.
 ἔλικες βοῦς, 24. 66.
 Ἑλλάς, 15. 80.
 ἔμπαῖος, 20. 379.
 ἔμψης, 15. 361.
 ἐν τ' ἄρα οἱ φῦ χειρὶ, 15. 530.
 ἐναίρεσθαι, 19. 263.
 ἐνδέξια, 17. 365.
 ἐνδυνέως, 14. 62.
 ἔνεικα (ἔνεικον), 21. 178.
 ἐνευναίων, 16. 35.
 ἐνιέναι τινα, 15. 198.
 ἐνίσπες, 14. 185.
 ἐννέωρος, 19. 178.
 ἐνώπια, 22. 121.
 ἐξ ἁλὸς (θάνατος), 23. 281.
 ἐξ ἔρον ἐντο, 14. 454.
 ἐξέστην ἐλθεῖν, 21. 20.
 ἐπάρξασθαι, 18. 418; 21. 272.
 ἐπασσύτεροι, 16. 366.
 ἐπέχειν, 19. 71; 21. 186; 22. 75.

- ἐπητανός, 13. 247.
 ἐπητής, 13. 332.
 ἐπὶ ἥρα φέρειν, 16. 375.
 ἐπίβαθρον, 15. 449.
 ἐπιβαίνειν (ἐπιβῆσαι) τινά τινος,
 22. 424; 23. 13, 52.
 ἐπιβήτορες ἵππων, 18. 263.
 ἐπιβρίθειν, 24. 344.
 ἐπιβώτωρ μῆλων, 13. 222.
 ἐπιδέξια, 21. 141.
 ἐπιθύειν, 16. 297.
 ἐπιλλίζειν, 18. 11.
 ἐπι-δρονται, 14. 104.
 ἐπιπέλεσθαι, 13. 60.
 ἐπιρρώομαι, 20. 107; 23. 3.
 ἐπισπαστος, 18. 73.
 ἐπισπεῖν, 14. 274.
 ἐπιστέφεισθαι (κρητῆρας), 21. 271.
 ἐπιστροφάδην, 22. 308.
 ἐπισχεσῆ, 21. 71.
 ἐποίχεσθαι ἱστὸν, 21. 352.
 ἐρεθίζειν, 19. 45.
 ἔρκεα, 16. 341.
 ἔρματα, 18. 295.
 ἔρπειν, 17. 158.
 ἔσπερα, 17. 191.
 ἔσχατι, 14. 104.
 Ἐτεύκρητες, 19. 175.
 ἔτεδν, 13. 328.
 ἑτεραλκῆς, 22. 236.
 εὐδείελος, 13. 212.
 εὐναί, 13. 77; 15. 497.
 Εὐρος, 19. 206.
 εὐρύχορος, 13. 414.
 ἐφέσσαι, 13. 274.
 ἐφόλκαιον, 14. 350.
 ἐφορμή, 22. 126 foll.
 ἔχραε, 21. 69.
- Z.
- ζατρεφής, 14. 19.
 Ζέφυρος, 14. 458; 19. 206.
 ζῶμα, 14. 482.
- H.
- ἦ (ἡμι), 14. 494.
 ἦ.. ἦ, 15. 168.
- ἡγάθεος, 14. 180.
 ἡγείσθαι τινος, 23. 133.
 ἡθεα, 14. 411.
 ἡθείος, 14. 147.
 ἡλιθα, 14. 215; 19. 443.
 ἡνίπαπε, 20. 17.
 ἡπεροπεύειν, 13. 327.
 ἦραο, 24. 33.
 ἡριγένεια, 22. 197.
- Θ.
- θάλαμος, 15. 99.
 θαλερός, 19. 472.
 θέειον (θείον), 22. 481.
 θέμις, 14. 56.
 θεουδής, 13. 202.
 θερέω, 17. 23.
 θεσμός, 23. 296.
 θηητήρ, 21. 397.
 θηλύτεραι γυναῖκες, 15. 422.
 θναὶ νῆσοι, 15. 299.
 θόλος, 22. 442.
 Θρινακίη, 19. 275.
 θυεῖν, 14. 446; 15. 222.
 θυμοφθόρος, 19. 323.
 θυοσκόος, 21. 145.
- I.
- ἰάλλειν, 13. 142.
 Ἰασον Ἄργος, 18. 246.
 ἰαύειν, 14. 16.
 ἰδίειν, 20. 204.
 ἰέναι χορόν, 18. 194.
 ἱερεύειν, 14. 28.
 ἱκμενος, 15. 292.
 ἱκρια, 13. 74.
 ἱμᾶς (of door), 21. 47.
 ἰονθᾶς, 14. 50.
 ἵπποι (chariot), 14. 278.
 Ἰρος Ἄϊρος, 18. 73.
 ἰσθμιον, 18. 300.
 ἴσκε, 19. 203; 22. 31.
 ἰστὸν στήσασθαι, 19. 139.
 Ἰφίτος, 21. 26.
 ἰωγή, 14. 533.

Κ.

καθαίρειν ὀφθαλμούς, 24. 293.
 κακκείοντες, 13. 17; 14. 532.
 Κακοίλιον, 19. 260.
 κακοξενώτερος, 20. 376.
 καμινῶ (γρηῆς), 18. 26.
 κάμορος, 20. 33.
 καμόντες, 24. 15.
 κάρη κομόωντες, 20. 277.
 κατ' ἄντηστιν, 20. 387.
 καταβαίνειν ὑπερώια, 18. 206.
 καταπρηγής, 13. 162.
 κατατρύχειν, 15. 309.
 κατήφησαν, 16. 342.
 κεκαδήσειν, 21. 153.
 κεκράνται, 15. 116.
 Κένταυροι, 21. 295.
 κεφαλῇ ἀναμάσσειν, 19. 92.
 κήξ, 15. 479.
 κηρί ἐοικέναι, 17. 500.
 κηώεις, 15. 99.
 κληῖς (of door), 21. 47 foll.
 „ (of brooch), 18. 294.
 κλίσιον, 24. 208.
 Κνωσός, 19. 178.
 κολληγτός, 21. 137; 23. 191.
 κορμός, 23. 191.
 κορώνη (of door), 21. 47.
 „ (of bow), 21. 137.
 κοσμήτωρ, 18. 152.
 κουρίδιος, 14. 245; 19. 580.
 κραταίπεδον, 23. 46.
 κρήδεμνα, 13. 388; 16. 416.
 κρητήρ, 13. 50.
 Κρουνοί, 15. 295.
 Κτιμένη, 15. 363.
 Κύδωνες, 19. 175.

Λ.

λαύρη, 22. 126 foll.
 λάων, 19. 229, 230.
 λελύτο, 18. 238.
 λέσχη, 18. 328.
 ληϊβοτείρη, 18. 29.
 λίγδην, 22. 278.
 λικριφίς, 19. 451.

λίπ' ἐλαίω, 19. 505.
 λυκάβας, 14. 161.
 λυσιμελής, 20. 57.

Μ.

μακῶν, 18. 98.
 μαχεσόμενοι, 17. 471; 24. 113.
 μέγαρον, 13. 2.
 Μεδων, 16. 412.
 μεθ' ὁμήλικας, 16. 419.
 μελαγχροίης, 16. 175.
 Μελάμπους, 15. 225.
 μέλαν δρυός, 14. 5.
 μέλαν ὕδωρ, 13. 409.
 μέμβλετο, 22. 12.
 μεμορυγμένα, 13. 435.
 μέροπες, 20. 49.
 μεσόδμη (of ship), 15. 289.
 „ (of room), 19. 37; 20.
 354.
 μεταβαίνειν, 14. 483.
 μετά-ξερτο, 15. 460.
 μετεφώνεε, 22. 69.
 μετόπισθε, 13. 240.
 μήρα, 13. 26.
 μιστύλλειν, 14. 425.
 μολοβρός, 17. 219.
 μορόεντα, 18. 295.
 μύνη, 21. 111.
 μυχοίτατος, 21. 147.

Ν.

νήδυμος, 13. 79.
 νηλείτιδες, 16. 317.
 νηπιέησι, 24. 469.
 νήποιον, 18. 280.
 νῆσος, 13. 234.
 νωμᾶν, 13. 255; 20. 257.

Ξ.

ξεινήια, 24. 273.

Ο.

οαριστής, 19. 178.
 ὄγκιον, 21. 61.
 ὀδαία, 15. 445.
 ὀδᾶξ, 18. 410.

- ὀδύσσεσθαι ('Οδυσσεύς), 19. 275, 406.
 οἰκωφελίη, 14. 223.
 οἶος, οἶον, 13. 140; 14. 392, 491.
 οἰσέμεναι, 18. 291.
 ὀκριώνντο, 18. 33.
 ὀλολύζειν, 22. 408.
 ὀμαρτεῖν, 21. 189.
 ὀμηλικίη, 22. 209.
 ὀμφαλόεις, 19. 32.
 ὀμφή, 16. 96.
 ὀμῶς, 13. 405; 15. 476.
 ὀξύεις, 19. 33.
 ὄρκια τέμνειν, 24. 483.
 ὄρονται, 14. 104.
 ὀρσοθύρη, 22. 126 foll.
 Ὀρτυγίη. See Συρίη.
 ὀσίη, 16. 423.
 οὐδας, 13. 394; 22. 269.
 οὐδὲς (ὁδός), 17. 196.
 οὐλε, 24. 402.
 οὐλοκάρηνος, 19. 246.
 οὐλόμενος, 15. 344.
 ὀχῆες, 21. 47 foll.
- II.
 παλίντονον τόξον, 21. 11.
 Πανδαρέου κούρη, 19. 515.
 „ κούραι, 20. 65.
 παραυδᾶν, 15. 53.
 παρέλκειν, 21. 111.
 πάρφασθαι, 16. 287.
 πάχετος, 23. 191.
 Πείραιος, 15. 539.
 πείρατα, 22. 33.
 πείρινθα, 15. 131.
 πείσα, 20. 23.
 πέλεκυς, 19. 572 foll.
 πενταέτηρον, 14. 419.
 περάτῃ, 23. 241.
 περ-ἐμπης, 15. 361.
 περὶ (adv.), 14. 146.
 περίδρομος, 14. 5.
 περιδῶσεσθαι, 23. 78.
 περιρρηδῆς, 22. 84.
 περίσκεπτος, 14. 5.
 περιστέλλειν, 24. 293.
- περιτάμνεσθαι βούς, 24. 112.
 περόνη, 18. 294.
 πετάσαι θυμόν, 18. 160.
 πηκτὸν ἄροτρον, 13. 32.
 πῆχυς (of bow), 21. 419.
 Πλαγκταί, 23. 327.
 πλαγκτὲ, 21. 363.
 πλατὺς Ἑλλήσποντος, 24. 82.
 πολύκμητος, 14. 324.
 πρόδομος, 22. 126 foll.
 πρόθυρον, 15. 146.
 προπρηνέα (? εἶ), 22. 95.
 προταμείν, 23. 191 foll.
 πρότονοι, 15. 289.
 προὔτυψε, 24. 319.
 πταίρειν, 17. 541.
 πτολίπορθος, 14. 447; 22. 230.
 Πύλος, 13. 274.
- P.
 ῥηγμῖν, 15. 499.
 ῥυτοὶ λίθοι, 14. 5.
 ῥῶγες μεγάροιο, 22. 126 foll.
- Σ.
 σανῖς (dais), 21. 51.
 σανῖς (door), 21. 137; cp. 22. 173.
 σαρδάνιον γελᾶν, 20. 302.
 σάω, 13. 230.
 σίαλοι, 14. 19.
 σιδῆρεος οὐρανός, 15. 329.
 σκίοεν μέγαρον, 13. 2.
 σκύζεσθαι, 23. 209.
 στάθμη, 17. 341.
 στελειη, 19. 572 foll.
 στεῦται, 17. 525.
 συνθέειν, 20. 245.
 Συρίη νήσος, 15. 403.
 σφῶιν, 23. 52.
 Σχερίη, 13. 160.
 σχέτλιος, 13. 293; 20. 45.
- T.
 τανηλεγῆς, 19. 145.
 τάχα, 16. 128.
 τεθαλνῖα, 13. 245.

τελεσφόρος, 14. 292.
 τελήεις, 13. 350.
 τέλος, 17. 476.
 τεύχεα, 15. 218; 16. 326.
 τηλύγετος, 16. 19.
 τίη, 15. 326.
 τιθαιβώσσειν, 13. 106.
 τοίον, 13. 115; 20. 302.
 τοίσδεσσι, 13. 258.
 τρίγληνα, 18. 295.
 τριχάκες, 19. 175.
 τροπαί ηελίοιο, 15. 403.
 Τρωιάς, 13. 263.

Υ.

ύλακόμωρος, 14. 29.
 ύπερικταίνεσθαι, 23. 3.
 ύπερφίαλος, 13. 373.
 ύπόδρα, 17. 459.
 ύποκρίνεσθαι, 15. 170.
 ύποσταχέεσθαι, 20. 211.
 ύώρορε, 19. 249; 24. 62.

Φ.

Φεαί, 15. 297.
 φεύγω (exulo), 13. 259.
 φήμη, 20. 102.
 Φηραι, 15. 186.
 φθίνων μήν, 14. 162.
 Φόρκυνος λιμήν, 13. 96.
 φόρτος, 15. 445.
 φράζειν, 14. 3; 19. 477.
 φρένες αγαθαί, 14. 420.
 „ είσαι, 18. 249.

Χ.

χαλκήιος δόμος, 18. 328.
 χείρ' επιμάσασθαι, 19. 480.
 χείσεται (χανδάνω), 18. 17.
 χέρηα, 14. 176; 18. 229.
 χλωρηίς, 19. 518.

Ω.

ώλκα, 18. 375.
 ώρορε. See ύώρορε.
 ώς ότε in comparisons, 19. 494.

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